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THE PROBLEM OF PATRIOTISM

By HARRY SACHER

The following article was written before the declaration of war, and although the argument is made upon a basis of conditions that have altered somewhat, it applies with special force now, owing to the new conceptions of nationality that have arisen. Mr. Sacher is a well-known English Zionist. He is an editorial writer on one of the leading English daily newspapers, and is generally regarded as a follower of the theories of Achad Ha-am.

ZIONISM has one foot in Palestine and one foot outside Palestine. The politics of Zionism constitutes therefore a double problem. The Zionist living beyond the limits of the Turkish Empire, and endeavouring to re-establish the elements of a Jewish national life in Palestine, is faced with the necessity of explaining his aims to the rulers of Turkey, justifying, defining, correcting misapprehensions. The Zionist as a citizen of England, France, Germany, or the United States, with his national hopes set on Palestine, may be called upon to explain to his fellow-citizens his divided loyalty. These two problems are quite different in character. It is Zionism which has to prove that it deserves the sympathy instead of the suspicion of Turkey; it is the individual English, French, German, or American Zionist who has to prove that the striving after Jewish nationalism is compatible with the extra-Palestinian citizenship which he happens to enjoy. In the first case the problem is strictly practical, and the answer to it can be gained by an inquiry into the state of Ottoman politics. In the second case the problem is almost entirely theoretical, and calls for some inquiry into the nature of the State. A Turkish statesman may quite excusably require rigid demonstration that the ambitions cherished by Zionists in Palestine imply no menace to the integrity or the power of the Ottoman Empire; but nobody seriously imagines that the strengthening of the Jewish consciousness by the instrumentality of a Jewish centre in Palestine would be injurious to either England, France, Germany, or the United States. It is not the object pursued by the Zionist, but his state of mind, his dual patriotism, which is the problem outside Palestine; and it will here be discussed apart and first.

We all know that it is the non-Zionist Jew rather than the Gentile who usually raises the objection that Zionism and English patriotism are inconsistent. Even Mr. Gilbert Chesterton can see that Zionism is the duty of the Jew, and much less keen minds than his tend to accept the nationalism of the Jew as inevitably as the peculiarity of his physiognomy. Nor is this liberalism of treatment the exclusive prerogative of the Jew. When recently a merchant of Greek extraction who had gained a vast fortune in England dedicated the bulk of his estate to Greek causes, including the building of the Greek fleet, no Englishman protested that this conduct was an outrage upon England. It must be admitted that the fact that the Englishman is not distressed by Zionism does not dispose of the theoretical problem of the dual patriotism—that remains to be investigated—but it does reduce it pretty strictly to the limits of a purely theoretical problem, without practical importance so far as our neighbours are concerned. The vision painted by anti-Zionists of anti-Semitism generated and justified by Zionist doctrine is purely fantastic. Anti-Semitism may become very active and the position even of the Jewish elite in this country may be deprived of its exceptional charm; but Zionism is not likely to be the cause of such a movement. In so far as they know of the existence of Zionism, Englishmen respect it and the men who are associated with it. They are more rapidly provoked by the profession of ultra-English nationalism and the denial of Jewish nationalism on the part of Jews. This attitude is likely to endure, because it

expresses the mind of the Englishman. The average Englishman, while conceding the justice of full equality of rights to Jews, thinks of them as a body different from the mass of Englishmen, with a different history and tradition and a distinct corporate entity. The Jew who denies the national or racial solidarity of Jews, and proposes absorption in the Gentile milieu around him, appears to the average Englishman to be repudiating a historic and natural loyalty to his own people, and to be preparing a strange foundation upon which to build a new ultra-loyalty.

We shall be in a better position to understand the logic of the Zionist position if we examine the position of the anti-Zionist Jew. Such Jews as in their zeal for assimilation accept baptism and inter-marriage may be put out of court. They are logical, but they cease to be Jews. There remain the Jews who profess that the only feature which distinguishes Jews from other Englishmen is a peculiarity of religion. Jews, they allege, are a sect, and the Jewish Englishman is as natural as the Catholic Englishman, the Baptist Englishman or the Atheist Englishman. This sounds plausible enough, but will not bear serious investigation. The word "religion" covers a multitude of things only very slightly related to one another. The Catholic Englishman, the Baptist Englishman, the Atheist Englishman, these can be and are made every day; they have no special community of blood, no special community of historic past, added to community of religious belief. This or that ceremony, this or that profession admits each fully to the sect of which he is a member, and just because his religion is in no degree identified with blood or kinship he can and does marry freely beyond the bounds of the sect. Can it be said that the Jew, even the Jewish Englishman, is made in the same sense that the Catholic or Protestant Englishman is made? Theoretically the Gentile may be converted and the proselyte enjoy the full status of the born Jew. Practically even the most assimilated Jew admits that there is a world of difference between the proselyte and the born Jew, and that the born Jew is the genuine type of the Jew. When the Jew or the non-Jew thinks of the Jew, he thinks not merely of an individual who accepts the creed, he thinks of one who is also the descendant of Jews, linked with Judaism by countless generations of common history, and linked with other Jews by kinship and age-long experience as well as by faith. Blood and race are inseparable from the idea of Jew; they have nothing to do with the idea of Catholic or Protestant. That is a broad distinction which ruins the plausible doctrine that Jews are merely a sect in the same way that Catholics or Protestants are merely a sect. "Englishman of the Jewish persuasion" is a formula which will not hold water, unless "Jewish" is to be interpreted as our forefathers did not interpret it, as the overwhelming majority of Jews do not interpret it, and as hardly a single Gentile interprets it. Jews are not only the possessors of a peculiar faith, they are a peculiar people. The two elements, theoretical and racial, are inseparable in Judaism. They are Judaism looked at from two different points of view. To cut out one element is not to leave the other surviving even as a mutilated religion; it is to cut through the heart of Judaism and destroy Judaism as a whole. Such a formula, then, as "English-

man of the Jewish persuasion," is more than a repudiation of Zionism; it is a repudiation of Judaism. It assimilates Judaism to the host of creeds from which it is different not in degree or in detail but in kind and essence. There are two ways in which Judaism may be assailed by the assimilating Jew. He may treat it as simply a body of creeds, doctrines and formularies like this or that species of Christianity, instead of as a way of life and discipline and a philosophy and a world-out-look; or he may treat it as separable from Israel instead of as the faith of a fellowship of blood and experience. Each way is equally pernicious and equally anti-Jewish.

Very little observation serves to show that the anti-Zionist Jew does not live according to his formula. He associates almost exclusively with Jews; his public activities are very largely concerned with Jewish affairs; he is interested possibly in Jewish learning, almost certainly in Jewish philanthropy; and not less certainly his Jewish sympathies know no territorial limits. The suffering of Jews in Russia, Morocco, Persia, affects the Jew in England as keenly as the suffering of Jews in White-chapel or Tredegar. Is the anti-Zionist Jew acting merely as the member of a certain sect which happens to have adherents scattered throughout the globe, and is the only tie which unites him with the suffering Jews of the world the tie of a common faith? Catholics, it may be said, associate chiefly with Catholics, their philanthropy is chiefly for the benefit of Catholics; a Catholic in England feels the troubles of Catholics in France or Italy or Portugal as keenly as the troubles of Catholics in England; and the Englishman of the Jewish persuasion, it may be argued, acts precisely as the Englishman of the Catholic persuasion. The argument contains one radical fallacy. The faith of a Catholic in England is identical with the faith of a Catholic in Portugal or France or Italy. Their religion is one, they are members of one and the same church. Can it, however, be said that the religion of Dr. Kohler, or M. Reinach, or Mr. C. G. Montefiore is the religion of Rabbi Reiness, or of the Chalkukah Jew in Jerusalem, or of the Jew in the Mogador Melah, or of the Jew of the Yemen, or even of the Jew in an East End Chevre? The question has but to be put to be answered in the negative. For Mr. Montefiore the religion of the orthodox Jew is error, for M. Reinach folly. For the orthodox Jew the religion of Mr. Montefiore is perilously like Christianity, and the religion of M. Reinach undistinguishable from atheism. A common faith does not link these heterogeneous units, because they have no common faith; a common church does not exact their allegiance and impose a common fellowship because they are not members of a common church. Does the world offer any instance of a religion wide enough to embrace men to whom the whole Bible is an archeological curiosity, men to whom Jesus is the greatest of the prophets and men to whom the New Testament is anathema? Does the world offer any instance of a church comprehensive enough to include sects as various as French illuminati, Christolaters and loyal adherents of the Schulchan Aruch? Yet that is the grotesque fiction which anti-Zionist Jews have to call into being in order to rest their sympathy with other Jews upon a religious basis. The truth is that the bond of union between them and the oppressed Jews of all lands is the bond expressed by the Hebrew name of the *Alliance: Kol Israel Chaberim*. It is the sense of kinship, of racial solidarity. They are nationalist Jews in spite of themselves, because Jewish national or racial instinct of some sort is the only bridge which can carry them across to their brethren. It should not be necessary to add that no slur is intended upon the sincerity of these men. The explanation they give of their conduct is given quite honestly, though it will not bear examination; it is a common enough phenomenon for our instincts to set our reason harder tasks than it can manage. What matters is the fact; and the fact is that when the anti-Zionist Jew takes up an active interest in the welfare of other Jews he is taking an interest not in members of the same sect but in members of the same race. The aim of the *Alliance* is philanthropic; the aim of the Zionist organization is nationalistic. But the *Alliance* is as much a monument to Jewish racial solidarity as is the Zionist organization, Jewish racial solidarity called it into being, and Jewish racial solidarity keeps it in being. It follows that the "Englishman of the Jewish persuasion" who interests himself actively in the *Alliance* or any similar institution comes into as direct a conflict with his own conception of English citizenship as does the Zionist. How can this abiding concern, springing from common kinship, in the fortunes and misfortunes of a race scattered over the face of the globe, be reconciled with an all-absorbing English citizenship which requires

that the Englishman shall be first and last in the citizen's thoughts?

But even if we assume, for the sake of argument, that the only difference between the Jew and other English citizens, is a difference of religion, the position of the anti-Zionist Jew becomes no whit more secure. Can it be said that inside the synagogue he is a Jew, and outside the synagogue he is an Englishman? The person who claims that Jews are only a sect must be assumed to attach some importance to religion; but religion is not a thing which is donned and doffed with the *tallis*. It penetrates the whole of a man's life; it colours all his thoughts; it shapes all his acts which are not purely technical. The religion which does not do all this must sit very lightly upon a man, or be a very faint shadow of a real faith. A religion which is genuine, sincere and deep must mould a man's citizenship as well as his sectarianism, and if his religion is fundamentally different from the religion of his fellow-citizens, it must set him apart from them outside the synagogue as well as within the synagogue, on week-days not less than on the Sabbath. The religion of the Jew is fundamentally different from the religion of the Gentile Englishman. Protestants of various shades and Catholics are all species of Christian; even the Gentile Atheist is very much of a Christian, for the civilization of this country, its morals, its philosophy, its point of view are very largely the result of Christian influences, and the Atheist absorbs these from the atmosphere in which he lives and is bred, although he may repudiate the dogmas of Christianity. But the Jew, unlike them all, draws none of his spiritual being from Christianity, but from a spring which is not only older, but essentially different in character. Jewish morals are not Christian morals, Jewish philosophy is not Christian philosophy, the Jewish world-attitude is not the Christian world-attitude, Judaism and Christianity are two utterly distinct genera, and the anti-Zionist Jew who claims that the difference between him and his Gentile fellow-citizens is merely one of religion is not abolishing but revealing a vast barrier between him and them. There is of course one way in which he can make his theory fit in with his intentions—he can abolish the fundamental differences between his religion and the religion of his fellow-citizens. It is a matter of common knowledge that some men have followed that way. Such attempts mean the destruction of Judaism. The name may be kept, but the thing has ceased to be. The anti-Zionist Jew who wishes to be a Jew and not a species of Christian must reconcile himself to be something different in kind from his Gentile fellow-citizen, as different in kind as the Zionist.

The theory that the Jew in England can be simply a variety of Englishman, like the Baptist or the Catholic or the Wesleyan Englishman, has been shown to be a fallacy. It has also been shown that even anti-Zionist Jews who interest themselves in the affairs of Jews outside the British Empire are compelled to throw over that theory. It has further been shown that the anti-Zionist Jew who is in any real sense a Jew comes as inevitably into conflict with his own conception of English citizenship as does the Zionist. In brief, Zionist and anti-Zionist, all Jews who are genuinely Jews, are in much the same boat so far as the problem of "dual patriotism" is concerned. It is important for Zionists to establish that, because by doing so they blunt the controversial weapon most commonly employed by anti-Zionists.

It was suggested above that there is not likely to be a practical conflict between the duties imposed by Zionism and the duties imposed by English patriotism. The re-establishment in Palestine of a center of Jewish national life would collide with no British interests. It can be retorted that citizenship involves entire devotion to the country of residence; that the Zionist absorbed in furthering the renaissance of the Jewish people in Palestine must necessarily be a less active citizen than the Gentile; that the Zionist cannot think of his whole future as bound up in the State of which he is a citizen. Criticism of this kind raises the fundamental political question of the amount of individuality which is compatible with the character of a State. How much of his own personality must the citizen surrender to the State, and how much variety and divergence can the State tolerate among its citizens? The problem is discussed pretty elaborately by Aristotle. Plato had laid down the doctrine that there must be as much uniformity as possible among the citizens, so that the State should be as much one as possible; and he carried his doctrine to the logical conclusion of community of wives and property. Aristotle replied that even if this uniformity could be obtained it should never be put in practice. It would annihilate the State, because

(Continued on Page 16)

THE UNKNOWN RUMANIAN JEWISH PROBLEM

TWO LOST OPPORTUNITIES

By LEON FERARU



LEON FERARU

THE Jewish question in Rumania is one of the most unfortunate. Although enjoying world notoriety, the problem is absolutely unknown, not only to the Rumanian anti-Semites, but even to the Jews in foreign countries. As for general public opinion of the civilized nations, the only sources of information are a few articles published with good intentions but not well informed by some of the so called experts who have the same idea of the Jewish question in Rumania as the newspapers which wrote: Budapest, Rumania, and printed a map of Rumania in which the Carpathian mountains were transform-

ed into a gracefully undulating contour of another river of doubt. This expert geographer, without shedding blood, expanded the boundaries of Bulgaria over the vast plains of Wallachia, and located Wallachia in Hungary, thus giving to the Rumanians their long longed-for province of Transylvania.

Concerning the other side of the medal, the question is popularized by "short stories" like a legend of Carmen Sylva (dowager queen of Rumania) published a few years ago in the *Century* under the title "The Jews in Rumania," with the pretention of being an article with information about "aliens," who, parasite-like, had invaded the blessed realm of her husband, the late King Carol.

Be it a royal quill or a modest democratic fountain pen, to the student of this question its whole literature written in English appears as a bulky handicap.

There is no wonder therefore that two splendid opportunities for intervening in favor of the quarter of a million modern slaves, as Luzzatti, the Italian leader rightly called them, has been lost.

In July, 1913, when Rumania decided to invade Bulgaria, in the extraordinary session of Parliament in Bucharest, Senator Lahovary introduced an interpellation, asking the governmental bench, what would happen with the Jewish soldiers after their return from the battlefields.

The answer of the Minister of Finance Marghiloman was that those Jewish soldiers "who were born and bred here in our country (Rumania) will be granted Rumanian citizenship," quickly and with extreme facility. After the campaign the forty thousand fighters received with their release the favor of being exempt from any pogrom which the "League for the Cultural Union of Rumanians" had promised them. As for citizenship, the promise of the ministerial bench turned out to be a jest in wretched taste.

Since July and August, 1913, since the Peace Treaty of Bucharest, after the second Balkan war—when it was summertime and nobody seemed even to dream of what was going to happen a little more than a year later—autumn came, and then came winter with the white immaculate snow covering the beautiful landscapes of these United States; another year brought its hopes; we have had spring with its rustic flowers ornamenting the fields; and the—war in Europe had the phantastic impulse to break out in August, 1914, thus offering a good excuse for shirking to those American Jews who pretend to work in the interest of the Jews in Rumania.

And in the Spring of 1914, another opportunity presented itself for activity, for intervention. This second opportunity of more importance, but absolutely unknown in this country, passed by the attentive glances of the fighters for our oppressed brethren.

In Rumania there has always been an epidemic among the

politicians to connect the Jewish question with the question of the peasants. Every statesman of more or less distinction has told the Jews that as soon as the demands of the peasantry would be granted, they would see to it that the Jews receive their rights. This conclusion, based on a mistaken premise, was the argument of Rumanian official and non-official institutions, and everyone took it for a fact, and even the "Union of the Native Born Jews" accepted it as a matter of course.

In Spring, 1914, the Liberal Party took up the reins of government, calling a Constituent Assembly in order to change the Constitution. The chief purpose of this extraordinary Parliament was to give to the Rumanian peasants land and a broader system of suffrage. It must be remembered that the seven million peasants form a third category of votes like "tiers Etat" before the French Revolution, thus giving them only thirty-two seats in the chamber, and not a single seat in the Senate. In the utterances of the sustainers of the emancipation of the peasants, it is stated that the heroism shown in the last Balkan conflict determined the King and the councillors to take this step.

Heroism of the Jewish soldiers had also been shown in this campaign. There was a promise, too, made from the ministerial bench. Everyone knew that the changing of the Constitution meant something gained for the Jews.

What did the Constituent Assembly decide for those "who were born and bred here in our country?" Not only did it ignore the Jewish question as though non-existent but the authorities resumed their old work, and the persecutions continued to take their course. The protest of the "Union of the Native Born Jews," their appeal to Parliament and to the people, had one laconic answer: *Nu e momentul* ("It is not the right moment.") And N. Iorga, the well known anti-Semite, added in an interview: "Now we are busy with the peasants, our own brethren. Wait a while—and suppose you come *twenty years* later. Then we will take up this Jewish matter again."

This happened in the Spring of 1914, when the flowers of peace were still blooming. We ask ourselves what would have happened if Europe would not have gone to war? Would this new year have seen the same good will to "make plans" and never to fulfil them?

It is most unfortunate for our brothers,—who fight with their narrow-minded enemies in a swamp of Middle Age prejudice, with all the powers of darkness,—to have abroad such friends and such martyrs to their cause, who do not even know of their sufferings, and what is more, do not care for any information about them.

A question like the Jewish question in Rumania needs profound study and light. The problem is as strange to the American soul as Rumania is far from the American territory. The Rumanian Jews themselves are very little known. As for their oppressors, who cares for a Bratianu, for instance, "a Balkan premier," or for a N. Iorga, an anti-Semite of the "small savage country, from over there, near Montenegro and Albania?"

We are aware of the fact that when we have to fight an infectious disease, we must know the germ, study it, experiment on it, see how it can be fought. And when a Bratianu (who is able to intervene with his personal friends Luzzatti and Clemenceau) is likely to be faced in a convention in which you are supposed to discuss with him the question of your proteges, he should be studied and experimented on, also.

A Vasile Boerescu managed to gather the sympathies of Europe, a few decades ago, for the country which gained her independence on the condition that she emancipates the Jews. A N. Iorga or a Xenopol has more weight in the quiet study of the European historian or statesman, than any American Jew, though he be *greater* than the Statue of Liberty.

And we need institutions and men who really want to sacrifice their time, their energy and their influence for the sake of the quarter of a million of poorest Jews in the world. At least we should show interest in their struggle by getting news from them if not month by month, at least, decade by decade!

ASPECTS OF DEMOCRACY

By FRANZ OPPENHEIMER

(Continued from our Last Issue)

We have at our disposal two ways to balance the relative values of Oligocracy and Democracy; one probing the essence and one probing the results, one ethical and one practical. The practical probing of results applies to an analysis of what these forms of government have accomplished, the ethical probing of the essence scrutinizes their immanent law of morality.

Let us first apply the practical balance, testing the work that each of these two political systems has accomplished.

In every case we shall find that the distinguishing features of democratic communities lie in the fact that their public institutions for social welfare are incomparably more developed from all points of view. If, for instance, we compare France under the feudal times, or even under the reign of the "Roi Soleil" the French Republic of our days, or Prussia dominated by the landed nobility of the beginning of the 19th century, with the constitutional government of to-day, what a difference! Difference in the average duration of life, difference in intellectual culture and in freedom of thought, in art, in general prosperity, in political power, in civic virtues, differences in all and every manifestation of public life, down to the yield of agriculture, that has grown threefold and fourfold and the products of industries that have grown a hundredfold.

Leaving aside Prussian Germany still entirely governed on the principle of Oligocracy, there exists—most certainly—even in France and in the United States of America, the two countries most advanced on the road to true democracy, quite enough vices and political cancers. Particularly with regard to the United States we must deplore the existence of an extravagant plutocracy; a corruption among officials; abuse of parliamentary power, favoring a shameful exploitation of the consumer; cruel waste of laborers, sacrificed tens of thousands to commercial interest.

This is but too true; and there are many honest philanthropists whose faith in Democracy has been irretrievably shattered by these deplorable facts, and who now incline to the belief that a similar excess of depravity is impossible, where a severe oligocratic government effectively curbs individual rapacity.

If we point out to these men that the excesses we have mentioned can be explained by the fact that the democratic states in question are still far from being complete a-cracies, that they have taken over the dismal heritage of the past, the legal institution of the closing-in of the land, and have sanctioned it by their constitutions and their civil codes of law,—they no doubt are justified in declining to allow this argument. They will reply that in the United States, for instance, Democracy is fully established, at least politically, and that it can hardly be thought unreasonable to expect better results than this country shows, presuming the democratic principle to be sound.

One might be tempted to refute this objection by historical and statistical comparisons, going closely into all details. It can be proved that all the nations, those of the past as well as those of to-day, have always come closer to their maximum of productivity and to the highest ideal of civilization, the greater the number of democratic elements contained in their constitution and in their code of Law with respect to the repartition of property. It can be proved that oligocratic states show quite regularly a corruption many times worse, and a



FRANZ OPPENHEIMER

waste of national life by far surpassing all that is being said to flourish in this respect in America. It need only be remembered how openly corruption was part and parcel of the proceedings in the House of Commons, at the period when but a very small class enjoyed the privilege of electing its members. And who is not aware of the devastating corruption prevailing in Russia? Who has never heard of the vile and mercenary spirit that infected like a deadly poison the administration of the Ecclesiastical States? Of the corrupt electioneering methods and the wholesale buying of votes in feudal Galicia and Hungary?

How different a picture is shown by those states that most closely approach the democratic ideal, like the fresh country of Canada; the Australian Commonwealth; and more particularly New Zealand; many of the old democratic cantons of Switzerland; and thoroughly democratic Norway. All these countries and especially the last, in spite of its natural poverty, show general prosperity, a high civilization, quick political understanding, a high civic spirit of sacrifice and a splendid vitality and longevity, the heritage of a healthy and vigorous race.

Yet however strongly all these proofs may favor our assertion, they are not entirely convincing and certainly will avail nothing with anyone who refuses to be persuaded. A stubborn adversary can dwell upon the equal perniciousness of an uncontrollable class of government and of an uncontrollable government of the masses. Here, too, the truth according to him, will be found to be between these two extremes; the ideal will be the government of only the educated and wealthy classes under the curb of a strong central authority. And the experiences furnished by the colonies will be, always according to our adversary, proofs only of the favorable conditions that prevail, where a large area of *terra libera* is ready to alleviate the pressure inherent to the growth of population.

Thus no definite decision can be arrived at in this way. Opinion stands against opinion. But there exists an argument still stronger, that, to my mind, will allow of no refutation. For there is proof that the oligocratic state stands at the root of all the vices found in the modern democratic state.

Herbert Spencer says in his Ethics that to expect a perfect being in an imperfect society is not reasonable. The same may be said in a larger sense: There can be no perfect state in a family of imperfect states.

The international influences upon the development of democratic states have hitherto not been properly enquired into. May I be granted permission to demonstrate this by the two most salient examples that are habitually put forward as indisputable proof of the pernicious influence of freedom: degeneration of the French revolution of 1789 and the plutocratic degeneration of the United States.

With reference to the former, I am of the opinion, after careful consideration of all the events and of the characteristics of all the personalities that the revolution of 1789 would never have led up to the "Reign of Terror" if the oligocratic neighbor states had not seen fit to intervene. The conspiring of the nobility and of the court with related foreign dynasties, the anxiety and the indignation caused by the menace of invasion, are the true reasons why it was possible for a Marat and for a Robespierre to hypnotize the people with their own thoughts and fixed ideas. Without this it is very probable that the more moderate elements would

have succeeded in keeping the masses in hand, especially as in this case many of the grave and far reaching effects would not have added their weight to still further exasperate the people, effects that are the inevitable consequences of a state of war and a war-panic; a depression of economical conditions, monetary crises, losses of credit, with their trains of people out of work, driven to starvation, and the most abject misery. Most important, however, the agglomeration of all this half delirious, starving human wreckage within the large towns where they constituted the really dangerous, the explosive elements, would have been prevented.

If pragmatical history overlooks great and glaring facts like these, or at least neglects to go fully into them, what can one expect it to do with regard to the deep and hidden undercurrents of history, that slowly and silently, without the help of "illustrious" and "historical" personages, perform their noiseless task?

This being so I feel confident that the second argument, the weapon of predilection when it is a question of defending oligocratic ideals against democratic attacks, will prove but an argument in favour of Democracy as soon as it is confronted with the results of a searching investigation of international relations; I refer to the open corruption and the naked mammonism that distinguishes the United States.

However black one may think fit to paint these vices, and our oligocratic theorists keep all the dark shades of their palette for this purpose, reserving softer hues with particular affection for Russian government, *Oligocracy alone is responsible for them, and Democracy not one whit.*

The political origin of the United States is indeed saturated with democracy but this is not so with regard to its economic origin. Political freedom, as laid down by the Constitution of Hamilton, is wide enough,—but the free country of the United States has imported the right to the closing-in of the land from its mother-country, and with it division into classes; ground-rent, capitalism and mammonism. And this is not all. Not only the right but also the legal forms for putting this right into practice, the whole legal institution of the closing-in of the soil has been brought over from across the sea. Whatever of the old possessions may have been left behind, this cherished idol was carefully preserved. Max Sering writes that the contemporaries of Washington carried on huckster's business, buying and selling the land of the nation. The conditions of sale at the public auctions of government land were such, that only the wealthy upper classes could enter the auction-room. The land was put up for sale by the ten square miles. No further proof is needed to clearly establish that this was done intentionally and with premeditation in order to make it possible to close-in the land, to shut out all the poor, to prevent all the children of the people, all the immigrants that were to come, from sharing in the inexhaustible natural riches the land contained, to force them to pay rent to the land-owners! Here we have the *political means* in all its nakedness!

And yet these shrewd calculations would nevertheless have miscarried if the increase in population had been normal and had been brought about solely by the excess of the birth-rate over the death rate. In spite of these praiseworthy intentions it would have been shown that exploitation is impossible in a democratic state. The territory of the United States is so great that under normal conditions it would have taken centuries before the closed-in land would be in urgent request. Thus the speculation on the rise of land-values would have come to a pitiable end. One dollar placed at compound interest for a hundred years gives such a considerable sum, that the rise in land-values could never have equalled it. Besides the competition among the numerous proprietors of these large areas to secure the rare farmer or settler would necessarily have kept the price almost at zero for an incalculable period.

In America the speculation in real estate has succeeded gloriously. How has this come about? Simply because the population has not increased normally but with fabulous and unprecedented rapidity. To the ordinary increase of the home population has been added an immigration of stupendous proportions, continually augmented still further by its own high birth-rate. This immigration has been the cause of ground-rent and the cause of capitalism, the closing-in of the land was only the condition. And whence came this flow of immigrants? *From the oligocracies of Europe!* From the countries under the full sway of the feudal system and of the legal institution of closed-in land. These immigrants came first from Great Britain, that then showed not even the beginnings of a pseudo-democratic

government; and more particularly from Ireland, where the most outspoken and terrible exploitation was the only source of income to a haughty and insolent oligocracy; from Germany, and here, again, chiefly from the Eastern provinces, the prey of a small feudal oligocracy, from Italy, Russia, Roumania, Hungary, Galicia and so on; in short, from all the oligocratic states of the Old World.

Since the beginning of the 19th century about twenty-five millions of immigrants, for the most part belonging to the lowest strata of society, mostly at the prime of life and of the chief period of reproduction, have inundated the United States of America in a continuous, ever growing stream; in truth, the most prodigious migration history has ever witnessed. These immigrants and their numberless descendants have honoured the draft that the pious and democratic pilgrim fathers so confidently put into circulation; these immigrants have created the enormous land-values that have now to be paid interest on. *The states of the Old World with their divisions into classes have created the Class-States that now is the New World.*

The oligocratic conditions at home had driven all these millions to leave their own countries, for everywhere it was the lower classes, the labourers and small peasants who sailed across the ocean, not the nobleman or the merchant prince or the high functionary.

And yet Democracy would have had no difficulty in taking possession of and acclimatizing even this enormous stream of humanity, had it not been for the oligocratic institution of the closed-in soil. As it was, however, there arose and still arise fearful congestions, especially since the closing-in of the land has spread from ocean to ocean. At present it takes more than one generation before the immigrants are sufficiently Americanized and sufficiently civilized to be able to free themselves from the octopus of capitalism. But the ever new arrivals of those "animals without souls," especially those of later days, the "fearstricken dumb fugitives from Russia," these "coolies" with the education of slaves who know neither the language nor the customs of their new home, continually provide fresh food for the Moloch of mammonism, for the capitalistic orgies that devour thousands and tens of thousands, wasting human life like water and with a brutality that knows no bounds.

And if we inquire into the causes of this exploitation, of this mammonism without a parallel in history, and of this fever of corruption that is like its diagnostic sign, what do we find?

The very same immigration from the very same oligocracies of Europe. Here lies the curse. Capitalism cannot exist without an abundance of "free," that is, "property-less" labourers out of work. If there had not been such an immigration in former times, capitalism could never have begun; *should this immigration cease, capitalism would very rapidly break down.*

(To be concluded)

Income of National Fund for November

The Head-Office of the Jewish National Fund at the Hague announces that donations to the Jewish National Fund during the month of November amounted to Frs. 47724.

United States share	Frs. 11223.55
Russia's	" 9492.90
South Africa's	" 6804.95
Canada's	" 5678.40
Austria's	" 4518.60
England's	" 2346.75
Germany's	" 2075.60
Holland's	" 1569.80
Galicia's	" 1568.60
Rumania's	" 914.60
Hungary's	" 778.30
Switzerland's	" 399.45
Greece's	" 230.50
Sweden's	" 122.00

Kaplan-Kaplansky's Activities

Mr. S. Kaplan-Kaplansky, secretary of the Head-office of the National Fund, was in Canada during December, and then attended the Poale Zion Convention, the Knights of Zion Convention and the first week in January spoke in Cincinnati on "The Jews in Palestine" and "The International Poale Zion." Other engagements are being made for him by the National Fund Bureau for America.

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THE JEWISH INTEREST IN THE WAR

THE MACCABEAN publishes the appended article without committing itself, or the Zionist organization, to the views therein expressed. The article was written with a view to clarifying somewhat the situation that has arisen, as a result of the conflict of sympathies that has arisen in the Jewish World. It aims to draw a distinction between the interests of individual Jews and Jews as a whole. While the MACCABEAN restrains itself from a discussion of the point made, we hope that it will provoke a discussion among our readers.

NATIONAL self-interest decides the various sympathies aroused by the war. Self-interest made England the enemy of France, and then made it the friend of France. Self-interest made Japan Russia's enemy, and now the same sort of interest makes them friends. Italy became the ally of Germany and France when its self-interest was affected, and now self-interest restrains it from aiding its erstwhile friends in their struggle against many foes. Treaties are made for mutual protection, or for aggrandizements that are mutually profitable. Not common ideals—Russia and Japan have no ideals in common, nor have England and Russia—but common interests make allies, and no nation is expected to act contrary to what it considers its highest interests.

Self-interests may, however, be regarded in two ways. It may be of a defensive character. My self-interest demands that I protect my life, my property, my individuality. It may be of an aggressive character. It may be egotism that demands the appropriation of the property of another, the suppression of his individuality, or the destruction of his life. I assume I am dealing with the defensive self-interest, which is declared to be the interest of England, Belgium, France, Germany, Austria and Servia in this war.

Wholly different standards are invoked when the Jews are mentioned. We are regarded as free lances, possessed of no group or national interests, and therefore free to have nothing to do with our national interest. Our interests are localized, divided into fragments.

Soon after the war was declared, it was sought to cajole the Jews and bring them over to this or that side of the controversy. One would have presumed that with Jews fighting in all armies, no belligerent would have any reason to be dissatisfied with the Jews. There are said to be over 350,000 Jews in the Russian army. There are over ten thousand Jews in the British army. Jews are fighting for Germany and Austria with an ardor that has amazed the world. But all these manifestations of patriotism do not seem to satisfy. Because it is felt that we have no national interest, no one is pleased with the distribution of our sympathies.

Especially is this dissatisfaction prominent in English circles, in the English press. England is disappointed with the Jews of America because they seem to sympathize with the Germans. They feel offended with the utterance of one of the leading American Jewish philanthropists of German origin, who has found occasion to criticise also England in his general condemnation of the forces that brought on the war. They regard the expression of sympathy with the Germans on the part of the Yiddish press as being ungrateful.

But is this fair?

Wherever Jews express an opinion regarding the war, they speak from the point of view of their individual sympathies or their individual bringing-up. A Jew born and educated in Germany, despite the fact that anti-Semitism in that country may have affected his life, is also swept off his feet by the war mania, and he feels that his sympathies should go out to Germany. The same is true of an Austrian Jew.

The fact is, aside from the expression of individual opinion, which has not been so frequent as England imagines, the Jews are in the best sense of the word the only neutrals in the United States. They maintain that neutrality as Jews, for when it comes to speaking of a Jewish interest, they have only one point to make. They are wholeheartedly neutral, except in one instance.

Is it to be expected that Jews hailing from Russia, who have known what Russian persecution means, should be sympathetic to an extension of power for Russia? Is it to be expected that Russian Jews, knowing what the Russian government has done to them, should be indifferent to the fate of their 2,000,000 brethren living in Galicia, who, if Russia is victorious, also become the victims of its tyranny?

They admire England for its liberality to oppressed peoples. England has been generous in its treatment of the Jews, giving them economic and political freedom. They remember that England is the land where a Beaconsfield developed and became its Prime Minister. They remember that George Eliot was an Englishwoman. They recall the chivalrous friendship of the Englishman, Laurence Oliphant. They remember with gratitude the offer of the late Joseph Chamberlain of a territory to be settled by Jews, an offer twice made. They know that England's culture has been vitally affected by its love and veneration for the Hebrew Scripture.

But they know Russia also. Whatever qualities the Russians may have, no one will venture to say that the Russian government have been even mildly fair to the Jews. They have been the ruthless persecutors of the Jews in Russia. Is it not natural then for Jews who have escaped from the Pale of Settlement and found a haven of refuge in the United States to be lacking in sympathy, to say the least, when that country goes to war? Is it not natural that, so far as extending the power of that Empire, and allowing it to add a few more million Jews to its jurisdiction, that Jews should be unqualifiedly, in their sympathies at least, opposed to a Russian victory?

The opposition to Russia is not opposition to England. They are opposed to one of England's allies. If England has entered into a treaty with Russia calling for co-operation against common enemies, acting throughout from national motives, is it fair to ask Jews to sympathize with such a compact or with the complications arising out of it, when their own national interests are affected thereby? Hundreds of liberty-loving Englishmen have protested against this alliance, and are now swallowing their chagrin at having to fight for the interests of their nationality, and at the same time aid in extending the power of a nation that has defied the ideals of England. The Jews in England also condone this offense. They are sacrificing their lives for England, knowing that when England wins, Russia also wins. But that is their dilemma. No such embarrassment of patriotic instincts troubles Jews living outside of the British Empire. They feel that in every other respect neutral, in this one instance, at least, their national interests may have free scope, and they are therefore opposed to Russia's extension while it remains an oppressor nation.

It may have been otherwise had England used its influence to secure for Jews the natural rights of human beings in Russia. But England before the outbreak of the war consistently refused to exercise its influence on behalf of Jews. Since the war, various rumors are current as to what the English Prime Minister may be willing to do to right Jewish wrongs in Russia, But nothing now has been done, and, it seems, nothing will be done.

And would it not be folly for Jews in this country to profess friendship for the Allies—with their malevolent partner—in view of what the world knows to be the Jewish interest? Even Russia will not be deceived. Every consideration of national dignity demands that the Jews refuse to countenance an extension of Russian power. Our interests are against such an extension, and no amount of words to the contrary can carry weight. Russia is consulting what it considers its own interests in its treatment of the Jews. Who will deny to the Jews the right to consult their own national interest?

As Jews, therefore, we are absolutely neutral in this war, but our national interest demands that at least Russia's influence shall not be extended. If in expressing such a view, Jews individually—high or low in station—wish for the defeat of Russia, the fact that England is adversely affected by such an expression of our hope, is accidental. The Jews are certainly not responsible for the consequences. It is tragic. But then the war itself is a terrible tragedy.

THE JEWISH AGRICULTURAL COLONIES IN PALESTINE

By DR. HARRY FRIEDENWALD

You all know as I do that the Jewish people were once an agricultural people. Our Book of the Law and our commentaries are filled with the evidence of the supreme importance of agriculture. Our ancient ritual bears its impress on every page. Our festivals celebrate its seasons. Our ideal of life was that "every man shall sit under his vine and under his fig tree and none shall make him afraid." Our ancient rabbis had keen insight when they lauded the tilling of the soil; "for the soil is the surest source of sustenance to those that work it, and such occupation brings with it health of body and ease of mind."

The large scale upon which our agriculture was carried on in those times can be appreciated by measure of Solomon's gift to Hiram's workmen, of almost 500,000 bushels of wheat and barley and 170,000 gallons each of wine and of olive oil. And we can see to-day the ruined terraces covering the now barren mountains of Judea which Josephus tells us were covered in his day with fruit trees.

But this period of our national life came to a sorrowful end through the Exile. "And gladness (was) taken away and joy out of the fruitful field; and in the vineyards there (was) no longer singing."

In the lands of dispersion our people were forced by conditions and by legal prohibition into other pursuits. The cultivation of the soil became a memory, but a treasured memory because of the persisting hope of the "Return." This, I believe, accounts for the efforts made during the past century to establish Jewish agricultural colonies in Palestine. The earlier attempts failed, but the failure furnished lessons and finally led to success. The difficulties were many and great. The land had been neglected for centuries, and made desolate by destruction of the forests. The methods of agriculture of the natives were most primitive. The earlier settlers were unlearned in agriculture and entirely ignorant concerning peculiarities of the land on which they had settled or the sort of cultivation for which it was adapted. And to the resulting difficulties, almost unsurmountable in themselves, there were added the most malignant forms of malarial fever which killed the settlers or robbed them of their strength, and hostile and half-civilized neighbors who menaced their lives and their property. That Jewish colonies in Palestine survived and grew in numbers and in size during the last 30 years is evidence that the desire of the Jews to return to the cultivation of the soil of Palestine is still strong in spite of almost 2000 years of banishment from the land; but it is also evidence of the endurance, the fortitude, the courage, the hopefulness and the fitness of the colonists. The first colony founded was Petach Tikveh, the Gate of Hope, a few miles north of Jaffa. The land was bought in 1878, but it was not until 1887 that a firm footing was gained, through the aid of that great and good man without whose sympathy and help failure would have followed in this colony and in many others.

I speak of Baron Edmund de Rothschild, known throughout the Palestinian colonies as "our Baron." Rothschild bought a large tract of land, and settled upon it twenty-eight families of Jewish workmen. He had eucalyptus trees planted extensively in the marshy districts and this improved the sanitary conditions. He introduced vine culture, planted extensive vineyards, and thus gave employment to families he had settled and to the others. Part of the land was sown in grain; later almonds and apricots were planted, and in 1892 the first orange plantation of about ten acres. Other plantations followed and the growth of the colony and of its cultivated lands was rapid. While the vineyards were the chief source of income in the earlier years, the orange crop grew more and more important, and in 1912 there were 1300 acres planted in oranges, representing a value of four or five million francs. The increasing export of oranges necessitated the formation in 1908 of an export company known as Pardes, and in the year 1912-1913 the orange plantations of Petach Tikveh and other Jewish colonies near Jaffa exported

330,000 cases valued at 4,000,000 francs. The exports last year were considerably larger, but I have not the exact figures.

More than a thousand acres are planted in almonds, and grain fields cover a similar area. The colony has grown in population to about 2500 souls. The colony has become a town with its town hall, its synagogue, its schools and its inns, and there are daughter colonies springing up nearby. I have entered into detail concerning Petach Tikveh and it would be tempting to do so concerning the other colonies. Rishon-le Zion was founded south of Jaffa in 1892 by a small group of Russian Jews, and has now over 1000 inhabitants. This colony possesses the extensive wine cellars, built by Baron de Rothschild, now under management of a co-operative society, and quite successful. I should like to speak about Rehoboth, founded in 1890, near Rishon-le Zion, in early development of which our friend Mr. E. W. Lewin-Epstein of New York played so important a part; a colony which has been able to develop to its present large size without any help from the Baron. I should like to describe each of the more important colonies in Judea, the colonies in Samaria, especially Zichron Jacob and Chederah, and the colonies in Galilee, around the lake of Tiberias and still further north. But I fear your patience to listen would not equal my desire to describe them in detail, the differences in their settlement and growth, the differences in their products, the characteristics of each and the special interests of each. But I shall point out that in general the colonies in the south have devoted themselves chiefly to vineyards and orange, olive and almond plantations, while in the north the cultivation of grain predominates. In the south much of the rough labor is performed by Arab workmen, in the north the work, even the hardest, is done almost exclusively by Jews. The colonies have been growing constantly and their number is increased so that it is estimated that there are now twelve to fifteen thousand persons living in the agricultural colonies of Palestine and that there are about 100,000 acres of land in their possession.

The statement of these bare facts cannot, however, bring before you the picture of these colonies placed like oases amid neglected or poorly developed lands. It cannot picture to you the neat though simple homes, the well-ordered villages, which can be recognized as Jewish settlements even from a distance. The country has been changed and waste places have been made into garden spots. As one travels through the land one is tempted to hope that the words of Amos are about to be realized. "They shall build the waste cities and inhabit them, they shall plant vineyards and drink thereof, they shall make gardens and eat fruit of them."

It is not the land and its cultivation, however, that is most interesting. More interesting than the produce of the soil is the colonists who had wrought these changes in the land. For he, too, has altered as he has changed the appearance of the land. The Jewish colonists are a vigorous lot of men and women. They are not round-shouldered and their backs are no longer bent. They are erect and strong. Their hands are hard and rough, and their skin is bronzed. They are able to perform hard labor and to work under the hot Eastern sun. The young men are splendid horsemen and good marksmen. But it is not only their physical side which has become vigorous and strong. They are intelligent and skillful in their work; interesting in improving their methods and advancing their colonies. But I admire them more still because of their high moral qualities, their independence of thought, their strong sense of aiding in a great national rebirth, their hopeful outlook. These men have been inspired by that impalpable spirit of the land, which truly makes it a Holy Land to him who feels that it has been sanctified by the lives of our forefathers, our prophets and our saints, of our heroes and our teachers. And these men have been tempered by an experience of hard and earnest labor; by overcoming difficulties that seemed insurmountable, by facing dangers with courage. There were colonies in which the pestilential fever carried off one member

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of a family after another and yet survivors remained steadfast. There were mothers who lost one child and another and yet possessing that courage greater than on battlefields, refused to leave. A colonist of Rehoboth, a man whose friendship I esteem most highly, told me how, in the early days, he and a comrade and their families lived together and fought together. His friend was killed by Bedouins. He stood his ground and cared for his own and his comrade's family, and he has achieved success. The hardships which the early settlers endured make thrilling stories of courage and faith. It was this fearlessness that won for the Jewish settlers the respect of the natives.

It is necessary to protect the cultivated lands from marauders, for the "Medianites" still come up to rob them. A body of Shomerim, guards, has therefore been formed, and they have lost many of their members during these attacks made upon them. But their places are never empty. Others are always ready to step into the breach. Only last year a young man in Galilee was killed. His comrades wrote a touching letter of condolence to the father in Russia. The father's answer has been published. He consoles the comrades and sends another son and daughter to the colony.

The colonies have their own law courts, and their verdicts are binding. These courts have given judgment with such justice that the Arabs in their disputes with the colonists generally prefer the Jewish courts to those of the land.

The colonists have their schools, some of which are models of excellence. I am thinking of one where there is a farm and an orchard around the school—all of the agricultural work is done by the school children, each of whom has a plot of ground assigned; and I was told that every tree in the orchard has been planted by school children and each one knew his own.

The communal life in general and in the *Bet-Am* or town hall and in the synagogue is most interesting because it is a new life—differing from the life in other parts of the world. It is Jewish. The prevailing language is Hebrew. The interests are Jewish. The colonists are bringing up their children to follow them in their love of their traditions and their people. It is these children that are the best, the most lovely products of the land. The Jewish life of the colonies shows itself best in their Sabbaths and their holidays. The Sabbaths which I spent in Jewish colonies made me realize the truth of the ancient saying that the Jewish Sabbaths give one a taste of the sweetness of the *Olam habo*, the life to come. It would be hard for me to picture to you this joyous rest day, this spiritual holiday—one must live it to feel it. And the religious holidays are true festivals and there is joy and rejoicing in the land. During the Pesach week there is annually a great gathering in Rehoboth; young and old come from near and far and there are games and tournaments, and the young men vie with each other in tests of strength and endurance.

I dare not on this occasion fail to mention two institutions which must be of special interest to this gathering. One is the "Farm School" of Mikveh Israel, near Jaffa, founded in 1870 by Charles Netter. I visited it this summer and was pleased to see the splendid buildings, the schools, the grain fields, the plantations and the botanical gardens. And the second institution which I wish to mention is the Jewish Agricultural Experiment Station at Atlit, near Haifa, and its sub-station at Chedera; this institution is supported by a number of American Jews and is under the direction of Mr. Aaron Aaronsohn, whom some of you may have met during his visits to America and who is renowned because of his discovery of wild wheat. I visited the station three years ago, when it was being prepared; part of the land was rocky, another marshy. Mr. Aaronsohn told me that he had selected this land for his experiments because it was the worst he could find, and I readily acquiesced. This summer I visited the station again and I found the desert converted into a garden. Beautiful palms and ornamental trees lined the roadway, where there had been marsh, there was dry land; the stones had been picked from the soil and had been used in making the road; and everywhere there were small plantations and orchards and vineyards, and several vegetable fields; and I was delighted to see the many varieties of plant life; each plot was numbered and labeled; everything was in perfect order; and I marveled when I was shown new and important varieties of plant-life which have been cultivated in these few years, and which are likely to prove of great value.

I have given you a few impressions which the agricultural

*This paper was read at the annual gathering of the National Farm School, of which Dr. Joseph Krauskopf is president.

colonies of the Jews in Palestine have made on me. I may add that I observed definite advance within the three years that had elapsed between my visits, having passed through the land from the south to Safed in the north and back again. I was about to leave the country filled with fresh hope of further and rapid growth, of increasing prosperity in the Jewish agricultural settlement in Palestine. I looked forward to bringing back messages of cheer to my friends. But it was not to be so. Just as I was about to leave the Holy Land the war broke out, and the mobilization began in Turkey. The young men were called from the colonies to their regiments; the horses and mules of the colonists were requisitioned by the Government and a moratorium was declared; paper money is not current in Palestine, all gold was withdrawn and great financial stringency developed immediately; ships ceased coming, export of the products of the colonies is rendered impossible. Letters from my friends describe the frightful condition daily growing worse. A generation has toiled to found and develop these colonies. Their strength and their energy have not been spared and hundreds of lives have had to be sacrificed; they have build up these beautiful Jewish settlements, which charm every visitor and arouse the admiration of those who know the inherent difficulties and appreciate the success that has been accomplished. And now the existence of the entire work is threatened. I have the trust that they will not be left to suffer without a helping hand. Their cry will not be without response so long as there are brethren in the world who look with their sympathies and with pride upon the work, who appreciate the sacrifices it has cost, who value the achievement. Let us therefore hope that when the frightful war is over those agricultural colonies will recover and progress to the end that Palestine and the neighboring territory will again become a land of Jewish immigration and a home of peace and safety; where "every man shall sit under his vine and under his fig tree and none shall make them afraid."

Palestine Oranges for the United States

On December 12th, a trial shipment of Palestine oranges of 2,000 cases was placed on an Italian boat to be trans-shipped to New York for sale in the United States. The oranges are expected to arrive in this country some time this month.

A committee has been organized to dispose of the oranges when they arrive. They will be sold direct to the consumer, thus securing a higher price for the Jewish orange-growers of Palestine by saving the middleman's profit. Each case contains from 100 to 200 oranges and will be sold for \$5.00.

The committee is composed of the following ladies:

Mrs. Julius Beer, Mrs. Nathan Bijur, Mrs. Joseph Brettau, Mrs. William Fishman, Mrs. M. J. Fox, Mrs. Richard Gottheil, Mrs. Samuel Greenbaum, Mrs. Alfred Hess, Miss Minnie Isaacs, Mrs. Lazarus Kohns, Mrs. Irving Lehman, Mrs. E. W. Lewin-Epstein, Mrs. Louis Marshall, Mrs. J. L. Magnes, Mrs. M. Morgenthau, Jr., Mrs. N. Taylor Phillips, Mrs. Solomon Schechter, Mrs. Leopold Stern, Miss Henrietta Szold, Mrs. Richard Stein, Mrs. Cyrus Sulzberger, Mrs. Jacob Wertheim, and Mrs. Stephen Wise.

The Carmel Wine Company will assume charge of the distribution and delivery of the cases of oranges to the purchasers. Orders may be sent to Mrs. Maurice Wertheim, 30 West 72nd street, New York; the Carmel Wine Company, 309 East 22nd street, New York; or the Provisional Committee, 44 East 23rd street, New York.

The Zionist Council of New York Elects New Officers

At the annual conference of the Zionist Council of Greater New York, held on December 27th, at the Broadway Central Hotel, Max Perlman was elected president to succeed Henry J. Eisner. The conference was attended by a large number of delegates. Interesting reports were read by President Eisner, Morris Kramer, Samuel Goldstein, and J. Schorr, the treasurer. At the opening of the conference, welcoming addresses were delivered by Louis Lipsky, for the Federation, and Joseph Barondess for the Order B'nai Zion. Toward the close of the meeting, Mr. Louis D. Brandeis, chairman of the Provisional Committee, appeared at the conference and delivered an encouraging address to the delegates. Mr. S. Frankel also addressed the convention.

The following officers were elected: Max Perlman, President; Israel J. Wolf, Vice-President; William G. Lewis, Corresponding Secretary; Morris Kurz, Financial Secretary; and Jacob Seigel, Treasurer.

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THE NEW FORMAT OF THE MACCABEAN

SINCE its first issue, THE MACCABEAN has been appearing in the form of a magazine, modelled after the accepted monthly magazines of this country. With this issue, we change our dress, presenting, we think, a much better appearance, at least with a view to representing the interests of Zionism and Jewish life. Our new form will permit our giving more attention to events of the day; and our articles and editorials, as well as our summaries of the news, will be displayed much more effectively. We hope our readers will like us better in our 1915 dress. We hope that it means the ushering in of a better day for the much-tried MACCABEAN, which has been neglected by our Zionists who have not done their duty in helping it to increase its circulation and influence. If our readers will co-operate with us, we shall enlarge the publication, drawing into service many new writers, and introducing new features. But when we have to struggle with a continuous deficit, and the readers of the magazine do not lend a hand, our task even under such conditions is made doubly hard. We could with just a little support come out with thirty-two enlarged pages. With just a little larger circulation, we could venture on the publication of a semi-monthly magazine, or even a weekly newspaper. We appeal to our readers to help THE MACCABEAN, and to regard it as the fore-runner of a much improved magazine, destined to occupy a large place in our propaganda, and exercising an immense influence upon American Jewish life.

THE POLISH ATROCITIES

It involves no breach of neutrality to register a strong protest against the barbarous treatment of the Jews in Poland. We do not complain of havoc wrought by invading armies; that is the fortune of war. But we have a right to protest against a settled policy of pogroms and outrages on the part of civilians of Poland, who deliver up Jews to the military authorities of any belligerent power that invades Poland. The facts have been substantiated. So eminent a publicist as Georg Brandes has voiced his protest. Details will be found in an authoritative article written by Dr. Levin in the *Wahrheit* of January 6th. The record is an atrocious one. It outdoes any of the brutalities of any Russian pogrom.

The Poles are now appealing to Americans for sympathy. They are gathering a large relief fund, with eminent Americans on the list of patrons. Let the relief fund go. Starving Poles are entitled to have their hunger satisfied, no matter what crimes their fellow-citizens may be guilty of. But they seek sympathy also for their national ambitions. Put your house in order first, sons of Kosciusko, before speaking to liberty-loving Americans of your national autonomy!

For years the Poles have complained of the persecution of their nationality by the Germans and by the Russians. Their language has been oppressed; their newspapers hounded; their leaders forced from the country. That was a crying shame. But do these same Poles expect liberty from the world when their first use of the little liberty they possess is to persecute the Jews living in Polish cities? Exactly what Russia did to them, they are now doing to the Jews.

The world ought to know the facts. There has been a curious reluctance on the part of the press to divide the interest which is now solely centered on the Belgians and extending it to the Jews in Poland. The publication of the terrible

stories coming to us from friends in Poland would have a decided effect, however, upon public opinion, if they appeared in the American press. The re-establishment of Poland as a state depends upon its capacity for granting rights to other nationalities living on Polish territory.

THE COMING OF TSCHLENOW AND SOKOLOW

THERE is every reason to believe that Dr. Tschlenow and Nahum Sokolow will arrive in this country during the month. This means that three members of the Inner Actions Comite will be resident in New York City, and that the Comite may operate from this side, although it is not clear that this will be done. On the other side, there are differences of opinion as to the advisability of transferring the center of the movement to America, although that such a transfer must be made to a neutral country is generally agreed. Whether a permanent transfer should transpire during the war, or after peace is sealed, is an open question.

But it is obvious that the presence in this country of Tschlenow, Sokolow and Levin means the actual transfer of power and direction to this country. America is now the only neutral country where Zionist work may effectively be done, and it is the only country capable of maintaining our activities in Palestine. Wherever the center may be, it will have to look to America for its principal support.

A great opportunity therefore devolves upon us. In fact, the Inner Actions Comite will soon be with us. That presupposes that American Zionists will make a strong effort to measure up to the opportunity. The movement will have to be better organized. Our Shekel-members will have to be quadrupled. The income of the National Fund will have to be doubled. The enterprises in Palestine hitherto maintained by Russian Zionists will have to be taken over by the American Zionists. It will be necessary that American Zionists be better informed on what is going on in Palestine. We shall have to become experts. Not only contributions will be demanded of us, but men and women capable of giving themselves to the movement.

AMERICAN JEWISH RELIEF ACTIVITIES

FOR many weeks after the outbreak of the war, the American Jewish Committee, which was appealed to as the central American Jewish organization, declared that when the time came for action, an attempt would be made to organize a united American Israel for the work of relief. It was intimated that investigations would have to be made, a plan would have to be formulated and, in general, the preliminary work would entail great sacrifices and much thought.

Now, after five months have elapsed, this is the situation: There are three national organizations at work, not counting the Provisional Committee. The American Jewish Relief Committee was organized in New York, which practically includes only those representatives usually accepting the direction of the American Jewish Committee. The Central Relief Committee was organized with the Union of Orthodox Congregations as its backing, and the I. O. B. B. set about collecting funds and distributing them regardless of the efforts of the other organizations. The Provisional Committee, which was organized not wholly for relief work, but chiefly to maintain Zionist institutions in Palestine and the Zionist organization, came into existence before any of these organizations issued their appeals. Recently, a *modus operandi* was adopted, which makes the American Jewish Relief Committee the central receiving office for the Central Committee, and the Provisional Committee is co-operating whole-heartedly with both organizations. But the I. O. B. B. goes its own way.

What is interesting to observe, aside from the inability of American Jewry to establish a united American Israel, is the fact that the American Jewish Relief Committee, or the American Jewish Committee, seems to have forgotten or neglected the larger aspects of the situation. Money is being voted for Galicia, for Poland, for Russia, for Palestine, under the pressure of the moment, because the need is great and remittances must be made at once. Nothing is being heard of the larger aspects of the Jewish situation. In fact, a settled policy of living hand-to-mouth has been adopted.

At the first Temple Emanu-El meeting, Dr. Magnes suggested that the relief work should provide the required lever to bring about a representative national organization of American Jews. This seems to have slipped the memory. In fact,

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the American Jewish Committee seems determined to use the occasion not to develop a national Jewish organization, but to strengthen its own position, as if Jewish unity must await the recognition of the American Jewish Committee.

We hope, however, that public opinion will express itself, and that an attempt will soon be made to arouse American Jews to a recognition of the fact that not only relief funds are necessary, but also Jewish organization and Jewish policy.

MAURICE WERTHEIM ON "PALESTINE AND THE WAR"

Mr. Maurice Wertheim, who carried the relief fund of American Jews to Palestine, and saw to its distribution soon after the outbreak of war, contributes an interesting account of his experience in the January 2nd issue of *The Survey*. The article is amply illustrated with photographs taken by the author. It is a very appreciative and sympathetic account of the Palestine work of the Zionist movement. He gives a vivid picture of his encounter with Ben Jehuda. In one of his concluding paragraphs he writes:

"... I became a Zionist on the spot. That does not mean that I became an advocate of a Jewish state in Palestine, or that I wished to become a party to a movement that would drive all Jews, wherever living in the world, into Palestine as into a corral—which many laymen seriously think is the object of Zionism. It means merely that I sympathized, as almost anyone would, with the aims of those who are trying to establish in Palestine a center of refuge for oppressed or restricted Jews of all countries, a center that will preserve Judaism and will permanently radiate Jewish life and culture. It is a thousand pities that this simple and noble aim has become an 'ism,' developing pro's and anti's on a subject about which, among either Jew or Gentile, it seems to me that little difference of opinion can exist. If all Jews realized that this is Zionism on the ground, I hardly think that there would be so much theoretical and vexed discussion of the matter."

The "isms" Mr. Wertheim complains of arose in order to meet the opposition of Jews to Zionism. Before that opposition appeared Zionism was included in the hopes of all Jews, without theories, without vexed discussion. It was accepted as the destiny of the Jewish people to be resettled in Palestine. When the opponents of Zionism entered the lists, it was necessary for Zionism to be formulated and theoretically sustained. But isms are not needed for an appreciation of our ideals. It suffices that one sympathizes with the simple formula of the Basle program.

THE LIBERALISM OF LIBERALS

It is not necessary to become excited over the latest exhibition of academic liberality given by the authorities of the Hebrew Union College. Dr. Kallen was invited to address a student organization on "The Meaning of Hebraism." His engagement was cancelled by the students by order of the president of the faculty, who declared that, knowing Dr. Kallen's Zionist views, he would not permit him to express them within the College walls. The lecture on "The Meaning of Hebraism" was not delivered.

This is in keeping with well-established Hebrew Union College tradition. An eminent professor of the College has written a history of Reform Judaism, in which he formulates a reform dogma to the effect that reform Judaism has nothing in common with the national aspirations of the Jewish people. The Hebrew Union College seems to have accepted the dogma. All who come within its portals, expecting to find freedom of scholarship, discover that one dogma cannot be displaced, the dogma of opposition to Zionism. A professor may be an excellent Arabic scholar, capable as a teacher, a model of modesty and ability, but if he is a Zionist, he has no place in the Hebrew Union College class-rooms. A professor may be the foremost Biblical exegete in this country, but if he progresses to be a Zionist or holds views that are opposed to the narrow conception of Judaism favored by the president of the College, his position is untenable. Not that the students are unwilling to listen to these professors, or that the supporters of the institution have tabooed Zionism, but because two or three of the leaders of the College are possessed of an anti-Zionist obsession.

Dr. Kallen's experience is merely an incident in the hardening of the dogma of anti-Zionism, which has been imposed upon the College. Liberalism has become dogmatic and unwilling to test its truths in the open forum of public opinion. Liberalism has ceased progressing. It does not deal with evolution in life. It holds to the shibboleths of another day, and threatens with

destruction any one who will invade the sacred precinct devoted not to scholarly research, but to the maintenance of ideas that have already become ossified.

This is not an occasion for Zionist protest. Let the supporters of the Hebrew Union College square this latest scandal with the ideals set forth by the founder of the institution.

Death of Composer of "Queen Of Sheba."

The death is announced of Carl Goldmark, the composer of "The Queen of Sheba," who died in Vienna on January 3rd aged eighty-four. Goldmark was the son of a poor cantor in Keszthely, Hungary, and in most of his music a decided Oriental coloring may be detected. Much of his music has found its way into the synagogue, carried there by chazanim, who had little difficulty in converting it into effective Jewish music. "The Queen of Sheba" was his most interesting composition, and although at first coldly received, later attained considerable popularity. He also wrote a cheerful symphony called "Rustic Wedding" and an overture entitled "Sakuntala," glowing with oriental coloring. His list of compositions include five operas, two violin concertos, two symphonies, five overtures, etc., exceeding fifty.

Dr. Max Nordau Sympathizes with Allies

Dr. Max Nordau's whereabouts have been the subject of considerable discussion since the outbreak of the war. He was first heard from as being in a concentration camp in France, being an Austrian subject, in spite of the fact that he has lived in France for over thirty years. Then it was announced that he had gone to Spain. Recently he was heard from as being at Madrid, whence he has written to friends in Paris that he identifies himself in interest with the cause of the Allies.

Jewish Chautauqua At Rochester

The twenty-second assembly of the Jewish Chautauqua Society was held in Rochester, N. Y., the last week in December. Among those who delivered lectures were Dr. Henry Berkowitz, Dr. William Rosenau, Eugene Lehman, Miss J. M. Goldberg, and Rabbi Max Currick.

The Zionist movement was criticised by Rabbi Currick, because, he said, it aims to make physical nationalism with geographical boundaries a predominant evidence of Jewish integrity. That kind of integrity, he said, had been largely responsible for the conflict now raging in Europe. He thought cosmopolitanism preferable to nationalism.

Zionist Bureau for New England

A Bureau for the development and organization of the Zionist forces of New England has been established by the Federation in the Compton Building, 161 Devonshire Street, Boston, Mass.

All those in Massachusetts, Rhode Island, Vermont, New Hampshire and Maine who desire information relating to Palestine or who are willing to co-operate with the Zionist effort and in general seek information relating to the Zionist movement, are cordially invited either to call or correspond. The office is opened daily except Saturdays and Sundays. Mr. Jacob de Haas is in charge of the office.

Albany Zionists Gives Entertainment

An entertainment was given by the Sons and Daughters of Zion of Albany, N. Y. for the benefit of the Emergency Fund on January 6th in Odd Fellows' Hall. A. B. Asrikan was chairman of the committee, assisted by Mr. Rosenberg, of the Hebrew Institute, Miss Lily Sanders, Mrs. M. Cohen, Miss Anna Friedlander, A. M. Levenson, Nathan Brenner and Samuel Gottesfeld. The proceeds have not as yet been turned into the Provisional Committee.

Prof. L. S. Ornstein, lecturer at Groningen University, has been appointed professor in mathematical physics at the University of Utrecht. Dr. Ornstein is a member of the Actions Comite, and prominent in the Holland Zionist Federation.

An illustrated article on Palestine entitled "The Cradle of the Hebrew Race as a Jewish State" written by Charles M. Pepper, appeared on Sunday, January 3rd in the Pittsburgh *Dispatch*, the Washington *Star* and other Sunday newspapers.

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ZIONIST AND OTHER JEWISH NEWS

Arabian Newspaper Intimates Possibility of England Neutralizing Palestine

The New York *Herald* on January 5th, reprinted a cablegram from its Paris edition of the previous day in which the following appeared:

"The French newspapers quote the Cairo Arabian newspaper *Al Watam* as saying:

"From geographical considerations Palestine is to Egypt what Albania is to Italy or the Netherlands to Great Britain. Current events have proved that Egypt can be one day or another threatened from that quarter. Therefore it is absolutely indispensable for Great Britain that this country should become a neutral state or be annexed. But the objection to a British occupation of Palestine is that if the province opens a door on Egypt it also holds the relation to this country of an exit, and the presence of a British garrison in Palestine would keep the inhabitants of Syria awake. So it is better to solve the problem by neutrality."

The London *Globe* the same day discussed this cablegram and suggests the formation of a new Jewish state in order to confirm prophecy and to prepare the way for a second advent of the founder of Christianity.

Alleged Outrages Upon Jaffa Jews

The report from Cairo, Egypt, received here on December 23rd, to the effect that 600 Jews fleeing from Jaffa had been ill-treated by Turks, was practically denied the following day in a cablegram received by the Provisional Committee. From this later cablegram sent by a reliable Zionist it appears that the offer of the Turkish government to Russian Jews in Palestine to become Ottoman subjects could not be accepted by many owing to many considerations. To the number of 686 they embarked for Alexandria, but on the way, owing to the crowding and the usual brutality of the boatmen, they suffered physically and financially and arrived in Egypt in a condition of terror and exhaustion. It is probable that their immediate wants will be met by English Jews co-operating with the American Jewish Relief Committee.

The National Fund Work In Palestine

The papers have reported that, since the outbreak of the war, the Jewish National Fund was enabled to render important services to the Palestinian population with regard to provisions during the present difficult and economical crisis. The large corn-stocks of the farms provided not only the towns of Jerusalem, Jaffa, Haifa, but also colonies as Petach-Tikwah, Rishon-le Zion, En-Ganim, En-Chai, etc., and the National Fund Farm "Ben-Schemen" daily supplied Jaffa with large quantities of milk.

Immediately after the outbreak of the war a disastrous inactivity in towns and colonies threatened to arise, owing to the small gold stock at the banks, and demands for mobilization, and the momentary supplies which ceased to come in from abroad. Thanks to the intervention of American Jews whose representative sent considerable remittances in cash to Palestine, the greatest danger was warded off, and inactivity expelled at least for a time. The National Fund has greatly contributed to this result, not only by sustaining the branches of industry to its full extent, but also by holding the workmen, engaged for the season, and the endeavour to occupy them with extraordinary work, as the foundation of Workmen's Houses, the laying down of roads, etc.

The last meeting of the Board of Directors of the National Fund decided to take in hand a special action to procure the means for the execution of work in need in Palestine, referring to reports sent to the Palestinian Bureau, and after consulting the present leader of the technical department of the Palestinian Bureau.

For Palestine the work in need of the National Fund has a special meaning. Before the war the Fund for Workmen's Houses founded Yemenite houses with kitchen-gardens, which proved to be such a great success that the National Fund was about to found these family-houses, namely, small ones amounting to Frs. 1000.—, and large ones amounting to Frs. 2000.—for the Aschkenasic workmen's families. Several efforts in Palestine, and the studies of the technical leader of the Palestinian Bureau in Europe, lead to a method of building such a solid and durable workmen's family-house at the said amount. Yemenite and Aschkenasic workmen are happy to

take possession of a house and garden, where they can take garden and plough-land of several dunams on long lease, whereas the house can be redeemed in about 18-20 years. A pleasant fact of special importance at the present moment is that the workmen easily learn how to build the houses according to the new method, and are able to hold the same themselves. In this way the workmen are enabled to establish in a short time besides a family existence a remunerative occupation.

From Palestine it is reported that even the war could not prevent the immigration of Yemenites. Should the Jewish colonies be prepared for a proper lodging for them, this immigration would be a great advantage to Palestine.

A National Loan for the Jewish People

Dr. Schmarya Levin spoke in Philadelphia on Sunday, January 10th, for the general relief fund, under the auspices of the American Jewish Relief Committee. He made the proposition that the Jewish people negotiate a national loan to meet the acute distress created by the war, and that the assets of recognized Jewish organizations be used as a basis for such a loan. In part, Dr. Levin said:

"The Jewish world has been destroyed by the war. Already there have come to us thousands of widows and orphans. The Jewish rich have ceased to be rich, particularly in Poland and in Galicia. It is safe to estimate that at least 3,000,000 Jews have been ruined. The other 5,000,000 in Russia and in Austria were also hard hit. This is our total at the end of the first six months. What will be latter is still difficult to predict. The economic conditions of the Jews in the above-mentioned countries was never firm, even when at its best. A great portion of them lived by what we may almost term miracles. For to-day they had bread; for to-morrow—a fond hope. And very often this hope had to appease their hunger. Now both the bread and hope are gone. I know that we as a nation do not possess the requirements for a loan. Our nation has nothing to pawn, because it has no real national asset. And while I am aware of all this, I still make bold to offer my proposition. Is it not possible to make a loan and thus save the Jewish Nation from extinction? We cannot make it in the name of our people as a whole, but we can make it in the name of the various organizations which are legally recognized and have a guaranteed income."

Hebrew Union College Excludes Zionist Lecturer

One of the student organizations of the Hebrew Union College of Cincinnati invited Dr. Horace M. Kallen of Madison, Wis., to lecture on "The Meaning of Hebraism." Dr. Kallen accepted the invitation, but a few days before the lecture was scheduled to take place he was notified by the president of the organization that the Hebrew Union College authorities had demanded that the lecture be not given, and that the organization had no alternative but to abide by their decision. This is not the first time that the Hebrew Union College has exercised its influence against freedom of speech and against Zionist thought. We recall the treatment accorded Dr. J. L. Magnes, when he was an instructor in this "hall of learning," and we recall the treatment accorded Dr. Max L. Margolis, Dr. Max Schlessinger and Dr. Henry Malter. For a liberal progressive institution, the Hebrew Union College is making an unenviable record for itself.

The Jewish Comment, referring to the incident in its issue of January 1st, said: "The refusal by the religious authorities of the Hebrew Union College to permit Dr. Horace M. Kallen to address the students of that organization would mean much if the protesting body had been composed of hard-shell traditionalists, who are so sure of their own grace and holiness that they look with superior disdain upon those who hold contrary opinions. But when the apostles of light themselves begin to get out of the sun and seek shade, it is time for a new series of evaluations. We ought not in fact to be surprised to see the authorities of the Hebrew Union College refusing to permit a distinguished Jewish scholar to discuss his ideas on Jewish matters in its sacred precincts. Such things have happened before, and should now be accepted as established procedure. But when this is accepted, then a sharp line of distinction can be drawn between liberal Judaism and Hebrew Union Collegism. The latter no longer represents the impartial search for truth, the unimpeded accessibility of ideas, the free interplay of opinion. Hebrew Union Collegism has crystallized into a formula, has its acceptances and rejections settled in advance, represents a certain determined religious attitude—in short, its arteries have begun to harden."

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RESTRICTIVE IMMIGRATION BILL PASSES SENATE

The U. S. Senate adopted by a vote 50 to 7, on Friday, January 1st, the Immigration bill providing for a literacy test and a higher head tax. The vote in the House taken about a year ago, was 240 to 126. The bill now goes into conference, where differences will be adjusted, and then to President Wilson, who said to be opposed to the literacy test, but it is uncertain that he will veto the bill on that account. Should he exercise his veto power, it is probable that it will be overridden by Congress, where the restrictionists have ample votes. The following are the paragraphs of the bill dealing with the literacy test:

"That after four months from the approval of this act, in addition to the aliens who are by law now excluded from admission to the United States, the following persons shall also be excluded from admission thereto, to wit:

"All aliens over 16 years of age physically capable of reading who cannot read the English language or some other language or dialect, including Hebrew or Yiddish:

"Provided that any admissible alien or any alien heretofore or hereafter legally admitted or any citizen of the United States may bring in or send for his father or grandfather over 55 years of age, his wife, his mother, his grandmother, or his unmarried or widowed daughter if otherwise admissible, whether such relative can read or not, and such relative shall be permitted to enter.

"That for the purpose of ascertaining whether aliens can read the immigration inspectors shall be furnished with slips of uniform size prepared under the direction of the Secretary of Labor, each containing not less than thirty nor more than forty words in ordinary use, printed in plainly legible type in some one of the various languages and dialects of immigrants. Each alien may designate the particular language or dialect in which he desires the examination to be made and shall be required to read the words printed on the slip in such language or dialect.

"That the following class of persons shall be exempt from the operation of the illiteracy test, to wit: All aliens who shall prove to the satisfaction of the proper immigration officer or to the Secretary of Labor that they emigrated from the country of which they were last permanent residents for the purpose of escaping from religious persecution; all aliens who have been lawfully admitted to the United States and who have resided therein continuously for five years, and who have, in accordance with the law, declared their intention of becoming citizens of the United States, and who return to the United States within six months from the date of their departure therefrom; all aliens in transit through the United States; all aliens who have been lawfully admitted to the United States and who later shall go in transit from one part of the United States to another through foreign contiguous territory."

Lord Rothschild and Claude Montefiore Zionist

It is reported, but not authoritatively confirmed, that Lord Rothschild is seriously considering the Zionist solution of the Jewish problem, and is deliberating whether he should publicly identify himself with the movement. Claude Montefiore, the founder of the Jewish Religious Union of London, and influential in the Anglo-Jewish Association, is also said to be more favorably inclined toward Zionism since the outbreak of the war.

Turkey offers Special Privileges to Jews for Naturalization

The Provisional Committee has received advices from the State Department that Turkey has accorded an additional month's time for foreign Jews to become naturalized, and has also decided to exempt indigent Jews from the payment of the naturalization fee.

Mme Pevsner and Mr. Dannenbaum in Dallas, Texas

At a meeting held to collect money for general relief in Dallas, Texas, on December 27th, with Victor Hexter as chairman, stirring appeals were made by Henry J. Dannenbaum, of Houston, and Mme. Bella Pevsner, who is now making a tour of Texas under the auspices of the Texas Zionist Association. As a result of the addresses delivered, \$5000 was pledged to the fund, to be paid in monthly installments. A part of the fund collected will go to the Emergency Fund of the Provisional Committee.

America as Protector of Palestine

The *London Chronicle* on January 13th, suggests that America may eventually be called upon to exercise a sort of suzerainty over Palestine. "When victory crowns the banner of the Allies," it says, "the doom of the Ottoman Empire will be sealed. What is to become of Palestine? It is one of the great crimes of history that the cradle of Christianity should for centuries have formed a part of the dominion of a non-Christian people. When the Turk goes who and what is to take his place? Is there any chance of a Zionist ideal materializing into an actuality? At the present time the Jews form only a very small minority of the inhabitants, but if with the sympathetic help of great powers the Jewish state were created, a new Palestine would doubtless be a lodestar to Jews the world over and the ancient glories of Judea might be revived.

"Even were the new Zion to become an accomplished fact and the Jews once more had a national hearth and home, provision would still have to be made for Christian guardianship of the Holy Sepulchre and other sacred places to which every year scores to thousands of Christians, chiefly from Russia, make a pilgrimage. We assume that a New Palestine, whether it be predominantly Hebrew or non-Hebrew, will at the outset be a state with limited self-government rights under the protecting wing of some great power. Who is that power to be? France has traditional claims to the protectorate of Christian races in Asia Minor and has historic links with Syria. England is the protector of Egypt and Palestine for ages has acknowledged the suzerainty of the Pharaohs. America has for many years displayed a wonderful enthusiasm for missionary and educational work in Asia Minor. That Palestine should be placed under the guardianship of one or the other of these powers seems fairly obvious. The problem of its future will not be an easy one to solve."

Mr. Rosenwald's First Installment Contribution Received

On December 15th, the Provisional Committee received the first remittance of \$1,000 from Julius Rosenwald, of Chicago. This is the first instalment on his pledge of \$1,000 per month until one year after the cessation of the European war. Mr. Rosenwald will specify every month the division of the contribution among Palestine institutions. For the first month, \$300 was contributed to the Emergency Fund, \$200 to the Jaffa Gymnasium, \$100 to Girls school of Jaffa, \$100 for Bezalel, \$300 for general relief.

Mrs. Joseph Fels Interested in Jewish Affairs

While Mrs. Joseph Fels, the widow of the late Joseph Fels, the single-tax advocate, was in Chicago recently, she expressed her regret that no Jewish women's organization had invited her to address it, although she was in the city to speak for single tax. Mrs. Fels not long ago became interested in Zionism, and is well-informed on what Zionists are doing in Palestine.

Mrs. Julius Rosenwald Favors Zionism Before Chicago Jewish Women

At a conference of Jewish Women's organizations of Chicago, held on Monday, December 28th, among other speakers, Dr. Schmarya Levin and Mrs. Julius Rosenwald delivered brief addresses. Mrs. Rosenwald related the impressions made upon her by Palestine when she was there on a visit. She spoke of the practicality of Zionism and said that her Jewish consciousness had been vitalized by travelling through the holy land.

Junior Zionist Convention Of Connecticut

At the fifth annual convention of the Young Judaea Council of Connecticut, held on December 27th in Meriden, Conn., a resolution was adopted that all members over eighteen years old become shekel-payers. It was also decided to assume the responsibility for publishing the *Young Judaea* for one issue, in May. There were one hundred delegates present, representing 25 organizations. The National Fund Committee reported collections of \$150. Benjamin Levenson, of New Haven, was elected president; secretary, Henry Spitz of Hartford; treasurer, Joseph Miller, Meriden.

Mizrachi Conference in Chicago

The Mizrachi groups of America held a conference in Chicago on January 9th, 10th, and 11th, to discuss further propaganda for the Mizrachist policies. Mr. Max Shulman represented the Federation at this conference.

THE ZIONIST MOVEMENT

RECEIPTS OF THE PROVISIONAL COMMITTEE

On January 15th, the receipts for the Emergency Fund were
 For Palestine Relief \$54,386.77
 For Individuals and Institutions 34,890.28
 For Individuals and Institutions 35,000.00

WORKING FOR THE EMERGENCY FUND

The Federation, co-operating with the Provisional Committee, has had sent out to all Jewish Sunday schools in the United States, a circular letter, inviting the contributions of the children. The letter was signed by Mr. Brandeis and Drs. Heller and Wise. Returns on this letter are already coming in.

An effort is being made to reach the Jewish public schools teachers of New York. Several thousand letters have been sent out, asking each teacher to contribute at least one dollar to the Emergency Fund. A similar effort is being made among Jewish physicians by means of a letter signed by Dr. H. Illoway and Dr. W. Freudenthal.

In Pittsburgh, due to Mr. de Haas's initiative, the organized Zionists have pledged themselves to pay a stipulated sum every month as long as the war lasts. This means that they will pay over \$100 a month. The Texas Zionists at their convention has adopted a plan calling for self-taxation during the war. The Federation is urging all Zionist societies to emulate the Pittsburgh example.

In the southern states, thanks to the co-operation of Henry J. Dannebaum, an arrangement has been made with the I. O. B. B. for combined efforts on behalf of the general relief fund, from which the Zionist fund is to receive twenty-five per cent.

American National Fund Income for December

The income of the Jewish National Fund Bureau of America for the month of December, week by week, was as follows:

Week ending December 4th, 1914: National Fund Collections, \$34.70; Golden Book, \$100.00; Tree Donations, \$27.00; National Fund Stamps, \$75.35; National Fund Boxes, \$150.86; Yemenite Housing Fund, \$26.00; Total, \$413.91.

Week ending December 11th: National Fund Collections, \$50.53; Golden Book, \$5.00; Tree Donations, \$38.85; National Fund Stamps, \$43.50; Dunam Land Donations, \$25.50; National Fund Boxes, \$245.23; Yemenite Housing Fund, \$29.76; Telegram Blanks, \$20; Total, \$438.37.

Week ending December 18th: National Fund Collections, \$113.30; Golden Book, \$66.00; Tree Donations, \$39.90; National Fund Stamps, \$26.80; Dunam Land Donations, \$15.00; National Fund Boxes, \$236.00; Yemenite Housing Fund, \$7.00; Voluntary Tax, \$25; Telegram Blanks, \$20; Total, \$504.45.

Week ending December 25th: National Fund Collections, \$174.33; Golden Book, \$33.04; Tree Donations, \$54.10; National Fund Stamps, \$16.85; Dunam Land Donations, \$8.13; National Fund Boxes, \$159.50; Yemenite Housing Fund, \$34.20; Co-operative Fund, \$70.00; National Fund Post Cards, \$25; Voluntary Tax, \$45.00; Total, \$595.40.

Total Receipts for December, \$2671.46.

Week ending January 1st: National Fund Collections, \$199.27; Golden Book, \$239.65; Tree Donations, \$18.00; National Fund Stamps, \$97.89; Dunam Land Donations, \$31.50; National Fund Boxes, \$103.02; Co-operative Fund, \$30.00; Total, \$719.33.

Dr. Epstein's Second Tour

Dr. B. Epstein, one of the National Fund representatives now in this country, is to start on his second tour beginning January 19th. The first tour in eastern Pennsylvania was very successful. Dr. Epstein making a deep impression on the audiences he addressed and organized efficient National Fund committees in every city he visited. Dr. Epstein is a good Yiddish and German speaker.

The second tour will open in Canton, Ohio, January 19-23. He will then go to Youngstown, Ohio, Cleveland, Columbus, Dayton, Chicago, Milwaukee, Detroit, Baltimore, and Washington, spending from three to ten days in each city.

The Federation is co-operating with the National Fund Bureau in his tour. All Zionist societies are urged to take advantage of Dr. Epstein's visit to their cities for general propaganda and organization purposes.

KNIGHTS OF ZION CONVENTION AT ST. LOUIS.

The eighteenth annual convention of the Knights of Zion was formally opened on January 1st, in the Educational Alliance building, at St. Louis, being preceded by a number of interesting social functions. The chairman of the convention committee, Max G. Baron, delivered the welcoming address for the Zionists, the Mayor of the city for St. Louis, Mr. Gelman for the Mizrachists, which was followed by the reading of the President's message by Nathan D. Kaplan, who gave a summary of the many activities of the organization during the past year. Mr. Abrams, the secretary, reported on the activities of the Gates, and made a number of the important recommendations for the improvement of organization methods. He recommended a system of financial management, which would do away with the sending of money to Zionist institutions direct by the various permanent chairmen.

At the Sunday's session, a resolution to tax the National Fund five per cent. of its income in Knights of Zion territory was effectively defeated. A plan was approved for including an insurance feature in the Hoachozo organizations.

We have received the following report from one of the officials of the convention:

The eighteenth annual Convention of the Knights of Zion held in St. Louis, Mo., January 1st to 4th, was successful in more than one way. The number of delegates was larger, the enthusiasm more pronounced and the interest displayed keener than at former conventions.

One session in particular stands out as remarkable for its unusual fervor. A resolution was presented by the chairman on resolutions. H. L. Meites, that a budget be set aside equalling five per cent. of all National Fund money collected last year to cover expenses for the committee in charge of collections for the ensuing year, thereby enabling them to expand their activities.

As soon as the resolution was read the delegates were in an uproar. "It would be sacrilege" cried one, to ask a commission for the collection for the most sacred fund, every penny donated to this fund which goes toward the purchase of land in Palestine, should be used for that purpose, and for that purpose alone," while another, more experienced in the collection of funds for Zionist Institutions, argued that very little could be accomplished without incurring some expense. Mr. B. Horwich of Chicago, made the proposition that provided the delegates present would raise \$200.00 he would contribute \$100.00 additional making a total of \$300.00 which would be sufficient to cover the working expense for the National Fund Committee to carry on its work successfully. When the donations had been checked it was found that more than the original \$200.00 has been subscribed.

The other sessions were equally interesting. Questions involving policy were discussed with fervor. The political Zionists still held sway while the cultural as well as the practical Zionists were as insistent as ever that only their course was the correct one to pursue in order to attain the goal. Dr. Schmarya Levin participated in the deliberations and injected on several occasions wit and wisdom to the delight of all present.

The pulpits of all synagogues and temples were occupied by Zionist speakers and the principles of Zionism were brought home to such people who heretofore had thought that Zionism was an Utopia, born in the vision of dreamers. They learned valuable lessons and were acquainted with what Zionism really means. Mr. Louis D. Brandeis addressed a very large and appreciative audience at the Temple Beth-El, where Dr. Harrison presides, and swayed the audience to such a pitch that they applauded heartily.

The Convention was closed Sunday evening, with a mass-meeting and Concert at the Odeon Hall, the largest theatre in St. Louis, where Messrs Wolf, Kaplan, Zolotkoff, Levin, Shulman and Brandeis spoke.

The officers elected for the ensuing term are as follows:

Nathan I. Kaplan, President; Samuel Ginzburg, Vice-President; Leon Zolotkoff, Vice-President; B. A. Antonow, Vice-President; B. Horwich, Treasurer; B. H. Bernstein, Secretary; Prof. H. M. Kallen, Honorary Vice-President; Rabbi I. S. Sheinfeld, Honorary Vice-President; Dr. M. Golland, Honorary Vice-President; M. Siegel, Honorary Vice-President.

Chairmen: Max Shulman, Prov. Fund Committee; H. Steinberg, National Fund Committee; H. L. Meites, Publicity and Propaganda; D. P. Pollock, Bezalel Committee; I. S. Privulsky, Organization Committee; and I. Withal, Shekolim Committee.

Orators: Rabbi S. Silber, N. Z. Budzinsky, A. Goldenson, Leminson, Mr. Abrams, H. Horwich, S. A. Hoffman.

Original from

UNIVERSITY OF ILLINOIS AT
URBANA-CHAMPAIGN

CINCINNATI ZIONIST SOCIETY CLOSES YEAR OF ACTIVITY

Ever since the 14th Annual Convention of the Federation held in our City in 1913, a new spirit has entered into the life and activities of the Society. In the fall of 1913, Dr. R. W. Miller was elected President of the Society, and immediately upon his taking hold of office a series of activities followed. During the fall a large meeting was held at which a report of the 11th Zionist Congress, held in Vienna, was given by Dr. N. T. Isaacs. Soon after that, Professor S. Schechter addressed a large meeting held at the Reading Road Temple. At this meeting, Miss Jennie Mannheimer outlined a plan for the organization of a Daughters of Zion Chapter for the purpose of securing funds with which to enable one nurse from Cincinnati to be sent to Palestine. Though the establishment of a local chapter was not made possible, considerable money was realized in the course of the year which was remitted to Miss Szold for the above purposes. The holidays, such as Chanukah and Purim, were fittingly celebrated by the Society, and appropriate entertainments were carried out.

The event of the season, however, was the Bezalel Exhibit, which came to Cincinnati in March. It was due to the initiative of The Cincinnati Zionist Society that a large and influential committee, representing all sections of the community, was organized and took charge of the Exhibit. During the summer, 1914, when the Zionists throughout the world commemorated the 10th Anniversary of their great departed leader, Dr. Herzl, the Cincinnati Zionists resolved to plant one hundred olive trees as a Cincinnati grove in the Herzl Forest. Dr. G. Deutsch accepted chairmanship of a committee to secure funds for that purpose, and was successful in raising the sum of \$150.00 required.

With the coming of fall, the call came to the Society from headquarters for urgent work on behalf of the Emergency Fund. It was rather unfortunate that due to local circumstances, a very large meeting which was to have taken place at the Emery Auditorium in October, and at which Louis D. Brandeis and Dr. Stephen Wise were to be the speakers, had to be cancelled. However, a few days later, on October 21, a mass-meeting for the benefit of the Emergency Fund was held at the Mound and Richmond Street Synagogue. At this meeting Dr. S. Levin and Mr. Jacob De Haas were the speakers.

During the month of December, Madam Pevsner visited Cincinnati, and addressed three meetings, one of which was under the auspices of the Sisterhood of the Reading Road Temple. Zionism in Cincinnati profited considerably by her stay, a great deal of educational work amongst non-Zionist circles was carried out at that time.

During the month, the election of new officers of the Society took place, and the following were elected: Dr. E. I. Fogl, President, David N. Rosenbaum, First Vice-President; Miss Rosa Grad, Second Vice-President; Miss Clara Ravine, Secretary; Dr. R. W. Miller, Treasurer; Miss Sarah Silverblatt, Financial Secretary. The ushering in of the new administration took place at an installation meeting, which was quite impressive. The new administration headed by Dr. Fogl promises to be very energetic and warrants the expectations for a very active year. The first event of the new season was the celebration of Chanukah held on December 13th at the Literary Club. A literary and musical program of a very high character was carried out, and was followed by an informal dance, which was very much enjoyed by the members. The Society plans to hold its annual ball during the month of January, and this event promises to be very fashionable and it is hoped that a considerable sum will be realized for Zionist Funds. The Zionist leaders of the City have joined in with the other men of the Community who form the local section of the American Jewish Relief Committee. It is due mainly to the Zionists, especially to Dr. R. W. Miller, that the various elements of this community have all joined hands in organizing to secure funds for the relief of their brethren in the war stricken countries.

G.

Superior, Wisconsin, Waking Up

Herman A. Aronson, of Superior, president of the local Gate, K. O. Z., writes to us under date of December 28th that Zionism in that city has for various reasons taken a forward move, and that the new officers elected, with the assistance of our tried worker, Louis Gordon, have hopes of establishing the organization on a strong footing. Superior was visited by Mr. de Haas in December.

The January 1st issue of *The American Jew*, published in St. Louis, was a Zionist number, with articles by Zionists and with all its departments treating of Zionism in its various aspects. Among the contributors to the issue were Rabbi Emanuel Sternheim, Oscar Leonard, Dr. Alexander S. Wolf, Rabbi Samuel Thurman, and others.

ZIONISTS OF LOUISVILLE ACTIVE

A branch of the Zion Sabbath School was opened at the Educational Alliance building with a very satisfactory attendance.

Mr. Jacob de Haas, of Boston, arrived in the city on December 11th, and that evening addressed a large audience of Jews and non-Jews at the Louisville Public Library on "Judaism Explained." Sunday morning, December 13th, he addressed the children of both Sabbath schools.

On Sunday evening, he spoke at a mass meeting held at the Adath Jeshurun synagogue for the benefit of the Zionist Emergency Relief Fund. This meeting was followed by a reception. A satisfactory collection for relief was made.

National Fund Flag Day

The Jewish National Fund Bureau of America has decided to organize a Flag Day for the National Fund, to be held on Purim, February 28th. A circular has been sent to all Zionist organizations of the larger cities, asking them to make the necessary arrangements. The Bureau will provide free literature and flags at cost. The idea is to organize groups of volunteers who are to offer for sale to the Jewish public in appropriate places small Zionist flags, leaving the price to be paid to each purchaser's generosity. Propaganda in the press is to precede the Flag Day and literature is to be circulated, the day ending with mass-meetings.

Mr. Brandeis's Speaking Engagements

Since December 15th, Mr. Brandeis spoke: December 19th, New York Morris High School; Springfield, December 20th; Dorchester, December 21st; New York Zionist Council conference, December 27th; and in St. Louis, at the convention of the Knights of Zion.

Dr. Levin in Trenton

Dr. Levin is to address a mass-meeting on Sunday evening, January 17th, in Trenton, under the auspices of the Trenton Camp for the Emergency Fund.

Dr. Levin in Washington and Elsewhere

Dr. Schmarya Levin is expecting to address a mass-meeting in Washington, D. C., on Sunday evening, January 31st, under the auspices of the Ahavas Zion Society in Adas Israel Synagogue. The meeting is to be devoted to propaganda and organization. Dr. Levin will also be in Philadelphia and New Haven in February.

Excellent Meeting in Morris High School, New York

A well organized and effective meeting was arranged by the Tiphereth Zion, New York, on December 19th, at the Morris High School, where the speakers were Louis D. Brandeis, and the Rev. Hirsch Masliansky. Mr. A. H. Fromenson presided in an efficient manner. As a result of the meeting, which was attended by about 1,400 persons, a large number of applications for membership in the Zionist organization were received. The committee was headed by Rechavia Lewin-Epstein.

Theatre Benefit for Palestine Fund in Cincinnati

Miss Jennie Mannheimer conducted a benefit performance of Allan Davis's "The Promised Land" on November 26th, which netted \$144.65, which was equally divided between the Bezalel and the Hadassah district nursing work. The money was received by the Provisional Committee on December 15th.

Shekel Day in Pittsburgh

The Zionist Council of Pittsburgh conducted an elaborate propaganda for shekel beginning on January 3rd and extending over a period of the two weeks. An effective propaganda in the local press preceded this canvass. It is too early to publish the returns, but everything indicates success. The Jewish section was thoroughly canvassed by competent committees. There were four teams of workers, with the following captains: Miss Pauline Neaman, Morris Sherr, Mrs. A. H. Vixman, and Miss Pearl Berman. On the opening day, Dr. Rudolph I. Coffee delivered a lecture on "What the Shekel Stands For."

Original from

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CONVENTION OF TEXAS ZIONIST ASSOCIATION

The annual convention of the Texas Zionist Association was held in Fort Worth beginning on December 28th, and continuing for several days. It was largely attended. An interesting resolution adopted was one introduced by Henry J. Dannenbaum. The resolution called for the organization of an auxiliary to be known as the Herzl Auxiliary. The membership is to be classified as follows. Contributors will pay \$10 per annum; friends, \$25 per annum; Knights and ladies, \$50 per annum; Maccabaeans, \$100 per annum. The contributions are to be paid quarterly during 1915 to the Provisional Committee for Palestine work.

At the opening session, President Burg read an interesting message, in which he said, in part:

"When the reckoning after this war comes then the historical moment for the Jews will present itself. We should show a united front in the demand, first, of equal rights for the Jews in the countries where they are denied such, and, second, of once again establishing the Jewish people on their native soil in Palestine. This latter problem is now seriously discussed by important papers in England and France.

"In the meantime, let us do all in our power to strengthen the movement here in Texas," he added. "Let us agitate and make the greatest propaganda for the cause. Times are too serious and conditions are too pressing to be lukewarm in our actions. Let us bring in the orthodox congregations as active members in the movement.

"The relief work, which probably will be the greatest task, should occupy your earnest attention. The educational work of our youth and the propagation of the National Jewish idea must ever be present in our minds. Definite plans should be made and discussed in this convention and positively carried out. The co-operation of the rabbis, even the reformed, should be easily obtained. The shekel, the Zionist boxes and the National Fund should be our daily thought. Prizes for societies showing the best results in Zionist activities should be established."

The address of welcome was delivered by Israel N. Mehl of Fort Worth; prayer was offered by Rabbi L. Eppstein of Dallas. The following committees were appointed:

Credentials—Dr. B. J. French, Waco, Chairman; I. D. Geeteh, Dallas; L. F. Shanblum, Fort Worth; Sol Gordon, Houston; Miss Kate Rudwich, Galveston.

Resolutions—Selig Deutschman, San Antonio; L. A. Freed, Houston; J. Jacobs, Fort Worth; Miss Lydia Littman, Dallas; Dr. L. Eppstein, Dallas.

Educational—I. N. Mehl, Fort Worth; L. S. Rupin, Houston; Selig Deutschman, San Antonio; M. Shanblum, Fort Worth; Rabbi J. Kellin, Wharton; S. Greenberg, Waco.

Propaganda—L. A. Freed, Houston; Rabbi L. Eppstein, Dallas; Rabbi N. Gerstein, Fort Worth; Abram Gordon, Houston; B. B. Mettler, Dallas.

President's message—Henry Ely, Dallas; I. Moskowitz, Galveston; J. L. Fink, San Antonio; L. Fred, Waco.

Israel N. Mehl, Chairman of the Hebrew school committee, reported Hebrew schools organized in the following cities: Wharton, one school, 30 pupils, one teacher; Galveston, one school, 40 pupils, one teacher; Waco, one school, 50 pupils, one teacher; Houston, four schools, 138 pupils, five teachers; San Antonio, one school, 60 pupils, one teacher; Terrell, one school, 10 pupils, one teacher; Tyler, one school, 35 pupils, one teacher; Dallas, two schools, 175 pupils, two teachers; Fort Worth, one school, 250 pupils, and two teachers.

Among the resolutions adopted was one expressing the thanks of the convention to President Wilson, for his courtesy in allowing the use of an American vessel to carry relief to the Jews in Palestine. A resolution to protest against the execution of Leo Frank was defeated. Steps will be taken at once to organize the orthodox congregations of Texas as Zionist branches. Standing committees will be appointed in all Texas cities where there are Zionist societies. It was voted to tax every member of the Association 25 cents per capita per month payable during the war, the money to be sent to the Provisional Committee.

The sum of \$535 was raised at the convention for the National Fund. The convention closed with a dance in the Hebrew Institute.

The following officers were elected: President, Abram Gordon of Houston; first Vice-President, L. F. Shanblum of Fort Worth; Second Vice-President, Louis Todes of Dallas; Secretary, Miss Lydia Littman of Dallas; Assistant Secretary, Miss Pearl Hertzberg of Dallas; Treasurer, Jacob Label, of Terrell; Chairman of Propaganda Committee, L. A. Freed of Houston; Chairman of Hebrew Schools, M. Shanblum of Fort Worth; Chairman of the National Fund, Abraham Salsberg of Fort Worth; Chairman of Executive Committee, Israel N. Mehl of Fort Worth and the following Executive Committee:

M. Goldofsky, Galveston; Max Flaxman, Houston; Sam Greenberg, Waco; Sam Burstyn, Austin; the Rev. J. Kellin, Wharton; Selig Deutschman, San Antonio; J. Jacobs, Fort Worth, and Henry Ely, Dallas.

Poale Zion Convention at Rochester

The Poale Zion party of America held its annual convention the last week in December at Rochester, New York. It was well attended and a number of important resolutions were discussed and adopted. Mr. Kaplan-Kaplansky made a deep impression with a review of the political situation as it affects Zionism and the Jews. A resolution was adopted urging that a congress of Jewish organizations of America be called for the discussion of international Jewish problems and the appointment of representative Jews to speak for us at the close of the war. A resolution was adopted denouncing Poland for its treatment to the Jews. Dr. Schmarya Levin, representing the Inner Action Comite, addressed the convention and made a deep impression. Mr. Boruchov, a Poale Zionist visiting this country, was also prominent in the discussions and as one of the speakers at the mass-meeting. The Poale Zionists discussed their relations with the Socialists. David Pinski, the dramatist, present for the first time at a Zionist convention in this country, did not favor the support of the candidates of the Social Democratic party. The position of the Poale Zionists in the socialist parties was not clearly defined. The principal leaders of the of tahe party in this country are: Messrs Zuckerman, Ehrenreich, Brown and Dr. Syrkin.

Mr. S. Frankel's Addresses in New York.

Mr. S. Frankel, formerly organizer for the Federation, has been of great service in the propaganda in New York during the past month. On Sunday, December 13th, he spoke at the Young Judea mass-meeting in the Bronx. On December 25th, he delivered a lecture before the Austro-Hungarian Zionists, in their club-rooms. The following evening, he addressed a meeting under the auspices of the Hashachar, and on January 2nd, he spoke for the Mephitze Sfath Eber.

Mr. Lipsky's January Engagements

Mr. Louis Lipsky, Chairman of the Federation executive committee, spoke on Monday evening, January 10th, in Boston under the auspices of the Harvard Zionist society. On Wednesday evening, January 13th, he assisted in the organization of a new society in New Haven. On Friday evening, he spoke before the ladies organization of Macey Place Temple in the Bronx. On Saturday evening, January 9th, he spoke before the Young Zionists of Brooklyn.

Mr. Cowen's Engagements

Mr. Charles Cowen is giving a series of lectures on Jewish history before the Bath Beach Zionist Council on Tuesday evenings. On December 20th, he spoke before a women's meeting at the Henry Street settlement and made a good impression, many of the women present expressing a wish to join the Hadassah. Mr. Cowen has also spoken for the Maccabean Zion society of the Bronx and at other society meetings held in Greater New York.

Joseph Seff in Norwich

Joseph Seff, member of the National Executive Committee, visited the Zionists of Norwich, Conn., on December 20th, and delivered an interesting address.

Abram Goldberg in Various Cities

Abram Goldberg, editor of *Dos Yiddische Folk*, delivered a lecture on Sunday, December 6th, before the Geulah of Baltimore. On the 13th, accompanied by Mr. Lipsky, he addressed a mass-meeting under the auspices of the Ahavas Zion of Washington, D. C. On the 20th, he was in Bridgeport, and on January 3rd, in Pawtucket, R. I. On the 26th he spoke at New Haven under the auspices of the American Jewish Relief Committee.

THE PROBLEM OF PATRIOTISM.

By HARRY SACHER

(Continued from Page 2)

the State "does not only consist of a large number of inhabitants, but they must be of different sorts; for were they all alike there could be no State." Our imaginary critic of Zionism is really an echo of Plato, and the Zionist must reply with an echo of Aristotle.

We can think of the relation between the citizen and the State in two different ways. We can think of the State as of an army with a supreme purpose of its own, independent of the wills of those who compose it; while the citizens serve in the ranks under the subjection of a discipline which requires absolute devotion. From this point of view the State is everything, the citizen nothing except the servant of the State. On the other hand, we can think of the State as merely an organization which enables the citizen to live the highest kind of life, while the citizen is in the State because only through the State he is able to live the highest kind of life. These two political doctrines stand at the opposite poles, and while most men accept neither the one nor the other in its full rigour, all men incline either to the one or the other. The Zionist says that the British State exists for the living of the good life by the citizen, and that if Zionism helps him to live the good life it enables him to fulfill his duties as a citizen and to enrich the British State with the truest kind of wealth, spiritual variety and strength. There is a certain minimum of obligations which must be performed by all citizens—the payment of taxes, the duty in certain eventualities of defense, some participation in public affairs. Beyond this there is a large margin in which the citizen may select freely; and it is the use which he makes of this liberty of selection that determines the spirit in which he performs the indispensable minimum. One may be interested in art, another in science, another in history, another in sociology. This man may be a liberal, that a conservative, that a socialist. The roads to good citizenship are many and diverse, and the variety and multiplicity are large enough to include the way of Zionism. The Zionist can and does perform the indispensable minimum of obligation imposed by his British citizenship. His Zionism is concerned with that large margin beyond the minimum, and it is a dedication which enables him to perform that minimum in a spirit which is of value to the British State. Zionism is an ideal, and the pursuit of an ideal is a first-rate school of citizenship. It is a nationalist ideal, and it shapes the mind for the understanding not only of Jewish nationalism, but of nationalism in general. The secret of all good citizenship is the recognition of the necessity to the individual of some larger whole. That is the secret imparted by Zionism, which purifies and strengthens individualism through the social spirit. The key to modern government is the true understanding of nationalism. That key is provided by Zionism, which preserves the citizen from the dangerous attractions of Caesarism. Thus the Zionist is enabled to grapple with the problems of the British State as worthily as the best of its citizens. His eyes may travel beyond the seas, but they carry back observations of immeasurable value in the performance of the duties imposed upon him here. If it still be urged that the identification of the Zionist with this country is not complete enough, let those who make the retort consider how far their doctrine is likely to carry them. From Plato to the Inquisition, to the Act of Uniformity, to the Test Act, the step is short and direct. The position of the Jew is not identical with that of the Catholic or the Nonconformist; but what formula of political uniformity can be devised which will exclude the Jew and yet embrace the Catholic and the Nonconformist, or again allow for the infinite variety of Liberal and Conservative, Socialist and Anarchist, Imperialist and Little Englander? What good citizens do in this difficult and tangled field is to correct and tame theoretical speculation by concrete experience. They avoid in the practical work of government carrying theoretical lines to infinity, for there are few if any lines which do not lead there, and few if any men who could not by such a process be thrust out of the community. "A State cannot be one in the manner which some persons propose, and what has been said to be the greatest good which it could enjoy is absolutely its destruction, which cannot be; for the good of anything is that which preserves it." What Aristotle wrote 2,000 years ago is as true to-day.

There is, in conclusion, perhaps one other anti-Zionist argu-

ment which deserves brief notice. It has been said that Jews in this country received emancipation on the implied or expressed undertaking of abandoning their Jewish nationalism, and that Jews in England to-day are bound by that undertaking so long as they retain the full rights of citizenship. One may take leave to doubt whether emancipation was granted on the strength of any such undertaking, and still more emphatically whether Englishmen to-day regard us as holding it on such terms. If it is true that the Jewish advocates of emancipation used such an argument, it is also true that many a good cause is fought for and won by very mixed and dubious argument. To attempt to tie this nonsense of the Jewish advocates of emancipation as a yoke round the necks of Jews for all time is something too grotesque in logic—especially when it is remembered that not more than a handful of Jews now living in England are descended from those who won emancipation. We may say with Rousseau, "Even if each person could alienate himself he could not alienate his children; they are born free men; their liberty belongs to them, and no one has a right to dispose of it except themselves." To the Jew who ventures to tell us that fifty years ago our birth-right was surrendered our answer can be brief and strong. No Gentile ventures it.

FEDERATION INFORMATION TO ZIONIST SOCIETIES

The Federation has prepared coin-cards to be used for mailing purposes by anyone desiring to mail his or her shekel. Twenty-five cents can be inserted in the card, which is to be placed in an envelope and mailed to the Federation office, which will send a shekel-receipt to the remitter. We are prepared to send any number of these cards to societies to be used by them in securing shekel-payers at meetings, or the coin-cards may be distributed from house to house with envelopes for their return to the Federation. Societies are urged to apply for these coin-cards at once. They can be made very useful in shekel propaganda.

Societies that have not ordered their shekel books are asked to do so at once. We must not neglect the shekel. Our organization depends upon the shekel, which maintains our central organization. Individuals should get shekel-books from their societies and sell them among those of their friends who sympathize with Zionism. Every Zionist should be a shekel-payer.

We call your attention to the fact that we have on hand copies of Dr. Richard Gottheil's book on "Zionism" which we sell for seventy-five cents. Every Zionist should have a copy of this book. It can also be used to advantage among non-Zionists. We urge every Zionist to purchase a copy of the Zionist Pocket Reference, which we sell for six cents. This Reference booklet gives statistical information about Zionism, the Zionist organization, Palestine, etc., which every Zionist should know.

The National Fund Bureau has decided to have a "Flag Day" for the National Fund on Purim, February, 28th. Make your preparations at once. Appoint your committees. The National Fund Bureau will communicate with you, giving all details.

Mr. S. Pevsner, of Haifa, Palestine, is in this country on private business relating to Palestine. He is interested in the extension of the Hoachozo movement, and the immediate purchase of land in Palestine. He will visit a number of cities, accompanied by Mr. S. Frankel, who is well-known to our comrades. We hope you will give Mr. Pevsner your assistance in reaching people in your city who may be interested in Palestine. Mr. Frankel will address meetings whenever they may be arranged in a city which he and Mr. Pevsner will visit. There is no cost attached to Mr. Frankel's services in this respect.

The Federation has reprinted in pamphlet form an address by Louis D. Brandeis, Chairman of the Provisional Committee, entitled "Zionism and Patriotism." Societies may have a reasonable number of copies of the pamphlet mailed to them upon request, free of charge. Extra copies will be charged for, at sixty-five cents per hundred to cover the cost of mailing, etc. The Federation also has printed a Shekel leaflet in English which may be ordered in any quantities, gratis, for propaganda purposes.

Zionist Society formed in Burlington Vt.

Mr. Julius Meyer, of Boston, was instrumental in organizing a Zionist society in Burlington, Vermont, where no organization has existed for some time. He was authorized by the Federation to act as its representative. A meeting of interested parties was held on Sunday, December 27th, and addressed by Mr. Meyer and Alexander Rose, also of Boston. A collection was made for the Emergency Fund.

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"During the twenty-three years since its appearance, many of those who assisted in the production of this Prayer Book have gone to their eternal rest—the great-hearted lady, Mrs. Nathaniel Montefiore, who endowed it; my distinguished predecessor, Dr. Herman Adler, Chief Rabbi, who arranged the special prayers that make it a book for the Home as well as for Synagogue and School, and the translator, whose classical version will long remain the standard translation of the Prayer Book for English-speaking Jews. May this American edition prove a fount of devotion in the United States, even as it has been throughout the British Empire, and thus fulfill the fondest hopes of those noble souls to whom this Book was so dear.

(Signed) "J. H. HERTZ.

"Chief Rabbi of the United Hebrew Congregations of the British Empire." London, Tammuz, 5674—1914.

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By HELENA HANNAH COHEN

Translated by Jessie E. Sampter.

This article was written before Turkey declared war against England and Russia. It gives in a vivid descriptive manner the effects of war conditions on nationalities living in Jerusalem. The exodus of several thousand Jews of the old Yishub to Alexandria followed Turkey's declaration of war. Miss Cohen lived for one year in New York, where she was engaged in newspaper work. She was subsequently in the Action Comite's offices, and later went to Palestine in connection with Zionist work.

AMONG all the cities of the world there is none other so wonderful as Jerusalem. Every other city on earth belongs to one land, one people, one government and one age—but Jerusalem belongs to one and every one; it belongs to no state, yet all nations have a claim upon its soil; to no church, yet all religions have here their memorials. The City of Jerusalem is not the child of any one age, but all ages have left their marks upon her; traces of the ancient culture of the Hebrews are visible in subterranean sepulchres and enormous pools; the Romans have left fortresses behind them; Christianity of the middle-ages appears in Gothic churches and the pious myths that hover over hill and dale; Mohammedanism, in gorgeously gilded architecture barbaric and beautiful; the Renaissance in the wonder-blossoms of its art; the 19th Century, in religious sects and humanitarian strivings; the national decay of Judaism is seen in its superstition, its lack of aesthetic culture, and its mixture of languages and costumes;—and last of all, modernity itself appears with its practical, sensible organization for human welfare and its programs.

Like a solitary, huge museum the Holy City rises upon its mount. And the thousands of people that inhabit it are like so many curators each one of whom has to administer his own religion or sect, his own nationality, his own scheme for world salvation. These guardians of ideas, ancient or modern, uplifting or revolting, national or religious, stand guard over each other like grim dogs and take care lest any one should wax greater than the others. The fate, present and future, of the city and of all its inhabitants, or even of the land itself,—that does not trouble them. If only no other church becomes greater, if no other foreign colony becomes more influential than their own! With eager attention they guard against this;

to prevent this they build their splendid edifices, they tend their ancient sanctuaries. This is why they feed the poor, heal the sick, teach those that crave learning. That is also why they have gradually changed their convents and monasteries and pilgrims' hostels into arsenals. Every priest and monk has become a soldier, every canoness an agitator, and every temple a refuge for the persecuted.

Jerusalem lies in Palestine only geographically; in reality it is at the center of the world. It is the heart of all religious communities, whose ideals, in purest spirituality, almost disembodied, dwell side by side in the Holy City.

And the Turkish Government, to whom this city and all of the Holy Land belongs? The government does not trouble itself about its possession; it lets things go as they please; it allows construction and destruction, it protects no one threatens no one. It seems almost as if there were no government, as if the antagonistic elements held together simply because they were evenly balanced.

And the great communities from without, which send their representative hither: the churches and the nations? The churches also are indifferent to what happens, and strive only to glorify themselves in the Holy City through ever larger and more pompous works, to reach to ever greater spiritual power through their own representatives. They spend, spend liberally and without stint. The servants of all these churches have long since lost the habit of work or worry, and see in Europe, in America, and in all the rest of the world nothing but a fount of gold flowing towards Palestine. Jews, Catholics, Protestants, Mohammedans,—each with their sects,—vegetate, celebrate,—and the rest of the world works for them, maintains them, surrounds their priest with glory and renown.

And the various nations?



ENTRANCE TO JERUSALEM

They grant protection to their nationals, send them consuls and officials, advisers and helpers. In fact, many do this quite unselfish, without any ulterior motives. Others, nevertheless....

Others give protection, material help, facilities for intercourse, etc., with very clearly defined secret objects. For a long time the European Powers have had their eyes upon Asiatic Turkey, and especially upon the most historic of all lands, upon Palestine. For a long time they have either coddled or dreaded the Turkish Government and have jealously striven to procure for themselves whatsoever advantage any other power had already acquired in Palestine. For a long time they have all been trying to stick a finger in the pie; either by the construction of a railroad, the acquisition of a harbor concession, or the guaranteeing of a loan. With shrewd foresight they have used the churches and monasteries and the religious fame of Palestine for their own purposes and have tried to make themselves popular. One nation builds hospitals, another founds schools, those buttresses of national power; still another nation encourages yearly pilgrimages to the holy sepulchre; and yet another presents sacred pictures and weapons to a monastery, or even sends its own ruler to visit the Holy Land.

Whither these arts of adulation are to lead, what each individual state hopes to gain thereby, it has been impossible to ascertain. Until now the national as well as the religious envy of each other has been so great that the balance of the scale of power in Palestine has ever settled back to "peace." Certain it is, however, that the nations with their liberal expenditures have helped to foster pious idleness in the Holy Land, to relieve those who dwell there from all anxiety for the morrow, and to make them wholly dependent upon the outer world. Thence come the moneys for their daily bread, and all the merchandise that they require. The people that build and organize their churches and schools come from over there. Over there the committees sit that direct their obedient functionaries in the Holy Land, that pull them by strings as if they were puppets in order that they may serve ecclesiastical or political ends. Meanwhile the land has gradually deteriorated, has become waste and barren. Commerce, trade, and industry are sleeping like the enchanted princess of the fairy tale.

Under these circumstances it is comprehensible that the sudden outbreak of the war should verily have shattered the nerves of Palestine. At one blow all connection with the outside world was cut off. The fount of gold and of information ceased to flow. All the custodians of pious institutions, and all their dependents had to stop and consider what they themselves and the Holy Land actually were, a horde of beggars proud or abject, pampered or wretched, in the midst of a neglected waste of stones and sand.

Therefore, at the very moment when the war began, Palestine was thrown into a state of terrible distress. Intercourse with the outside world was immediately cut off! The ships that previously had brought coal, food, everything that the land required, now failed to arrive. The banks were closed, and that most important of all things was lacking,—the coin which Jew, Christian, or Mohammedan bought of the industrious Bedouin the products of the land.

Therefore at the moment when the European war broke out, a frightful apparition crept over Jerusalem and lowered like a black cloud over the gilded towers and domes of the thrice Holy City; the phantom of hunger with its tribe of hideous followers, pestilence of all kinds, dismal superstition, passions set free.

At one blow all signs of life in Palestine ceased. The schools and hospitals were closed, the monasteries were deserted, the missions retrenched their charitable work. Missionaries and officials of religious and charitable societies fled in hosts from the land.

To-day thousands of the starving poor in the streets of Jerusalem,—Christians, Jews and Mohammedans—are poun-

ding upon the barred doors of the charitable institutions. If they find the Greek Catholic monastery locked, then they go to the Roman Catholic. If here, too, they plead and cry in vain, then they go to the Protestant Home; from there to the Jewish charitable societies. But many find help nowhere; many others, unused to begging, shrink from taking this step. And the cloud over the golden domes of the Holy City grows ever blacker and more ominous. In the churches of every confession, at the holy tombs and at the wailing-wall, the people prostrate themselves upon their knees and send their imploring cries to heaven. And the priests who see their power dwindling from day to day, wail louder than all the rest.

With the lamentation of the land is mingled the frightful news from Europe, of spilt blood, of battles lost, of men mowed down. Then comes the news of the Pope's death. And as upon that day the thousands of pleading faces are turned toward heaven, they see the sun darkened above them, and they shudder before this accepted sign of the wrath of God.

Now Palestine, to which thousands of pilgrims have migrated to live for their religious faith, in which the population is so sharply divided according to religious lines, quite suddenly finds itself in an altogether new relation to the rest of the world. Europe, which previously appeared to exist only for the support of Palestine, now exacts the return of its best and ablest men. Quite suddenly the division according to Roman or Greek Catholic, Protestant, Jew, or Mohammedan is replaced by the division into German, English, French, Russian. The men must forsake their work or their dream and go to war, to join one or the other of the opposing armies. And those who remain behind, who only yesterday were brothers in the bosom of the same church, to-day eye each other with hostile glances, abuse and curse each other's fatherland. The consuls that only yesterday were good friends are enemies to-day, and refuse every service to their former associates.

A new apparition stalks like a gray shadow through the city of the churches, synagogues, and mosques—the anxiety for the security of citizens. They are cut off from Europe; for the battleships and merchantmen are missing, that erstwhile plied the harbors. The Powers have concentrated all their energies upon the war, and without their support their consuls and ecclesiastical dignitaries are helpless. Turkey, however, which until now has let matters go as they pleased, suddenly reveals herself as an extremely jealous and strict hostess, who looks upon her European guests with deep suspicion. And they, of course, repay her in her own coin.

At the same time Turkey is mobilizing her troops; that is, she is draughting into the army all the insubordinate Arabs, who continually nurse revolution in their hearts; she is laying the foreign colonies under tribute, robbing them of the necessities of life, of weapons and animals. The Government impresses huge sums even from those who have been Ottoman subjects; and goes so far as to menace the freedom of those whose passports are not in order, and threatens to draught them into the Turkish army.

In the midst of this confusion, the European stands bewildered. He no longer knows where he belongs, whether the Government of the Holy Land will protect or persecute him, whether it regards him as friend or foe. He does not know whether the soldiers that patrol the foreign colony are there to safeguard or to attack it; whether or not in the event of riots he could find refuge in the Government buildings or whether the stores of provisions that are being sent to the suffering cities are to be guarded or robbed by Turkish soldiers.

The press of the country adds its share to the confusion by passionately taking sides with one or other of the European Powers. In one journal the press rages against the Germans, in another against the Russians, in still another against the English, or it turns with all its organs of all

IN ANY CASE

By JESSIE E. SAMPTER

We do not know what is happening. Our dearest possession, our hope, the spot where our heart lives, is hidden from us and hidden in mists of terror. We hear rumors and forebodings,—worse, perhaps, we hear facts. Day by day the horror gathers.

We have a right to mourn. It is not faithless to mourn. Only the soft or cold philosophies that make their religion of health forbid to the human heart the privilege of sorrow.

None can say; "Now where is your faith?" None will accuse Jeremiah or Ezekiel of unfaith. Their faith grew and flourished on the full pouring forth of their sorrow and pain.

It is a third *Churban*. Another sanctuary has fallen. All about us the world crashes in ruins, and in the midst of all, at the center of the world, the Jewish hope, the Jewish heart, is broken.

The work of a generation, the homes built with tears and blood, the death of heroes, the life of visionaries, the pennies of sweated slaves, the whole and only possession of those who have given all they possess—it lies in ruins. To die for one's nation, that is nothing. A single life, yours or mine, melts into insignificance to the eyes that see a vision covering ages. Vision is immortality. But to tear up that vision, to shatter the dream, to nullify the sacrifice—that is to plow life into a valley of chaos, and to preserve sight for eyes that see only confusion.

The work of a generation.—*One* generation—and we have toiled thousands of years. *One* band of martyrs—and we have been martyred since the dawn of history. *One* disappointment—and we have hoped, and hoped in vain, since the day when we brought to mankind the vision of hope, the dream of a Messiah.

We are still the Jewish People. Palestine is still Palestine. God is still God.

In any case, our lot is not worse than it was forty years ago. Forty years—and we can remember four thousand.

In any case—

Let us call to mind the worst case that could be. Let us imagine it, let us endure the thought: Our settlements destroyed, our lands lost, the remnant of our settlers scattered again into the heartless Gölus; let us picture even hitherto friendly Turkey as our foe, Palestine closed to the Jews.

Let us strip our passion bare of all that embellished it, let us make our love pure of all that profits it, and stand face to face with the naked life, the will, the purpose of the Jewish People.

Forty years ago the will of the Jewish People broke into the barren waste of Palestine. Twenty years ago the prophetic wisdom of the Jewish People lighted once more the lamp of national endeavor. The will of the Jewish People, the prophetic wisdom of the Jewish People, are as firm to-day as in that day. Prophecy did not die with the prophets, nor Zionism with Herzl.

If everything be destroyed to-day, to-morrow we shall gather up the fragments and begin to rebuild. If everything be lost—

But nothing can be lost. Nothing that has once existed can ever be destroyed. We have demonstrated a possibility. Our settlements proved that the modern Jewish People is fit to be an agricultural people in its own land. Our schools and experiment stations and banks and committees and unions proved that the modern Jewish People in the Jewish Land is a progressive, democratic people. Our use and development of Hebrew language proved that our ancient dignified national tongue is a virile, modern tongue, beloved of a modern people. The foresight of our colonists, who had stored grain against the crisis, the efficiency of our Bank, that issued Jewish notes when all other moneys had failed, proved what had been proved so many times—that the Jews were a blessing in the midst of the land.

If our colonies are gone, if all the money gathered with so much toil and spent with so much love is now wasted, if the vines are destroyed, the groves are demolished—what then? What is money, the most perishable of all human

opinions against the Jews, who are considered both as a religious and as a national power in Palestine. Hence the European in Palestine trembles not alone for his native land, but also for his own colony.

To make the measure of confusion full, there now arises ominous political questions. What was the purpose of the long, secret preparations in all these convents and monasteries? What of the national rivalry in the schools and institutions? Which power did they fear, and which did they wish to strengthen? Against whom in reality is Turkey mobilizing? Against Russia? Then woe to the thousands of Russian priests and to the Russian Jews in Palestine!

Or does danger threaten from England? In that case the English battleships that now show themselves from time to time in the harbors of Palestine would no longer reassure the Europeans that any uprising within the country would immediately be met with resistance; on the contrary the ships themselves would then become a menace to the peace of the land. And if battle is actually to be waged between Turkish and England troops, what is to become of the unprotected Germans and their flourishing colonies, of the thousands and thousands of Jews who are subjects of Austria?

Does the Government perhaps fear an Arabian insurrection? Then in the impact between a half-civilized and

a wholly uncivilized oriental power the foreign colonies could only be crushed and shattered.

The battle smoke of Europe has been condensed to a heavy cloud that hangs like a black, menacing ghoul over the spires and sacred domes of Jerusalem. Her bewildered inhabitants wander about like sheep without a shepherd, not knowing what to expect, not knowing with whom to take sides, whom to fear, who is their friend and who is their foe. They do not know whether the victory of their own nation on the battlefield of Europe may not be the signal for the destruction of their own colony in Palestine, whether the defeat of their own people may not prove to be the ransom price necessary for Palestine peace. Hungry, without work, shuddering at the menace of pestilence, the violent measures of the Government and the political future, they lie prostrate upon their knees in their hundred churches, monasteries, temples, and mosques, and pray for deliverance from distress, for the conservation of their country, their religion, their sect, their dream of social salvation, or the preservation of their own petty existence.

Except only the Yemenite Jews of Jerusalem, who sit in the dark, stifling bedrooms and jubilate to heaven; "The great world war is here! All the enemies shall be destroyed! The Messiah comes!"

goods? It is not the money we valued, but the passion that expressed itself in gift. The gift can never be destroyed, the spring of that gift can never be dried up. It is eternal. It is the heart-blood of the Jewish people. Do you think one more pogrom, one more expulsion, can exhaust that endless stream? We will give again as much to-morrow.

The past is unchangeable, an eternal possession. Therefore it is well to give freely, to give dangerously much. For if we provide for a future, we may die to-morrow, but no one can take away from us the devotion of the past, or its fruit in the distant years.

The philanthropist stands aghast, for he was building on sand, on the quicksands of human comfort. He had helped to establish in Palestine another ghetto, a latter-day Golus. What is lost is lost. He must begin elsewhere to save the pieces and to patch the fragment. But the Zionist has lost nothing. Stripped of all trappings, poor in goods, desolate, he looks into his heart and sees the truth.

We have proved what the Jewish will to live can create; organization, language,—a Jewish people. We have seen that to settle a land without making it our nation is to court destruction. We were strangers in our own land.

Herzl was right.

Moses was right. Moses would not take a fraction of the oppressed Jewish People, he would not settle colonies. Moses refused to go unless he could take with him the Jewish People. Moses kept the people in the wilderness for forty years, because they were still unfit for national life. He began not with a settlement, but with a constitution.

Once Moses weakened, when he listened to the pleadings of the people and complained to God. Once Herzl weakened, when he softened to the cry of agony from Russia and proposed Uganda.

Both were punished—they did not see the Holy Land.

We must be hard as rock and soft as an infant's lips. We must feel every twinge of the Jewish People's woe, and yet refuse to comfort, refuse to heal, until the comfort can be a veritable comfort and the healing a lasting health.

We are bewildered by the whirlwind of politics. We cannot even be certain to-day whether the Turk, the true

friend of four hundred years, is surely to be trusted as a friend. To whom and when and how must we present our credentials and ask for the Holy Land that is ours? Who is Pharaoh?

Our task is clear. Our hope is clear. Its flame has not been extinguished, no, its light has not even been shaken by this calamity. The lamp is broken, the colored glass lies shattered, but the white flame of our passion burns the clearer. It is the passion of a whole people.

Little Israel among the monstrous grappling nations shall cry as in those days: "Come and walk in the way of the Lord."

Zion shall be rebuilt among the nations. But what must we do?

Are our leaders ready—in any case?

Have they a proposition to make to Turkey? Have they one plan to present to Germany, another to present to England? Have they wasted their time and thought liberally on every eventuality, although they know that only one can come to pass? Have they brought gifts for Esau?

When Jacob was an outcast and a refugee in a strange land, when he fled penniless from the land of his inheritance, when all was lost—all material, practical, comfortable things,—then, with his head upon a stone, he dreamed the dream of national fulfillment.

We, too, are outcast and penniless and hungry. We have sinned, we have suffered. We have tried to buy the birthright that is ours from the beginning.

Now is the terrible moment before redemption. The world war is here. Shall we commit suicide? Or shall we set our teeth, and hold to life, and say:

"I am ready for anything. The Lord is my strength."

If we dare, we can do.

If the Jewish People stands before the Congress of the world, and demands recognition, it will get recognition.

We must be ready—in any case.

We are small, we are afflicted, we melt as the snow. But are not our foundations as the ancient rocks and the mountains of Judaea?

"My help is from the Lord, Maker of heaven and earth."

THE TIME HAS COME

By MORRIS FREILICOFF

FROM out the night of grim despair
From out the Ghettos everywhere,
Arise! shake off your gloom and fears,
Arise, and leave these vales of tears—
The time has come!

The hour has struck for us to wake.
The time has come our chains to break,
Let eager hands our flag unfold
As did the Maccabees of old—
The time has come!

Shall we an exiled race remain
A wandering tribe that seeks in vain
A haven,—there where bigots' hate
Doth surge and froth—, and there await
A better time?

Shall we an exiled race remain
And ne'er taste home's sweet joys again?
Arise! let banners be unfurled
Proclaim our faith to all the world,—
The time has come.

Awake! Arise! behold, and see
The dormant flame of liberty
Has now become a beacon light,
And hope comes from the paling light—
The time has come!

The time of hope, the time of strife,
To struggle for a brighter life;
If e'er there was a time to come
To strike for Freedom, Land and Home,
That time has come!

TORCH-BEARERS

A SKETCH

By MAURICE SAMUEL

TOWARDS two in the morning an unsteady wind sprang up and commenced its inarticulate whimper among the bushes. A thin rain was falling, almost inaudible, save when the wind uplifted it and flung it in rattling handfuls against the panes. Sometimes a strayed current of air stole in under the door and swayed the flames on the seven candles ranged on the floor by the side of the dead woman. The lowest bough of the solitary tree in the yard scraped against the window, making the cold, uneasy sounds of excluded desolation.

How long we had been sitting thus silent, I with my eyes fixed on the seven quivering lights, he with his arms folded and his head sunk low, I cannot say, but suddenly he started up and spoke.

"Go," he said, "and if you can, set it in a book, that all men may read it: set down every contemptible detail, every rebuff, every misunderstanding. Set the little things that make men laugh, things outrageously absurd, things exquisitely comical, things grotesquely unclean, and make of it the tragedy epitomised there."

He raised his head and flung a glance at the black covering. Then he rose to his feet and strode savagely to and fro across the room. Abruptly he stopped opposite the window, and wheeled around to me.

"Dumb!" he burst out, "Dumb! And less silent in life than in death. And is there anyone to speak for her now? Does any one know now the meaning of the thousand trivialities of suffering which constituted her life? Thwartings, snubs, triumphs, an inextricable hotchpotch, seemingly purposeless . . ."

He stopped himself and paused. Then he went on more calmly.

"Listen," he said, "and I will tell you everything I knew until to-night. Listen, and tell me what you would have made of it all."

He reseated himself, and folded his arms.

"My father was murdered three months after my seventh birthday. I have never learned the exact details of the affair, but I believe that in the little Russian village where my parents then lived there had always been a deep-seated Jew-hatred. This murder, whatever its immediate causes, was the result of long pent-up ill feeling. Over there one learns more or less to accept these occasional murders with blessings to God that these periodic bloodlettings prevent the systematic accumulation of enough hatred to make a whole pogrom.

"There were three of us children, myself, a little sister, and an elder brother. My mother sold out as soon as she could; she lost more than one-half in the sale, and was swindled out of more than half the rest, and then she came to England, to Manchester.

"She came here to a cousin of her husband's: you know how they come, with an illegible address written on a dirty scrap of paper, treasured in a leathern bag. She never found him, and she was absolutely left alone with the three of us.

"The first place we lived in was over there, Red Bank." He waved his hand, indicating one of the most miserable sections of the older city. "I remember the little front room we lived in, ten feet by ten, not more. My elder brother and I slept in a basket; my little sister slept with my mother on some kind of a mattress. My mother had about four pounds when she arrived here. In a month the money was gone, and she took to 'felling'—a kind of monotonous clothing work—

I don't know anything about it. I only remember that she was at it day and night. There is a picture in my mind which will never die: my mother sitting under the gas-light, stitching, stitching, stitching. Where I used to lie with my brother, in a corner of the room, I used to open my eyes late in the night—and there she was, her right hand going to and fro, her face bent over the coat. Now and then she would straighten up, hitch the coat round to get at another part, and continue.

"I didn't see things then as now. I simply knew that we lived in a dirty old street, that we didn't have any ha'pennies, and that we didn't have many new clothes. I used to roll about the gutter with my brother, fight the urchins, and get myself intolerably dirty. You take things as they come at seven and eight years of age, and I only remember these things well because they were persistent, not because I attached any importance to them. Only one or two things stand out vividly in my mind.

"I remember, how, returning from school on a Friday evening, I found my mother still at work. I was astonished and horrified, and I asked her in amazement how she came to be working on the Sabbath. She did not answer me, but fell to such a weeping as I had never seen before.

"She wept often, but in a quiet sort of way, particularly when she sang. She knew many obscure little village melodies, and whether they were grave or gay, merry or melancholy, she used to put the same tearful tremor into her voice when she sang them. I cannot hear those songs without remembering those days.

"Telling you these things now I hardly know whether I am telling you the truth—I see things so differently. I don't think I can reproduce for you my outlook of those days, especially my attitude to my mother. I think I was hardly conscious of any positive affection for her; she used to shout at me too often, and restrain me from rolling in the gutter, and from fighting; she used to send me on so many errands for work. I never did take to her as other children do to their mothers, with conscious affection, and exchange of caresses.

"My God! those times! What can I tell you to make you understand how wretched they were. I don't speak of myself. As a child of eight I was not particularly given to comparisons—but having come through those days I look back with horror, sometimes with a real fear, as we shudder at the memory of a danger which we have passed long ago.

"When my mother couldn't get felling work she used to go out cooking, or she took in washing. When she went out cooking she used to bring us back an apple or a cake. She never went out charring; that was considered the lowest thing a woman could fall to.

"And the shifts we used to go to for clothes and food! How loathsome it is in the recalling! Yet you know I am not over fastidious or squeamish.

"We lived in that wretched front room for over three years. The house changed tenants four times—the poor have more houses than the rich. Once we had a drunken landlord who used to fight with his wife, and as often as not get beaten. Pah! Fights were commonplaces. On Saturday nights the streets were riotous with the fights and reconciliations of drunkards of both sexes. Swearing and curses rang through the streets till the small hours. That was mostly done by the Gentiles round there. Only occasionally two Jewish women took to settling their disputes in public.

"The week that my elder brother left school and went out to work my little sister died. My mother woke up one morning and found that for half of the night she had been sleeping with a dead child.

"They gave her a charity burial, and the house became so hateful to my mother that we left it soon after. Then times became a little brighter: my brother got a situation in one of those 'picture faking' firms, as they call them, and my mother was promised regular work. She paid six shillings a week for that little house, and two shillings a week for some furniture on the hire purchase system. I think that between them they averaged thirty shillings a week.

"Then a year later, when I was eleven years old, I won a scholarship, and an exhibition worth five pounds a year. You will wonder how I came to go to a Secondary School; well, we argued it out that in any case I would have to go to school till I was fourteen, so I might as well finish the last two, with the five pounds extra, in a Secondary School.

"When those two years came to an end I got another scholarship at ten pounds a year. My brother was doing splendidly for a boy of sixteen. He was making over thirty shillings a week regularly. My mother did only better class work now, when she could get it—and when she could not, my brother insisted that she shouldn't work."

Here he stopped speaking for a moment, and paused as though unable to find words. Then he spoke slowly and painfully.

"I can't tell you, in the exact medium of words, the inexact and indefinable mental developments of these later years. It is said that before modern times emotions were simpler and stronger; but it is not true. They were always complex, are still complex with the least reflective persons, but they are seldom analyzed. I simply am unable to tell you how my mother and I drifted apart. I never noticed the beginning of it—indeed, I have never, at any time, been cognisant of a distinct step. It all happened subconsciously, happened before I knew it. I only know that three years ago I suddenly looked round, as it were, and found that my mother and I were lost to each other.

"I tell you again, it is the detail of the thing which gives it its characteristic, and it is the detail which baffles me in the description. I say to you that my mother and I drifted apart. Does that mean that we ever quarreled, were ever harsh with one another, or unkind? No. What was it then? That I can't tell you. It's something you can't fix,

and yet it's vital. It was not merely my lack of ceremonial religion, nor merely my lack of good Yiddish, nor yet my English expression of my Jewish feelings. Perhaps it was a mixture of all three, and perhaps it was something in her I have been unable to glimpse.

"And that is why I have wondered, and asked a thousand times the question without an answer—what did it all mean? I have lain awake a hundred nights and looked down the stretches of years, and I have seen nothing but series after series of contiguous details—nothing more: triviality after triviality—now a greater—the death of my sister—now a smaller—the lack of rent—but all trivialities, incoherent, formless, meaningless. I have tortured myself a hundred times to find a unifying principle, a consolation for this life of mean suffering, and I never found it."

"Tonight I found it."

He rose from his place and went over to the door. He opened it and laid a finger on the Mezuzah, saying "See this," then he turned round and pointed to the Mizrah on the wall, saying, "And this": last he went over to his little corner in the room, and drew aside the curtain: "And these." In that corner there was a number of books: a Hebrew grammar, Herzl's "A Jewish State," Nordau's "Zionism," and I suddenly remembered the minute book of our own Zionist society.

"These," he said, "I owe to her. She endowed me with these no less than with my limbs or with my mind: and I know that these are as vital to my life, and as integral a part of it.

"In absolute blindness she carried the light between the two generations. Sometimes I see them, these blind mothers of Israel, like a long line of martyrs, fulfilling their noble purpose generation after generation. Themselves knowing but one law, the law of suffering, they form part of a sublimer law than they can conceive. I have heard men speak reverently of the teachers that in the face of opposition, ignorance, contempt, indifference, have carried the banner of their mission until their dying day: but there is not one that has fulfilled his mission as perfectly as she."

He turned round to the window, and drew the blind aside. We saw the blue-grey dawn over the wilderness of slates and bricks, and the rain dimpling the pools on the ground.

"From today onward," he said, "I am the torch-bearer."

JEHUDA HALEVI'S "LIBI BEMISRACH"

Paraphrased by AARON SCHAFFER

While I in western lands do pine,
My heart is in the East!
How can I taste of food or wine
When thou art sore oppress'd?
How can I vows and oaths repay
While Edom Zion holds,
While Arab's bonds this land doth sway,
His chains me tight enfolds?
Th' abundance of this Spanish land
Would be but nought to me,
If I, midst brimming tears, thy strand,
Thy ruin'd strand could see!

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UNIVERSITY OF ILLINOIS AT
URBANA-CHAMPAIGN

ASPECTS OF DEMOCRACY

By FRANZ OPPENHEIMER

(Concluded)

WHAT is therefore American corruption and American Mammonism? Simply the consequence of American democracy no yet being complete A-cracy. This has prevented and is still preventing the United States from acclimatizing and digesting rapidly the enormous immigration of European coolies. If the work of Washington and of Franklin could be isolated from international relations, nothing would prevent its machinery from running smoothly in spite of the grave fault of the constitution, the anti-democratic closing-in of the land.

From this point of view the oligocratic states have as little right to reproach the United States with corruption and capitalism as the wolf, standing up-stream, has a right to accuse the lamb down-stream of troubling the water!

Is it not insolent stupidity to suggest that Democracy could cleanse and dry up in the course of a century or so the swamps of crude violence and of unscrupulous application of the political means, created by thousands of years of oligocratic government? And what can be more impossible than to demand that millions of down trodden slaves and weak-kneed serfs be turned as by sleight of hand into upright and self-conscious *citizens*? Every unbiassed mind must fully recognize that, in the face of these difficulties American Democracy, imperfect as it is, has accomplished a work of unparalleled magnificence.

Is it now clear why the leaders of the French Revolution of 1789 could not but carry the war across the frontiers? They had grasped the fact that the democratic state can only remain clean on condition that the infectious centers of disease, as represented by the neighboring oligocratic states, be prevented from spreading their bacilli of political virulence over the frontier. If, in a family of imperfect states, there be not possible a perfect state, then the duty of Democracy is clearly traced. Democracy must become a '*Democratia militans*', so as to cleanse and purify the World and thus secure the full attainment of its own ideal. Thus the program of the immediate future is *International Hygiene*.

If this is the outcome of our practical test as to what Democracy has accomplished, we now come to the second test; the ethical probing of the relative-values of the essence of Democracy and of Oligocracy, which brings the matter before the supreme tribunal of the immanent laws of human morality.

Generally the problem is taken to involve moral concepts of equal ethical value, something like the dispute between the partisans of Darwin and those of Lamarck, or between realists and idealists in Philosophy.

This indifference is but strengthened if we consider the question from the point of view of sociology, in the restricted sense of a science of present facts and future growth in their causal connection. It shows us that, from the very beginning of political government, the same two groups, the same two theories of classes were in opposition; the oligocratic "Legitism" on the top and the democratic "Natural rights" at the bottom, the two theories that throughout all ages, in all climates and with all races always show the same characteristics.

Legitism justifies everywhere authoritative government and exploitation by the assertion that the ruling class is of a higher type physically and mentally than the ruled class. Only the former is blessed with the gift of being able to steer safely the ship of state it has launched through all the dangers that beset her course; only by the authority,

strength and ability of the ruling class can the lower classes be preserved from the most fearful disasters, the lower classes consisting of elements so debased, so stupid and weakminded that pandemonium would break loose immediately, should the lording class quit the helm.

Against this the partisans of "natural rights" the defenders of the lower classes stigmatize the haughty pride of the race of the Oligocrats as ridiculous and preposterous arrogance, and assert that the lower classes are at least just as able to govern the State as their self-appointed masters; that only the full and complete realization of Democracy can bring about the untarnished happiness of the whole of the community, exposed to cruel deception and suffering under the reign of Oligocracy.

If one puts these two conceptions side by side it appears, at first, impossible to accept either unreservedly. Both seem of equal value, both appear as the expression of the same principle of class-egotism. For this reason it is alleged not unfrequently that the so-called "natural rights" are nothing more than a contemptible "philosophy of slaves."

A closer analysis, however, shows both conceptions to differ and to differ fundamentally in one essential. Legitimism is an *exclusive* political theory, the Natural rights are *inclusive*. The former refuses to the majority of citizens the right to political activity and responsibility; the latter may perhaps condemn nobility as such, but its partisans have never dreamt of making use of the same tactics and of refusing to the nobles the full rights of citizens.

This difference is the consequence of a profound disparity in the essence of the two conceptions. The legitimism of the upper class is in contradiction to the laws of morality, which the conception of natural rights realizes.

At this point, where it is no longer a question of the connection between cause and effect, but of values and the relations of values, sociology, the science of *the things that be*, must give away to the science of *the things that ought to be*, to social philosophy. Only social philosophy has qualified to judge in the great historical dispute with which we are concerned here. And the decision appears so self-evident, that in full confidence we can leave it to our *opponents* to pronounce judgment.

For there exists in every human being—unless he be mentally or morally deranged—and consequently in every Oligocrat, too, a clear and non-equivocal moral sentiment, the "Categorical Imperative": "Let your actions be such as to serve as a rule for every other action," "Do unto others as ye would that they should do unto you." This moral law is daily and hourly infringed in a thousand ways. Of this we are fully aware. In a thousand ways, daily and hourly, human beings are robbing and cheating and hurting and degrading other human beings, but this is ever accompanied by a reverence of honor of the Categorical Imperative! No one, unless he be of unsound mind, will dare to declare robbing and cheating, hurting and degrading to be good, to be rightful in themselves. There is always being put forth some excuse, whenever the Categorical Imperative is violated. Thus it will be alleged that the incriminated action is not really an infringement of moral laws; or it will be asserted, by calling in a sociological extension of the doctrines of Nietzsche or of Darwin, that such actions are only the outcome of a cruel necessity, a sacrifice upon the altar of higher happiness in the future, for instance, in order to favor

the coming of the superman—or the evolution of the human race, or it is contended that we have only the sad choice between two equally terrible evils: Anarchy on the one side, and on the other, authoritative government with all the acknowledged suffering that it brings through exploitation and oppression.

But, this we repeat: no one will dare to assert that exploitation is not an evil but a good and proper means. No one, not even the most dogged legitimist, will dare to go to this length.

And this accord of all our possible adversaries is sufficient to decide the dispute. Against their will they are forced to agree, forced to render judgment in our favour. They cannot refuse a full recognition of our principle and must agree that under all circumstances Oligocracy is condemned as a *evil* before the tribunal of human morality. Our adversaries may regret the existence of Oligocracy and declare it to be a necessary evil, but they are forced to recognize at the same time that before the tribunal of human morality Democracy—or better A-cracy—is pronounced to be under all circumstances a lofty *ideal*. Only they will call it an unattainable ideal.

But we have now the right to protest strenuously against the assertion that the battle between Oligocracy and Democracy is a battle between two ideals! Nothing can be more wrong and nothing more dangerous. Without any doubt whatever Oligocracy is a violation of the laws of human morality, and, without any doubt whatever, Democracy is

tending towards their full realization, yea, *is* their realization. Oligocracy is injustice, codified as law and Constitution; Democracy is perfect justice: Oligocracy is the law of the political means; Democracy, the law of the economical means; the one is violence and the forcible appropriation without equivalent; the other is peaceful labour and equality of exchange.

Many of our best men feel their belief in Democracy, the fortifying belief in a future of happiness and justice, yield and finally give way, and many suffer through this loss of a cherished ideal. But it is my firm and imperturbable conviction that these doubts and this despair are without foundation. Those things that to-day hurt and pain us; the excess and the extravagance and the exaggerations; the loud and noisy vehemence of public speakers and academic orators; the low vulgarity of the struggle and the baseness of the but too visible aims; the pompous and blatant phraseology of the Demagogues and the dirty bartering behind the scenes;—all these things are but symptoms of the crisis, that foretells the convalescence after the long and terrible malady of Humanity.

We must not let ourselves be confused! Through the bleak night of our times pierce the rays of a star of first magnitude, the polar star that allows us to steer without swerving the ship of society, the star that we must never lose sight of, the highest and the most sublime of all human ideals, the realization of all justice, the accomplishment of the Laws of morality, the liberator, the fulfiller, the friend and saviour: *Democracy*.

PRESIDENT WILSON'S VETO OF THE IMMIGRATION BILL

As was expected, President Wilson vetoed the Immigration bill, passed by Congress. An attempt was made to pass the bill over his veto in the House, but the attempt failed. In the course of his veto, the President expressed what may be regarded as the traditional American view with regard to the principles of immigration. He pointed out that an important deviation from traditional American policy should not be undertaken until the American people had been given a chance to express their views in their parties or at the polls. The document vetoing the bill is so clearly written and so nobly expresses the best American opinion, that we reprint its salient features here:

"In two particulars of vital consequence this bill embodies a radical departure from the traditional and long established policy of this country, a policy in which our people have conceived the very character of their Government to be expressed, the very mission and spirit of the nation in respect of its relations to the peoples of the world outside their borders. It seeks to all but close entirely the gates of asylum which have always been open to those who could find nowhere else the right and the opportunity of constitutional agitation for what they conceived to be the natural and inalienable rights of men, and it excludes those to whom the opportunities of elementary education have been denied, without regard to their character, their purposes, or their natural capacity.

"Restrictions like these adopted earlier in our history as a nation would very materially have altered the course and cooled the humane ardors of our politics. The right of political asylum has brought to this country many a man of noble character and elevated purpose, who was marked as an outlaw in his own less fortunate land, and who has yet become an ornament to our citizenship and to our public councils.

"The children and the compatriots of these illustrious Americans must stand amazed to see the representatives of their nation now resolved, in the fulness of our national strength and at the maturity of our great institutions, to

risk turning such men back from our shores without test of quality or of purpose. It is difficult for me to believe that the full effect of this feature of the bill was realized when it was framed and adopted, and it is impossible for me to assent to it in the form in which it is here cast.

"The literacy test and the tests and restrictions which accompany it, constitute an even more radical change in the policy of the nation. Hitherto we have generously kept our door open to all who were not unfitted by reason of disease or incapacity for self-support or such personal records and antecedents as were likely to make them a menace to our peace and order or to the wholesome and essential relationship of life. In this bill it is proposed to turn away from tests of character and of quality and to impose tests which exclude and restrict; for the new tests here embodied are not tests of quality or of character or of personal fitness, but tests of opportunity. Those who come seeking opportunity are not to be admitted unless they have already had one of the chief of the opportunities they seek—the opportunity of education. The object of such provisions is restriction, not selection.

"If the people of this country have made up there minds to limit the number of immigrants by arbitrary tests, and so reverse the policy of all the generations of Americans that have gone before them, it is their right to do so. I am their servant and have no license to stand in their way. But I do not believe that they have.

"I respectfully submit that no one can quote their mandate to that effect. Has any political party ever avowed a policy of restriction in this fundamental matter, gone to the country on it, and been commissioned to control its legislation? Does this bill rest upon the conscious and universal assent and desire of the American people? I doubt it. It is because I doubt it that I make bold to dissent from it. I am willing to abide by the verdict, but not until it has been rendered. Let the platforms of parties speak out upon this policy and let people pronounce their wish. The matter is whose fortunes with ours and all men's are involved."

ANTI-ZIONIST SUPPOSITIONS

By MAX HELLER

POOR Bobbie Burns, among his various shortcomings, must have been plagued with a neuralgic conscience to have prayed so fervently that we might "see ourselves as others see us," as if that were, indeed, a "giftie" from God.

As it is, sensitive people are apt to be afflicted with a foolish habit of seeing themselves too often as others are supposed to see them. Every one of us has his silly moments of self-torture when he mirrors himself, with useless agony, in hundreds of inconsequential minds and bruises himself all over his extravagantly imaginative soul, as he fancies himself the object of universal contempt for some trifling mistake or other over which he is draining the worm-wood cup of mortification.

To see ourself as others see us is to reflect ourselves in a lot of distorting mirrors the pictures of which, overlaid to form a joint-image, may convey a vague resemblance to the original, but which are certain, taken separately, to fall wide of the reality. If there are difficulties in the way of self-knowledge, the task of correctly sizing up other people is surely no less easy. In the one case we have an abundance of material, but we cannot trust our impartiality; in the other case we have less to go upon and may not be any more competent to judge without bias. The man who analyzes correctly and follows sympathetically the soul-life of his fellow-men is not likely to be deceived about his own worth or lack of worth. Why others should see us better than we do ourselves is not at all clear, except as they have the dubious advantage of observing us from the outside. Granted that no man has ever heard the actual sound of his voice, that no man can have a correct idea of his own looks, gestures and bearing; yet, just as we do hear our voice from the inside, so we know our own words, opinions, motives from their births, we are aware of our unborn deeds, unspoken wishes, unfulfilled purposes, our memory is apt to be faithful chronicler of our experience, that which we have had with ourselves, as well as that had with others; the wise man registers his own mistakes and suffers from his own faults, where outsiders may not be cognizant of them. One cannot even be sure that it would be a "God's gift" to see ourselves as the Divine Omniscience sees us; we often stand in dire need of all our self-ignorance, of all our self-flattery, to summon the courage for fighting on and emerging out of them.

I will go so far, however, with the Ayrshire ploughboy, as to admit that, now and then, there is some amusement to be gotten out of "seeing ourselves as others see us." In the theatre it may be annoying to have the yokels all around you missing the jokes and guffawing at the pathetic passages; but in life, when one has arrived at a degree of self-possession, it is diverting to observe how awkward many people are at interpreting us, how stupidly and perversely they will misread our motives, how absurdly they will read white for black and black for white. When many a blow and many a rude setback have taught us patience and forbearance, we can afford to smile at conceits of shallowness, to be amused over the blindness of those who are wise in their own eyes, to identify, as interesting species, the bigot liberal, the hide-bound Reformer, the cold-hearted philanthropist, the prejudiced humanitarian, the anti-Semitic Jew and other sincere or hypocritical humbugs, we simply reverse the process; we see others, not as they reveal their true inwardness to us by their actions, but as they see themselves, living one role and dressed for another, themselves dwelling on the mere costume, where the deeper eye penetrates through guise of manner as well as though the vanity of self-delusion.

The convinced Zionist whose intercourse throws him

with anti-Zionists of every sort, is bound to have many such experiences, at least at this interesting stage of the game, while Zionism is still so fortunate as not to be in the fashion, while it is still enjoying the enviable distinction of being looked upon as a bit of freakishness, as an odd eccentricity, by all the vast throng of the smug bourgeois who rejoice in the comfortable blessing of wholesome, normal, commonplace dull-sightedness. The man who is too sensible to do his own thinking, who has been properly reared to know on which side his bread is buttered, the man who is to good a citizen to pass beyond the doctrine which his teachers instilled into him, who knows that the great mass of humanity must spend one-third of the average life in digging a deep, narrow rut and the other two-thirds in not looking to the right or to the left of it, such a man, naturally, has most amusing notions about us Zionists and our ways of reasoning, notions which, very prettily and effectively, unveil his own mental status.

I was very much amused, for instance, some time ago, when a young colleague (in my absence, unfortunately) had descended to a number of the like-minded on the timidity and cowardice of the Zionist. It seems a rather perplexing statement, at first, which one might be excused for suspecting of ironical intent; but with a little effort of imagination and some sympathy with inverted intellectual processes, one can follow up the curious reasoning which will lead to that sort of deduction. Zionism, according to this diagnosis, is the cowardly answer to anti-Semitism; the anti-Semite says to the Jew: get out, you are a foreign body; to which, if we believe our unfriendly critic, the Zionist shrinkingly replies: Right, my master, only give us our country back. Now the anti-Zionist, according to this curious reading, is the brave soul. No, says he, we are as native here as you are; we stay on the ground and fight you to the bitter end. Presumably that is the attitude which our mission as world-conversionists forces upon us.

The only puzzling part about this theory is that in the face of it, so many fearless spirits should be found in the Zionist ranks and so many cowards who don't dare to speak their minds, among their opponents; the idealist, the dreamer, the visionary, as a rule, is not much of a coward, while the hordes of the "safe-and-sane" furnish the material for "constitutional conservatism," a good name for inherent cowardice, by the legion. But then, you see, the Zionists now and then will concede this or that contention of the anti-Semite; that's cowardly, isn't it? And the Zionist proposes in some way, to recognize the stern logic of unalterable conditions, of indisputable facts; the hard-shell theorist who has a petrified dogma to stand by, denies the right of cold fact and ingrained condition to disturb his geometrical circles; he dies at his post—from sclerosis of the reasoning powers.

I have also been told by more than one of my alarmed and worldly-wise friends that in embracing Zionism I have delivered myself over to the engulfing clouds of pessimism. How I can dare to do that, against their cocksure labeling, they cannot understand. In our pulpits, to the delight of the prosperous merchant in the pew, who believes in whistling to keep his courage up, we have been explaining to the world that Judaism is optimistic, as borne out by countless quotations, episodes, national characteristics; and if we are asked to define optimism, why nothing can be easier; you simply must persist in seeing everything *couleur de rose*. Your enterprising business man is the pattern of undaunted, incorrigible optimism; he clamors for boosters and denounces

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the knocker; if anyone dares to find any fault with things as they are, why—"Chuck him into the river,—he is an enemy to our town!" Presumably the kind of optimism our prophets cultivated was treated to very much the same dampening recommendation. I was present, one evening, when at the meeting of the economics society an optimist of the blatant kind was proposing the above cold water treatment for those who refused to join in the hurrah, whereupon a shrewd old Scotchman reminded him that, "if you want to swim, you must kick."

It would, of course, be useless to explain to those whose minds are wedded to surface reasoning that, just as real courage is not blind to danger, so the genuine optimism refuses to minimize existing evils, but is confident as to the triumph of justice in the end. Ask the anti-Zionist whether he is optimistic as to the Jew's obtaining justice at the hands of civilized nations, his own home as a safe place of refuge; ask him about our capacity for self-government, our prospects for putting forth, on our own soil, under the auspices of free self-unfoldment, a full-grown culture of our own; ask him as to the prospects of Palestine for becoming again a land flowing with milk and honey, the world's great experiment station for the bringing about of justice and brotherhood;—our optimistic friend will shrug his shoulders in pity over the extravagance of our visionary illusions. Not he is the visionary when he flatters people who will not send their children to Sunday School, by extolling them as religious missionaries destined to convert an unbelieving world; not his is an absurd optimism, when he expects the Sabbathless Jew, utterly indifferent to Jewish history and Jewish literature, ignorant of the Bible, weaned from the habit of prayer, prejudiced against Jewish observance and Jewish ceremonial, split up into factions which even the most appalling of emergencies cannot cure of their petty rivalries, when he expects this dispersed and disintegrated army, under these conditions of moral and spiritual diaspora, to conquer, as missionaries, the religious world; no, it is we, with propositions of building up a nation from the bottom, of rooting it in a congenial soil, of winning back for its distracted spirit its pre-destined and everlasting home, it is we who are the impracticable visionaries. Of course, what is more characteristic of the pessimist than enthusiasm? Who is ever readier for self-sacrifice than the black-seeing hypochondriac? What other man to arouse the poor and down-trodden to devoted following? It requires, according to this philosophy, a whole inky lava-tide of utterly discouraged melancholy to kindle the flame of inspiration which has called together world-congress after world-congress from all the ends of the earth.

There are times when those who are aware of my constitutional aversion to wire-pulling and diplomacy take it upon themselves to warn me that Zionism is a political clique, that in the Zionist ranks there are demagogues and politicians who are in the game for what they can obtain for themselves, that there are factions and intrigues and so forth. There is a measure of excuse for the anti-Zionist at a distance who may be honestly deceived into such indiscriminating condemnation. He has never witnessed the real spirit of a large Zionist gathering; he is not aware of the phenomenal capacity for heroic self-abnegation of which the convinced Zionist is capable; from the mere suspicion, from an individual dislike, he leaps at his conclusion. None but the frenzied partisan will ever maintain that all those are insincere who cannot see eye to eye with himself, but that a large proportion of anti-Zionists and non-Zionists, at least of those among them who have some inkling of Zionism, are the merest elbowers and time-servers, men who find Zionism in the way of their own schemes, careers, fawnings, I have not the faintest doubt. While Zionism is so far from fashionable, especially in the circles of the prosperous, as to be hardly respectable, it cannot appeal to more than a stray speculative spirit here and there. But ask the young lawyer

who has a career to mould with the help of the possessing classes, ask him to look into the truth of Zionist claims, to examine in the merits of Zionist ideals; you will find him unable to command the time for reading up on the subject; he prefers not to commit himself, knowing that, were he to embrace Zionism, some of his clients would begin to doubt the perfection of his mental balance. Your young physician, architect, business-man will evince a strange shyness, a timid reluctance, as you approach the subject; they have a reputation for good, hard sense to maintain which might suffer almost as much, were they to be known as Zionists, as if they had ventured to identify themselves with socialism or the single tax. Even among the rabbis you will find many a timorous soul that espouses the hazardous equipose of a seat on the fence, going no farther than a cautious profession of limited sympathy, because one must not expose himself, either to the factional reprisals of enraged anti-Zionist in the front-ranks of one's profession or even to the pin-prick sneers of a facetious member or two.

There are honest fanatics among the anti-Zionist who still believe that Zionism constitutes a kind of high treason against our patriotic duty towards the countries in which we were born. All the Joseph Chamberlains, John Hays and other eminent statesmen of every modern nationality could not convince these men that such a thing is possible as faithfully serving one's birthland, and, at the same time, ardently yearning for the land of one's fathers; no doubt, the conspicuous patriotism of Zionists in all the warring countries will not prevent their frenzied opponents, once the war is over, from again denouncing their Zionist brothers to the gentile world as traitorous ingrates. A Ludwig Geiger and his likes will continue to regard themselves as divinely appointed watchmen on the towers of sacred Germanism to sound the alarm against the high-treason of the Zionist, who aspires to any other future but what he can obtain from the scant mercies of a military "yunkerdom" linked with rigid bureaucracy. Patriotism, of course, is something more than the favorite "refuge of cowards;" but there an intolerance bred especially by the thin-skinned, hysterical patriotism of the purblind assimilationist, which scents disloyalty and a breach of allegiance in every independent stirring that might possibly draw the fire of criticism. As the good son becomes the loving husband, so it is the loyal Jew who is most grateful and appreciative for whatever genuine brotherliness has been shown him by his foster-brothers in the land of his birth; when the Jew scarcely dared to dream of the attainment of full civic rights, he often rushed bravely in defense of his stepfatherland just as, even today, the maltreated and outraged Russian Jew is conspicuous by his patriotic conduct towards his undeserving native country. A betrayal of bloodbrotherhood, the denunciation, to an unfair enemy, of one's own brothers on a mere quarrel of political opinion is a traitorous act infinitely more degraded and contemptible, just because, while pointing out its kin to the arm of the law, it is incurring no legal punishment.

There is levelled against the Zionist, finally, the severest of all charges, that of being untrue to Judaism. He dares to affiliate with the Jewish free-thinker and the Jewish atheist, he receives unto himself the Jewish nihilist; he permits the sacred tongue to be employed for other than religious uses, until, at times, it is made a vehicle even for the unsavory literature of the modern decadent. Because he tolerates such company he is accused of being indifferent to the cause of Judaism or even hostile to it.

Zionism is not the only movement which, originating outside of the religious aegis, started out with something like an anti-religious momentum. The Order B'nai B'rith, for instance, for many years, asserted its independence from religious mentorship by banishing from lodge-room and platform whatever seemed to have direct bearing upon

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THE CRISIS IN PALESTINE

By A. S. WALDSTEIN of Jaffa, Palestine

THE present crisis has overtaken us just when we were ready to set the wheel of our Palestine work in motion at a greater velocity; and it was as if the danger signal had been given to a train in full speed, when the sudden application of the brakes not only stopped the flying engine, but also drove it backwards a little. People who had come here with the intention of starting new branches of business and industry, left disappointed and without accomplishing anything. The business chances for the coming season are almost gone, and the educational institutions, to which there used to flock pupils from practically all parts of the world, are barely filled rather than overcrowded, as in former years. In fact, the whole weakness of the Jewish settlement in Palestine has been laid bare at this moment. The so-called "old settlement," as well as the "new settlement," are, in more than one way, dependent upon the Goluth. In the first place, most of the public institutions in Palestine, and some of the private undertakings, are simply unthinkable without the funds continually flowing in from abroad. Secondly, the products of the Jewish colonies are of a nature such as to require, almost exclusively, a foreign market. And since the regular sources of income for the public institutions were cut off, and the whole market was closed to the Palestinian products, it can easily be surmised in what a plight the Jewish settlement in this country has been left.

The situation has been aggravated by two other facts called forth by the present economic state of the country. Palestine is entirely dependent upon Europe for some of the most necessary commodities, such as kerosene, sugar, tea, coffee, tanned leather, etc. It is, therefore, quite natural that the present crisis, trade with abroad being at a standstill, should, in this respect, affect this country more than all other. Even for those commodities that are plentiful here, such as meat, eggs, and vegetables, the Jews are dependent upon the Arabs, who control the internal market in these things. Now, at the present moment, when the banks have declared a moratorium and gold is scarce, the cheque system (a sort of paper currency) has been established in Palestine. The Arabs, knowing very little of this system, insist upon the payment of gold or cash. The consequences can be easily understood: the gold flows into the pockets of the Arabs and the paper remains with the Jews, the latter medium of barter falling in value from day to day.

With these odds against the Jewish settlement, who knows whither things would have drifted were it not for the internal organization of Palestinian Jewry, and the timely aid that came from America. The organization of the Jews of this country in the present situation is rather an encouraging chapter in the history of Jewish settlement here. It proves once more how well and effectively the Jews, if allowed, can organize. Immediately after it had become evident that there was a likelihood of the crisis being prolonged, various committees were established for the purpose of facing and dealing with the situation. And the organization showed immediate results. The panic was stayed; the *waadim* (the town boards) of the various Jewish settlements issued cheques of two cents and upwards as a medium of exchange in place of cash, and the Jewish public received them with perfect trust. Stores were set up, where the necessities of life are being sold at a low price. The prices of commodities were, more or less, regulated, and, in some places, where the Arabs refused to accept cheques for meat, wholesale butcher shops were opened by the *waadim*. Tea houses and cheap

lunch rooms were arranged for the poor and public works were instituted for the benefit of the workmen.

However effective this self-help may have been it would not have been sufficient for a community that depends so much upon a foreign market and foreign assistance. The aid that came from beyond the Atlantic was, therefore, very timely, though not far reaching. With all this, I am not ready to enter on an encomium upon this assistance. It smacks, after all, too much of the Chalukah; and besides, the community here deeply felt the insult of having the almoners, so to speak, appointed beforehand. The insult was so strongly felt for two reasons: first, Palestine Jewry is becoming more and more conscious of a growing strength and self-dependence; and so it objected to foreign tutelage in general. Secondly, two of the three men appointed by the American committee are the most unpopular in this country. To me, however, this affair is interesting from another point of view: I was struck with the efficiency with which the money was handled in those towns and colonies where public sentiment is well developed, particularly in Jaffa. For the quarter of a million francs sent here by the American Jews, God knows, is paltry enough in comparison to the loss of a year's crop and to the needs of hundreds of idle workmen; and yet the activity of the "*Waad ha-Ezra ha Amerikail*" (the American Aid Committee) comes to the fore in many directions. Observing this fact, I could not help thinking of another sort of assistance that is not momentary like the former, but continuous, that comes here not only from America, but from the whole world, that does not flow like a meandering rivulet, but that pours in like a broad stream, and yet, alas! leaves no more impression upon the land than a heavy rain upon a sandy waste. I mean the Chalukah that brings into the land millions and millions of francs every year, with the result, however, of producing nothing but idleness, ignorance and bigotry. Is it not high time, then, that the Chalukah also be taken hold of and arranged so that it be a blessing instead of a curse to this country? And who is to do it if not American Jewry? American Jews have the greatest share in the Chalukah. They fully realize the meaning of organized public activity, witness their tremendous charity and proud public institutions. It is, therefore, incumbent upon them to bring order into the chaos of the Chalukah; to organize its collections and place the funds not into the hands of the "*gabai hakolelim*," to dispose of it arbitrarily, but in those of the real representatives of the people, in order to turn it into a source of productivity.

The American Jews should take more than a merely philanthropic interest in Palestine, for their own good as well as for that of this country. If I were to divide the work for Palestine, I should assign the buying of land to the Russian Jews and the establishing of industries to the American Jews. The former, having a multitude of reason for leaving their country, and leaving in a hurry, and having, besides, no great funds at their disposal, cannot indulge in the new country of immigration; they must walk in trodden paths. And the trodden paths in Palestine mean purchasing land in the shape of a farm or other landed property. Not so the American Jews; these have the command over greater funds, have learned to organize larger trades and industries, and they, moreover, know the secret of "Cast thy bread upon the waters, for in many days thou wilt find it again." It is for them to make the experiment of introducing trades and industries into Palestine, and wait for results. And that their endeavors in this direction will be crowned with success, I do not have the slightest doubt.

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THE MACCABÆAN

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FEBRUARY, 1915

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THE PALESTINE RELIEF SHIP

EVERY Zionist should respond to the appeal issued by the Federation for money and food supplies to be sent from America to Palestine. The need is urgent. Palestine faces famine unless we send food. It now finds itself cut off from its markets. Food cannot come in the regular commercial way. The orange crop has been practically ruined, except for the few thousand cases that were sent to America and sold here. The olives, the almonds and other products are being stored, for the market is broken. Wheat is purchasable, but milling facilities are not at hand, there being a lack of petroleum. We must send from here coffee, tea, flour, potatoes, petroleum, rice and other staples, or the Jewish population, as well as the Arabian population, will starve.

It has taken a long time to make the preparations for sending an American ship to Palestine, conveying food-stuffs to the Jewish land. But arrangements are now complete. Money is to be preferred but car-loads of the staples mentioned, including Matzohs, will be received. These car-loads of food must be well-packed, freight pre-paid. In every city there should be organized representative committees, with one central headquarters, where the food may be received. Our Zionists are urged to co-operate with general committees for this purpose. Where no committee is formed, they should initiate the work.

It is not only one ship that will have to be sent. For some time to come, Palestine must rely upon the generosity of the Jews in neutral lands for the food wherewith life may be maintained. One ship of food-stuff will not suffice. We must prepare now for the sending of as many ships as may be necessary.

PRESIDENT WILSON'S VETO OF IMMIGRATION BILL

PRESIDENT Wilson deserves the credit for once more suppressing the efforts of immigration restrictionists to commit the American government to a policy entirely out of keeping with its traditions. The President in his veto speaks firmly of what he considers the traditional policy of this country. He points out that America has never sought to exclude immigration for the purpose of restricting it. It has always set up rules intended merely to protect the country at large and to exclude only persons whose coming would introduce contagious disease, or physical deterioration. It has never excluded men and women because of the lack of education, for, as he points out, it is because of lack of educational opportunity that many of the immigrants come here.

The presidential veto had the effect, because of its invincible fairness, of squelching the threatened adoption of the Burnett bill in spite of his opposition. The restrictionists are not strong enough to overcome the fair presentation of American policy, which has been enunciated now by three succeeding presidents. They feel confident, however, that their persistence will be rewarded. They will try again and again, for they represent the obstinate determination of prejudice and bigotry and ignorance of the ideals of this republic.

What will stand in their way, however, for some time to come will be the openings for labor brought about by the outbreak of war. It is true that at the present time we are suffering a national depression, but when the war ends. America will certainly be the first to revive, and when it revives, there will be a need for a large alien population to fill those positions in our industrial life they have hitherto filled with credit to themselves and benefit to the country at large. But it will be necessary for friends of liberal immigration in this country to be on guard to prevent the growth of bigotry, and to refute the mistatements of fact upon which the restrictionists thrive.

THE HILFSVEREIN AND THE TECHNIKUM

It is credibly reported that the German Hilfsverein intends liquidating the affairs of the Jewish Institute of Technology of Haifa, known as the Haifa Technikum. The matter will come up in Berlin in March.

As many of our readers may know, the contribution of the Hilfsverein to the Technikum has been transformed into a loan. In effect, this loan stands as a liability against the institution. In this respect, although the Russian Zionists, the National Fund and the American contributors are actually the stockholders, the Hilfsverein, merely a creditor, controls the destinies of the institution, for it obtained control from the very beginning. In other words, the Hilfsverein has obtained an unfair advantage in the present crisis, and is in a position, by placing the institution into bankruptcy, to purchase it at the expense of the stock-holders. The National Fund cannot participate in the liquidation proceeding owing to its being, legally, an English corporation. The Russian Zionists cannot appear, for they are citizens of a nation at war with Germany, the legal seat of the Institute.

Why this undue haste? What interest would be affected if liquidation were postponed to the end of the war? Certainly not the Hilfsverein's, for its position is not affected by any postponement; it is in control of the situation, and will remain in control. Liquidation proceedings now merely mean that the non-German contributors will find their interest in the institution foreclosed without representation.

We as American citizens have an interest in the Technikum's future. The participation of the National Fund to the extent of 400,000 francs is a partial participation by the

American contributors to the extent of not less than \$40,000, which is the American contribution to the National Fund annually. We feel that the German Government, which has been notably fair and considerate in its disposition of foreign interests in German corporations, will not lend itself to this gross misuse of power.

PREMATURE JEREMIAHS

It is one of the peculiarities and disadvantages of the Yiddish press that they combine the news features of the daily paper with the regular magazine features. As soon as a sensational news report is printed, the special writers set to draw their conclusions. Knowing that they are writing for daily papers, they do not mind if the following day a contradiction of the report comes in. They relieve their minds every day of the impressions of the day. They are not writing history, but comment on shifting news.

Of most of the special writers nothing more is to be expected. They are known as column-writers, and the readers take their output for what it is worth. Dr. Chayim Schitlowsky belongs, however, to the category of philosophers. What he says comes from the very center of the brain. It is colored by his philosophical conceptions. His effusions are taken as the real article, the lastword, the well-considered word. Of him, some thing more is expected than the hurried comment on the latest mutilated cablegram. Is a philosopher to allow his theories and views to be deflected by every breeze that blows.

Dr. Schitlowsky, writing in *The Day*, falls into a fit of lamentation. He sees the destruction of Zionist hopes in Palestine. All the Zionist have labored for during the past thirty years, he sees destroyed. He felt that the foundation was insecure. He knew that Palestine was not the real territory. And all his fears are now confirmed by cablegrams from Alexandria.

But what if to-morrow brings another report? To-day, Turkey, as a war measure, may close the Anglo-Palestine company; to-morrow it may find it feasible to allow this institution to re-open.

Why begin lamenting before the destruction? Is the lament the result of contemplation of accomplished facts, or is it the expression of the long-cherished anti-Palestine *prinzipen*?

NEUTRALITY AD ABSURDUM

On one point we are all agreed, Dr. Pool will find nothing objectionable to his views on neutrality in an equitable measure of condemnation of the nations guilty of undue persecution of Jews during the war. For example. We are complaining of the cruelty of the Poles, who pile added woes upon the heads of Jews by dealing perfidiously with them, when one or the other conqueror approaches. We complain of the barbaric Russians soldiery, who, when they enter a Galician city, wreak their accumulated vengeful feelings toward the Jews by treating them to an extra measure of pillaging, physical brutality and murder. There are substantial reports of the brutality of Germans toward Jews living in Poland, on the assumption that Jews are capable of treason and presumptively are worse enemies of the invading German army than the ordinary Polish or Russian inhabitant.

But whether we distribute our condemnation in equal measure or not, why should there be any quibble about the matter? Why should the pro-British party complain because Russia is being censured in violation, not of the facts, but of the rules of neutrality? It may be that the sum total of German offense does not measure up to that of Russia's, but then the facts are to blame. *The Day* is being censured for

giving publicity to a statement issued by the German Ambassador substantiating reports of pogroms in Russian Poland. It is charged with being pro-German. But are not the facts as stated? Let us go to the Russian ambassador, for German offenses, if we want to maintain to a hairs-breadth our professions of neutrality. He is at liberty to tell all he knows.

In this desire to maintain neutrality, let us be fair; but let us not deliberately run away from the facts. It is a fact that in addition to the widows and orphans of murdered soldiers, in the various armies, Jewish men, women and children in Russian Poland and in Galicia are also suffering the consequences of special anti-Semitic animosity.

For the Relief of Palestine Jews in Alexandria

The Provisional Zionist Committee, of which Mr. Louis D. Brandeis is chairman, has arranged through the Department of State to have the American Consulate at Alexandria act as a depository and distribution agency for Americans who desire to send money to their relatives, who are among the refugees from Palestine.

The Provisional Committee will place on deposit with the American Consul at Alexandria, the sum of \$10,000.00 and will accept funds in New York and it will cable advices to the American Consul to pay from its deposits. There will be no charge for the service, except the cost of the cable. Monies will be accepted for transmission by mail or in person, at 44 East 23rd Street.

The School of Zionism

The School of Zionism which was organized this October by Young Judaea and Hadassah has now three groups in New York City, and one group each in Boston, Baltimore, and Philadelphia. The aim of this school is definitely to train a group of earnest young men and women for intensive Zionist work. The Bronx group, which meets on Sunday mornings at the Y. M. H. A. at 165th Street, consists of twelve members who are taking courses in Zionism and Jewish History. The nine members of the Manhattan group, who meet on Sunday afternoons at 86 Orchard Street, are doing similar work. About three times that number, in the Hadassah Group in Harlem, meeting at the Y. W. H. A., are taking courses in Zionism, Club Leadership, and Public Speaking on Tuesday, Wednesday, and Thursday evenings. The teachers are: Bronx, Mr. Israel Goldberg, Mr. Sundel Doniger; Hadassah, Miss J. E. Sampter, Miss Mignon Levin, Mr. Henry Horowitz; Manhattan, Mr. Reuben Posner, Mr. S. T. Keiser.

Bernard A. Rosenblatt, honorary secretary of the Federation of American Zionists, has written a book entitled "The Social Commonwealth" in which he discusses sociological problems in an interesting and novel manner. The theories underlying the work are being incorporated in the "Zion Commonwealth," of which Mr. Rosenblatt is the leading influence. A number of eulogistic reviews of "The Social Commonwealth" have appeared in leading periodicals.

The Brith Sholom Society of New London, Conn., reports a mass-meeting held in that city during the month of January, at which Mr. Herman Beck, the principal of the Hebrew School spoke, as did also Mr. Meyer Peskowsky. The society reports an increase of 45 members during the month, and activity on behalf of the National Fund.

LETTERS TO THE MACCABEAN

APPEALS FOR NEUTRAL ATTITUDE

TO THE MACCABEAN:

It is incomprehensible to me how so dangerous a pronouncement as the article entitled "The Jewish Interest in the War" could ever have been allowed by you to appear in THE MACCABEAN. Its writer does not seem to understand the practical meaning of neutrality. The neutrality demanded of us does not mean refraining from *having* an opinion on the war. It means refraining from publicly *expressing* an opinion.

We Jews, individual or collectively, naturally have our sympathies on one side or the other. But the *expression* of such feeling at the present moment is a transcendent folly and an unforgivable offence against all Jewish interests. "The Jewish interest in the war" is to prepare quietly for the furthering of Jewish interests when the war is over, not to express irresponsible partisan opinions while the war is being waged. No good can possibly be done by the publication of any such opinions, especially in a Jewish paper. We do not thereby help one side against the other. Nor can any such expression of opinion by Jews alleviate the sufferings, present or future, of Russian Jewry.

On the contrary, the printed expression of such hostile feeling to Russia as that article breathed can result only in further embittering the cup of sorrow of Russian Jewry. Such an article as you printed stabs the millions of tortured Jews of Russia and Poland in the back; for, when transmitted to the Russian government by any of its numerous agents in this country, it places in the hands of that government a triumphant justification for rejecting the passionate, agonized plea of Russian Jewry for the right to live as free men. Such an article as you permitted to be published furnished Russia with an instrument forged by Jews for the stirring up of yet further pogroms. Such an article means that it is Jews who are placing in Russian hands a sword to be used for shedding of rivers of Jewish blood.

I fervently hope, that your eyes may be opened to the exquisite dangers of allowing any further printed expression of sympathies or any partisan correspondence on this question. Remember that it is your own brethren who are held as hostages, and that it is they who will suffer reprisals for any indiscretion on your part. Your sympathies, my sympathies, the sympathies of any of us, may be what they will within us. But they become dangerous and charged with blood-guilt if we rush into print to babble away the lives of our sorrowing brethren.

DAVID DE SOLA POOL.

New York.

WHO HAS GIVEN UP THE NATIONAL HOPE

TO THE MACCABEAN:

At the Convention of American Hebrew Congregations, Dr. David Philipson said: "We have given up all hope of the rebirth of Jewish nationalism and the restoration of a Jewish state," and the solemn conclave resolved to the same effect.

As well might the elements before Newton have resolved that they had given up all hope of the discovery of the law of gravitation, or science a decade ago that it had given up all expectation of conquering the air, or the anthropoid progenitors of mankind have resolved ever to remain monkeys, or Charles the First that he had given up all hope of losing his head, or Congress that it had given up all expectation of governing the country, or hydrogen and oxygen, that they would refuse to be water. Only last year the

Carnegie Foundation published a thirty-page brochure by Dr. David Starr Jordan, proving beyond all doubt, on irrefutable economic grounds, that another great war between the European nations was impossible! So, gentlemen of the Convention, you have good company in your somewhat strange logic.

At a time when the European press is filled with speculations of statesmen as to the ultimate disposal of Palestine, when the nationalist movement is being urged with a fervor, enthusiasm and logic that challenges respectful attention, when alone of all international movements it has calmly reorganized in the face of a catastrophe that has well nigh obliterated all other international movements when no brighter outlook in this country ever confronted the leader of Jewish nationalism—when, in fact, it is the only vital, throbbing, pulsating force in American Jewry, this convention of rabbis has seen fit to "give up all hope."

But perhaps, after all, gentlemen, you are right. Jewish nationalism cannot be "reborn," because it was never dead, and if in the remote past its comatose condition suggested the appearance of death, the last forty years stand in irrefutable evidence of its life, its rejuvenation, its wonderful compelling power over the Jewish masses of Eastern Europe.

That its logic is irresistible is proved by the resolution. Else why the need of waiting till January, 1915, to "give up hope?" Why wasn't "hope" given up twenty, fifteen or ten years ago? It is because in its onrushing sweep over Jewry and its challenging of some of your tenets you are compelled to re-examine your position. To "give up hope" when a reawakening so widespread has taken possession of the Jewish communal life is to attempt to sweep back the tide with a broomstick.

A challenge to your Convention, gentlemen. Dare you submit your resolution to a referendum of the Jews of America? The very question is its own answer.

AARON PRUSSIAN.

Washington, D. C.

Dr. Nordau's Views Expressed at English Zionist Conference

At the conference of English Zionists held on Sunday, January 24th, a letter from Dr. Max Nordau was read, in which he is quoted as saying that the time has come for the Zionists to be prepared to take advantage of opportunities that will arise after the war is concluded. He believed that conditions were ripe for the realization of the plans of Zionism.

In the course of the deliberation of the conference, Joseph Cowen, president of the English Zionist Federation, reported that the Zionist leaders were engaged in diplomatic negotiations, and while nothing definite could be said at this time, he informed the conference that every thing possible was being done. He also proposed that the Inner Actions Comité should be re-organized and established in the Hague, with Jacobus Kann and Jean Fischer in charge of affairs. This committee should work hand in hand with the American Provisional Committee. All Zionist affairs could not be transferred to the Provisional Committee owing to the distance of America from the center of interest. Leopold Kessler proposed that instead of legislating the present members of the Inner Actions Comité out of that office, that Comité should be enlarged. Both proposals were defeated by the delegates to the Conference. Mr. Cowen was again elected president of the Federation.

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GENERAL NEWS OF ZIONIST INTEREST

Famine Threatens Palestine—The Relief Ship

For some weeks past, advices coming from Palestine, have intimated that the sending of money to relieve distress would not cope with the situation. Many of the staple necessities are imported. The difficulties in the way of commerce were being increased from day to day. The time would soon come, warned these reports, when even money could not purchase food.

As soon as it became clear to the Provisional Committee that food would have to be sent to Palestine, which was about six or eight weeks ago, steps were taken for the equipment of a food-ship. First, all governmental obstacles had to be overcome. They were overcome. Then inquiries were made as to the ship. It was found that the chartering of a ship involved a large sum of money, as much as from \$30,000 to \$40,000 per month for its use. To make the venture worth while, it was estimated, about \$400,000 worth of cargo would have to be stocked in the ship. At the time the information was secured, it was felt that the Provisional Committee alone could not undertake the venture. An effort was made by a Committee headed by Dr. Stephen S. Wise to enlist the co-operation of Christian organizations. Dr. Wise succeeded in interesting several influential organizations engaged in religious work in Syria and Palestine, who agreed to help stock the ship, with the understanding, gladly acceded to by the Committee, that the food would be distributed to Jews, Moslems and Christians.

When this co-operation was secured, the Provisional Committee, acted throughout with a desire to maintain unity of Jewish action, presented the proposition to the American Jewish Relief Committee, which agreed to assume the responsibility for the sending of the ship. Through the Provisional Committee, represented by Dr. Wise, Mr. Nathan Straus contributed \$50,000; the Provisional Committee agreed to contribute \$25,000; the American Jewish Relief Committee, \$25,000; Mr. Jacob H. Schiff, \$25,000; \$10,000 was secured from the American Red Cross. It was understood that the Jewish representatives would contribute \$200,000., and the Christian representatives \$200,000.

The committee representing the American Jewish Relief Committee, as constituted includes: Dr. J. L. Magnes, chairman; E. W. Lewin-Epstein, Cyrus L. Sulzberger, Albert Lucas and Harry Fischel. Members will be added, it is reported, to provide for representatives of all elements and organizations interested.

As soon as it was known that a ship would be sent to Palestine, the American Zionist Federation issued a special appeal to all its constituents, pointing out the need of immediate action, and urging co-operation for prompt results. The response was almost immediate. It is too early to collate the results, which will be done in our next issue. In the meantime, we urge all Zionist to concentrate their efforts for the next few weeks upon the Palestine Relief Ship.

The Situation of Palestinian Jews in Alexandria

In our last issue, we printed a statement giving a few details of the expulsion of Jews not Ottoman subjects from Palestine, and their arrival in Alexandria. The number given then was 686. Since that time, however, the Provisional Committee has received authentic information that the number of refugees has been augmented by several thousand.

There are now, according to an estimate based on a number of cablegrams received, not less than ten thousand refugees in Alexandria.

It appears from this information that the Ottoman empire, engaged in elaborate preparations for an invasion of Egypt, had found it necessary to order the expulsion of all foreigners, and inasmuch as there were thousands of Jews in Palestine who for one reason or another could not abandon their foreign citizenship, they had to be asked to leave. They left for Alexandria in several groups, on the U. S. S. Tennessee. They are now in great distress, but the Provisional Committee, with the co-operation of the American Jewish Relief Committee and the I. O. B. B. has sent \$5,000 to Alexandria. In addition, the Provisional Committee has opened an account in Alexandria upon which it will draw for the relief of individuals, whose relatives in this country may send them money relief by cable through the committee. A report appears in *The Day* of February 1st from Cairo, to the effect that the Anglo-Palestine Company is advancing money loans to the refugees in Alexandria.

Has Turkey Changed Front with Regard to Zionism?

If the cablegrams received here from Alexandria are even partly based on fact, there seems to have been a change of front on the part of the Ottoman empire toward Jewish interests in Palestine. It seems to regard the Anglo-Palestine Company as an English institution. It also considers the Jewish National Fund, because it was incorporated in England, as an institution belonging to the enemy. It seems to be questioning the right to hold land in Palestine of Jews who are not, at the present time, Ottoman subjects. Among persons who are familiar with Ottoman methods, this change of front is attributed to the fact that Turkey is now preparing to invade Egypt, and therefore is called upon to adopt stringent methods in dealing with every thing which has the stamp of foreign interest. A report comes from London, however, that the Jewish refugees arriving in Alexandria attribute Turkey's new policy to the recent statements in the English press regarding England's intentions touching on the future of Palestine. The proposal has been made that Palestine should be established as a Jewish state. This proposal has received Jewish endorsement in England. It is assumed that Turkey regarded this matter as unfriendly, and charges the Jews, and notably Zionists, with the blame for this propaganda. A cable despatch of February 1st, quoting statements made by the Jewish refugees in Alexandria, is authority for this version of the matter.

German-Turkish Treaty Made Public

A synopsis of a treaty alleged to have been made between Germany and Turkey was made public on January 12th, cabled here from Bulgaria. This treaty provides that Germany shall furnish Turkey during the war with munitions, material and money necessary for the Turkish army and supply also a sufficient number of German officers and specialists to meet Turkey's requirements. In case of victory Germany agrees to pay Turkey a fifth of any war indemnity she may obtain; in case of defeat Germany will introduce into the peace treaty a clause guaranteeing the integrity of the Ottoman territory. Each country agrees not to conclude peace without the other.

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Forecasting Turkey's Future

A "student of Turkish affairs," writing in the *New York Times* of Sunday, January 24th, on the probable division of influences in Turkey after the war, gives place to the Jewish interest. It is this writer's opinion that:

"In the readjustment of Turkish territories, the Jew has a legitimate right to recognition. The creation of an independent Judea is not only a recognition of a just Jewish national right, but it should also serve to solve some of the Jewish problems in other lands. Jerusalem and its environs should be converted into a neutral country under a joint international commission."

Jewish Suffering in Warsaw

The reports that come from Poland in the form of letters to relatives in America all speak of the terrible sufferings endured by the Jews of Warsaw. To Warsaw come the refugees from the smaller towns nearby, and they crowd the parks and the streets, presenting a pitiable appearance. The coming of an army, either Russian or German, means the scattering of the communities. They leave their homes without money, without clothing, but with one idea in mind: to get away from the conflict. One large public kitchen provides food for thousands. There are seven thousand Jews sleeping in the park on benches. Some of the refugees tell of having been without food for several days.

Zionism and the Anglo-Jewish Association

At the annual meeting of the Anglo-Jewish Association, this body, which has hitherto evinced little interest in Zionism, declared a willingness to reconsider its attitude. One member of the executive committee went to the length of saying that they would call in others beside members of their organization to assist them in dealing with the present Jewish situation. Claude G. Montefiore, the President of the Association, emphasized the fact that the ultimate aim of Zionists as of the members of this Association, was the happiness of Jews, which he took to mean, "the full and best development of manhood and womanhood, the free exercise of all citizen rights and opportunities, the fulfillment of all citizen duties," as well as, "the free maintenance, and the full and best development of Judaism, of the Jewish religion." He said that "we are all agreed that vigilance is necessary, but in addition to vigilance, I think we need a certain open-eyedness, a certain listening to the views and representations of those who differ from us in opinion." If the Zionist and Nationalist proposals were likely to be of greatest service at this juncture it behooved the Association to let some of its "old and cherished views and ideals go to the wall."

Dr. Gaster urged the Association to view the present position of Jewry from a national point of view. "To his mind it was a serious mistake for the Association not to return to its primitive and original character, to be not only dolers out of grants to schools, a work of great utility, but also political representatives of the aims and aspirations of Jewry."

The Menorah Journal

The first issue of the *Menorah Journal* appeared last month with a number of contributions of value. The *Journal* is published by the Intercollegiate Menorah Association, and is edited by Henry Hurwitz, who has associated with him Dr. I. Lee Scharfman, H. Askowith, and an imposing list of consulting editors. The leading article of the issue is written by Louis D. Brandeis and entitled "A Call to the Educated Jew." Other contributors are Dr. Max L. Margolis, Samuel Strauss, Harry Wolfson, Dr. Joseph Jacobs,

Henry Hurwitz, and William Ellery Leonard, who offers a poem dedicated to the Menorah Association. In addition there are a number of greetings, and three addresses by President Arthur T. Hadley of Yale University, Chancellor Elmer E. Brown of New York University and President Charles B. Dabney of the University of Cincinnati. The publication is a creditable one, and should serve the purpose of arousing interest in things Jewish among American Jewish students.

Provisional Committee's Remittance Received in Palestine

Dr. Arthur Rupp, of the Palestine Bureau, stationed in Jaffa, reports by letter dated January 8th that he had received at that time from America for general relief, for Zionist institutions, for individuals and general institutions, in several instalments \$65,000, and that he was informed that Ambassador Morgenthau had in hand \$26,144, which he was sending to Jaffa. Dr. Rupp writes: "It is needless to tell you of the importance of these various remittances to us in these days. If we succeed in keeping up through these times, we shall have to thank the American contributors for it."

The Provisional Zionist Committee has just received a letter from Ambassador Morgenthau, dated December 24th, informing the Committee that remittance of \$35,000.00 made by the Provisional Committee on November 27th, has been received and has been forwarded to Dr. Rupp, through the Consulate at Jerusalem. The money was taken down from Constantinople by the ship Tennessee. Mr. Morgenthau also acknowledge receipt of the letters, list and specifications, for distribution that followed the remittance, and that these have also been forwarded to Dr. Rupp.

ANTI-ZIONIST SUPPOSITIONS

by Max Heller

(Continued from Page 26)

Judaism. The keen and determined antagonism of the Reform rabbinate, making common cause with the worlds of millionairdom and assimilationism, could not but call forth a bitter response to the perverted statesmanship of the petrified religious doctrinaire. In the course of time it became plain that the fellowship so virtuously repudiated by the men who were declaiming about our religious world-mission, was not deemed utterly hopeless by the pious Misrachi who will not yield a little of all his medieval heritage. "Even though he may have sinned, he still remains a Jew," that hopeful, charitable principle of rabbinical Judaism is broad enough to take in Jewish socialist, atheist, ethiculturist, Bible brother, Christian Scientist. The Zionist does not despair of the Jewish future of those whom an unnatural environment has caused to bend aside into devious by-paths. Judaism has less to hope from the off-spring of the devout worshipper whose family associates exclusively with non-Jews, than from the children of the Jewish unbeliever who, in his social intercourse, loyally clings to his people.

We cannot, in physical and spiritual dispersion, expect to escape the evil contagions that follow in the wake of sensuous luxury and demoralizing surfeit. Nor may we condemn, as irredeemable, the misgrowths on the parent stem that have been twisted out of shape by dint of purely external factors.

To be a Zionist is neither to follow the gospel of timidity or despair, nor to play politics, betray one's fatherland or flout one's Judaism; it means to give substance to an immemorial hope, to have the courage of one's inborn Jewish manhood, to revitalize the body of Jewish nationality for the reinvigoration and the self-fulfillment of the Jewish spirit.

Original from

UNIVERSITY OF ILLINOIS AT
URBANA-CHAMPAIGN

THE ZIONIST MOVEMENT

Provisional Committee's Receipts

The Provisional Zionist Committee reports its income to February 10th, as follows:

For the Emergency Fund: \$61,335.59;
For the General Relief: \$45,268.03;
For Individuals and Institutions: \$61,765.64.

Dr. Levin's Engagements

Dr. S. Levin has not been as active as in previous months since the outbreak of war, owing to illness, which has kept him at home for over ten days. On January 17th, he spoke in Trenton, N. J., before a large audience and made a deep impression. On Sunday, January 31st, he delivered an address in Washington, D. C., under the auspices of the Ahawas Zion Society. On Tuesday, February 2nd, he spoke in Philadelphia where a special effort was made to collect shekolim. Over 90 shekel-payers were enrolled. On Wednesday evening, he spoke in Hebrew before the Hatoren. Returned to New York, Dr. Levin on the advice of his physician remained at home. He is scheduled to speak in New Haven on February 17th, if his health permits, and on February 28th in Providence.

Maurice Wertheim at Hadassah Meeting

Mr Maurice Wertheim, who recently returned from Palestine where he distributed \$50,000 in gold among the war sufferers was the guest of Hadassah at a meeting held Saturday evening January 31, in the vestry rooms of Ansche Chesed synagogue. Mr. Wertheim showed to his audience a most interesting collection of photographs which he took there. He spoke of the remarkable development of the colonies due to the noble efforts of the Jewish pioneers during the last thirty years. The audience was shocked by his description of the dreadful and sudden poverty caused by the outbreak of the war especially in the larger cities. Mrs. Richard Gottheil spoke impressively on Dr. Theodor Herzl, whom she knew personally for many years. Palestine oranges were on sale.

New Zionist Society in Washington

An English-speaking Zionist society has been formed in Washington, D. C., with the following officers: Julius I. Peyser, president; Lawrence Koenigsberger, secretary; Frederick Pelzman, treasurer; Dr. Leopold Glushak, vice-president. The society will be known as the Louis D. Brandeis Zionist society. Mr. Peyser is a well known attorney of Washington. He is the president of a local bank, influential in B'nai Berith circles, and a prominent member of the reform congregation. A few months ago he became interested in the Zionist movement. He contributed liberally to our Emergency fund, and through the efforts of our representatives in Washington was finally enrolled as an organization Zionist.

Louis D. Brandeis in Philadelphia

Mr. Brandeis was the guest of a number of Philadelphia Jewish literary societies on January 20th, and spoke in the Keneseth Israel alumni building on Zionism.

Mr. de Haas in Portland and Bangor, Maine

Mr. de Haas, director of the New England Zionist Bureau, spent January 31st, February 1st and 2nd in Portland and Bangor, Me., in the interests of the Zionist organization. In Portland, he addressed the B'nai Zion Camp and spoke at a mass-meeting held in the Shaary Tefila synagogue. He succeeded in re-organizing the Daughters of Zion, with Mrs. E. Caplan as president; Mrs. S. Rosenberg as vice-president; Mrs. N. Kaslin, treasurer; and Miss Tina Taylor secretary. Mr. de Haas also made propaganda for the Palestine Relief ship. In Bangor he spoke on Tuesday evening, the 2nd, in a synagogue, and later at the Y. M. H. A. The Jews of Bangor pledged a car-load of first class Aristook potatoes for the Relief ship. Mr. de Haas, accompanied by Dr. Caplan and Mr. Bernstein of Portland, also visited Biddeford and Wace where a Ladies' Zionist society will probably be organized.

Preparations for Flag Day

The Jewish National Fund Bureau for America, with the co-operation of all National Fund committees, is arranging to hold a Flag-Day on Sunday, February 28th. Prizes will be given to volunteer workers. The prizes will be artistic medals, designed by the noted Jewish sculptor, Glicenstein. Volunteers realizing ten dollars or more for the National Fund on Flag-Day will be awarded one of these medals, a reproduction of which appears on this page.



A large activity is being carried on in preparation for Flag Day. Committee are hard at work in the following cities, as reported to this office by February 10th:

Elmira, N. Y., Cleveland, O., Dayton, O., Columbus, O., Pleasantville, N. Y., Chelsea, Mass., Dunkirk, N. Y., Philadelphia, Pa., Waterbury, Conn.

Bayonne, N. J., Johnson City, Tenn., Houston, Texas, New London, Conn., Springfield, Mass., Youngstown, O.

Chicago, Ill., Baltimore, Md., New York, Passaic, N. J., Superior, Wisc., Brockton, Mass., Denver, Colo., Utica, N. Y., Worcester Mass.

Augusta, Ga., St. Cloud, Minn., Johnson, Pa., Galveston, Tex., Englewood, N. J., Buffalo, N. Y., Portland, Me.

Bridgeport, Conn., Omaha, Neb., Charlestown, S. C., Washington, Pa., Cincinnati, O., Rochester, N. Y., Stockton, Cal., Wilkes Barre, Pa.

Schenectady, N. Y., Toledo, O., Lincoln, Neb., Scranton, Pa., Troy, N. Y., Reading, Pa., Norfolk, Va., Providence, R. I., Stamford, Conn.

Dallas, Tex., Lynn, Mass., Syracuse, N. Y., Trenton, N. J., Detroit, Mich., Malden, Mass., Portsmouth, N. H., Newport, Ky., Savannah, Ga., Atlanta Ga., Grand Rapids, Mich., Jacksonville, Fla.

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Mme Pevsner in Texas

Mme. Pevsner has been touring Texas during the past month, visiting a number of cities under the auspices of the Texas Zionist Association. She addressed meetings in San Antonio, Houston, Galveston and other cities. On January 20th, she spoke in Temple Beth-El, San Antonio; on January 25th, before the San Antonio Council of Jewish Women. On January 29th, she spoke in Houston from the pulpit of Dr. Willner and on January 31st spoke to the Houston Zionists in the Jewish Literary Hall. While in San Antonio, she was aided by Mr. Selig Deutchman, a prominent citizen of San Antonio. Mme. Pevsner also interested in Palestine work Mrs. Eli Hertzberg, who is enthusiastic about forming a Texas Palestine Welfare Society, modelled on the Chicago Palestine Welfare society. A committee has been selected for this purpose with Mrs. Hertzberg as chairman; Mrs. I Tobias as secretary; and Mrs. Samuel Dalkowitz as assistant secretary.

Pittsburgh Zionists Sell over 2,000 Shekels

Morris Neaman, treasurer of the Shekel committee of the Pittsburgh Zionists, has sent the Federation a check for \$500 covering the receipts of the shekel collection made in Pittsburgh. In the course of two weeks' canvass, our comrades in Pittsburgh raised over two thousand shekels, which is about three times the shekel collection of last year. The work was done through a number of committees. A complete canvass of the city was made. There are still a number of shekel books out, and it is expected that at least three thousand shekels will be sold in Pittsburgh this year.

In the shekel canvass, there was a strenuous but good-natured rivalry between the various teams. Several days were set aside for canvassing prescribed territories or districts assigned to the groups. Vixman's team came in with 1,003 shekels sold, Morris Sher with 840 shekels, Miss Berman with 104, and Miss Neaman with 84.

Dr. Horace M. Kallen in the West

The Menorah Society of the University of California, Berkeley, Cal., was visited by Dr. Horace M. Kallen of the University of Wisconsin, who came in behalf of the Inter-collegiate Menorah Association. Questions of Jewish interest were discussed at two informal meetings which were attended by a large number of the students. On Monday evening, February 1st, Dr. Kallen addressed the Menorah on the "Meaning of Hebraism."

Dr. Kallen also addressed the "Agudath Zion" of San Francisco. An appeal for the emergency fund was made and a considerable sum was collected. A number of people who were not affiliated with the Zionist movement before, signed membership cards for the "Agudath Zion."

Next Federation Convention in Boston

At the last meeting of the executive committee of the Federation it was voted that the next convention of the Federation be held in Boston, to open on July 1st and close on July 4th.

The Nashville (Tenn.) B'nai Zion Society

The B'nai Zion Society of Nashville, held memorial services in memory of Mr. A. Schaffer, a Hebrew teacher. Rabbi Oscar Levin delivered an impressive address. The meeting was attended by three hundred people. The society is furnishing the Young Judaea organization with Young Judaea magazines and history books, organized a history class. The society is in charge of the president and secretary of the Zion society. The meetings are becoming more interesting and better attended since the business has been entrusted to the executive officers and thus the meetings are literary rather than business and naturally of more interest to the general membership. The Sunday-school pupils have been organized into clubs and under the superintendency of Rabbi Levin are receiving a national Jewish training.

The National Fund Income in United States for January

The Jewish National Fund Bureau for America reports the following income:

January 3rd-8th, Collections, \$98.13; Golden Book, \$61.16; Olive Trees, \$85.00; Stamps, \$24.05; Dunam Land, \$50.00; Boxes, \$215.56; Co-operative Fund, \$20.00; Total, \$553.90.

January 10th-15th, Collections, \$129.78; Golden Book, 198.50; Olive Trees, \$54.75; Stamps, \$20.94; Boxes, \$48.80; Voluntary Tax, \$.25; Telegrams, \$.10. Total, \$453.12.

January 17th-22nd, Collections, \$138.87; Olive Trees, \$27.00; Stamps, \$29.80; Dunam Land, \$46.00; Boxes, \$180.37; Yemenite Housing Fund, \$80.00; Voluntary Tax, \$33.25; Co-operative Fund, \$5.00. Total, \$540.29.

January 24th-28th, Collections, \$58.45; Golden Book, \$50.00; Olive Trees, \$29.51; Stamps, \$19.75; Boxes, \$94.85; Yemenite Housing Fund, \$52.00; Voluntary Tax, \$43.00. Total, \$347.56.

January 31st to February 5th, Collections, \$33.06; Golden Book, \$50.10; Olive Trees, \$18.95; Stamps, \$26.50; Boxes, \$148.86; Voluntary Tax, \$41.00; Yemenite Housing Fund, \$1.16. Total, \$319.63. Grand Total, \$2214.50.

New Zionist Society in Newport News, Va.

A new Zionist society has been organized in Newport News, Va., to be known as the Sons and Daughters of Zion. The society is at present engaged in raising funds for the relief of the Jewish war sufferers. It has remitted \$85.00 to the Emergency fund of the Provisional Committee. Miss Hannah Levinson is the chairman, and the members of the committee are: Miss Bettie Caplan, Miss Rose Cohen and Miss Maude Schechter. The society has not yet affiliated with the Federation.

Hadassah Propaganda in Portsmouth and Norfolk

The Norfolk and Portsmouth Hadassah held a meeting on February 4th, at which Mrs. David Blaustein presided and Miss Fineman of Philadelphia gave a talk on "Why am I a Zionist." The chapter has a propaganda committee which goes out at regular intervals and distributes Zionist leaflets among those who may desire to know more about Zionism.

Mr. Goldberg's Engagements

Abram Goldberg, editor of the *Dos Yiddishe Volk*, spoke at the following meetings since January 15th: on January 17th, before the Ezra Camp, New York, where oranges were sold; before the Newark Herzl Club on Saturday evening, January 23rd; Philadelphia, in Hebrew Institute, January 24th; January 27th, before New York Neuman Camp; in Boston, before all the local Camps, Sunday afternoon, January 31st, and in the evening, before the Chelsea Zionist association.

New Bayonne Zionist Society Organized

The Federation has received an application for affiliation from the Knights of Zion of Bayonne, N. J., an organization of twenty-five young men hitherto interested in local educational work. Mr. Louis Lipsky addressed a public meeting of the society on Sunday evening, February 7th, which was also addressed by Rabbi Segal.

Mr. Isaac Carmel spoke on Saturday, January 23rd, at the Congregation "Beth Abraham" of Bayonne, where he appealed to the members to establish a Zionist organization for the town. On Sunday Mr. Carmel addressed the members of the "Knights of Zion," and in the evening a meeting was held for the purpose of establishing a camp of the order "Sons of Zion." A camp was formed with Mr. Louis Sugerman as treasurer and Mr. Max Eglestein as secretary.

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Brownsville Don Abarbanel Camp Active

At the meeting of the Don Abarbanel Camp of Brownsville held on February 3rd, it was reported that Victor Schwarz, president of the camp, had sold to date one thousand and eight hundred shekels. Mr. Schwarz has so far turned in to the Federation for 1,497. This is a record for the United States. New members initiated were Baruch Miller, Dr. Joseph Krinsky, and Dr. Harris Rabinowitz. Dr. Nathan Krass is to lecture before the camp on February 17th, on "What are We?"

Dr. B. Epstein's Tour for National Fund

Dr. B. Epstein, representing the National Fund Bureau, addressed two meetings in Pittsburgh, and spent from January 7th to the 18th in that city. A strong National Fund committee was organized. On January 17th, Dr. Epstein was in Homestead, Pa., where he spoke before an I. O. B. B. lodge, and organized a special National Fund committee. The following day, he spoke in Beaver Falls, and on January 19th, went to Canton, Ohio, where he remained until the 23rd, addressing two meetings, and engaged in organization work. From January 24th-27th, he was in Youngstown, Ohio, where he addressed two meetings. From January 28th to February 6th, Dr. Epstein was in Cleveland, spending alternate days in Toledo. Columbus was his next stop, with Dayton, Ohio, his objective on February 11th. Dr. Epstein remains in Dayton until February 13th.

Mr. Pevsner's Work Among the Hoachozos

Mr. S. Pevsner, of Hiafa, Palestine, assisted by Mr. S. Frankel, has been engaged during the past month in visiting Hoachozo organizations, and groups interested in Palestine development, bringing them assurances of the safety of their investment, and telling them of the more recent developments in the land. Mr. Pevsner has visited Philadelphia, Baltimore, Washington, Pittsburg, Newark, and Mr. Frankel is expected to visit Hartford and Stamford.

Mr. Lipsky's Speaking Engagements

Mr. Lipsky, chairman of the Federation executive committee, delivered a lecture in the Friday evening series of lectures arranged by the Ohavey Zion Camp, on January 22nd, in the West Harlem Talmud Torah. On Saturday evening, January 23th, he spoke to the members of the Tiphereth Zion Club in Public School No. 42. On Saturday evening January 30th, he spoke at the anniversary celebration of the Degel Zion of Brownsville. On Sunday evening, February 7th, in Bayonne, before the newly affiliated Knights of Zion.

Mr. Cowen's Lectures

Mr. Charles Cowen, member of the Administrative Committee, is delivering courses of lectures on Jewish history at Bath Beach every Tuesday evening, and at the Henry Street Settlement on Wednesday evenings. He also spoke on "Immigration" before the Young Zionists of Brooklyn on Saturday evening, February 6th.

Mr. J. L. Cohen's Speaking Engagements

Mr. Joseph L. Cohen, formerly active in English Zionist circles, gave a talk on January 5th, on "What is the Jewish Question," under the auspices of the Aguilar Zionist Society, at the Free Synagogue House. To the West End Jewish Association, on January 20, he spoke on "The Jewish Problem." At the Collegiate Zionist League, on January twenty-ninth, he made a statement on "The Current Zionist Position."

Agudath Zion of Superior Elects Officers

The Agudath Zion society of Superior, Wis., at a meeting held on January 10th, elected Herman Aronsohn president; Louis Gordon, vice-president; Miss Hannah D. Kaner, secretary; Edward Lasky, treasurer; and Aaron Siegel, chairman of the National Fund Committee. Mr. Mogilson, a leading Zionist of Duluth, installed the officers. Miss Alice Holzberg gave a review of current events.

How Modern Matzohs are Produced, at the Manischewitz Matzoh Bakeries

The strictly scientific and business-like principles employed by the Manischewitz Matzoh Company in the production of its Matzohs forms an interesting contrast to the primitive methods by which our ancestors produced the original article. The factory, situated in Cincinnati, Ohio, was erected at a cost of over \$150,000, employs about a hundred and fifty workmen, and turns out more the 75,000 pounds of Matzo per day, that is to say, produces sufficient in nine days to have provided every Israelite who left Egypt with more than a pound of Matzoh.

But the characteristic of the Manischewitz Matzoh Company is its cleanliness rather than its size. Every workman, on entering the building in the morning, is given a shower-bath; he is then clad anew in spotlessly white clothes, and is even gloved, lest he should touch the machinery with his naked hand. Some of these precautions seem superfluous when it is mentioned that during no part of the process is the Matzoh touched by hand. It is kneaded, cut, pierced and baked entirely by electrically driven machinery. The constituent parts which make the dough are brought together by machinery: the dough is then forced through steel rollers and emerges in sheet form: lastly it is pierced and cut into the requisite shape, and propelled into the large oven which is about a hundred feet long. On emerging from the oven the Matzoh is perfectly ready for consumption.

The machinery used in the baking and packing of the Matzoh is dust proof and numbers of moving brushes keep the steel rollers which compress the Matzoh free from any chance impurity.

One of the precautions taken to prevent any infringement of the laws governing the production of Matzoh is peculiarly modern. The speeding-up process has been carried so far, that from the kneading of the dough till its entry into the oven, only three minutes elapse. This makes it absolutely impossible for any leaven to get into the Matzoh. In addition, the bakery is under the special supervision of the well known Rabbi A. J. G. Lesser.

In the packing of the Matzohs similar care is taken to prevent the entry of any impurity into the cases. The muslin Matzoh-meal baging are subjected to a chemical purifying process, and the cases contain the full bags are packed into special cars waiting at the door of the Matzoh factory.

The Manischewitz Matzoh Company, now undoubtedly the largest Matzoh company in the world, exporting its goods to Europe, Asia and Africa, had a very modest beginning twenty-seven years ago. It was founded by the late David Bair Manischewitz, a Jew noted for his piety as well as for his learning. The rules and traditions which he laid down for the government of his works are punctiliously observed by his sons, and their nature may be judged from one of them, which lays it down that ten percent of the annual profits of the factory be given to some deserving charitable cause.

New York City.—Israel Goldberg addressed the Young Generation of Zion on Saturday evening, January 23rd at 21 Varet Street, Brooklyn.

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ARTICLE 7 OF THE RUMANIAN CONSTITUTION

By LEON FERARU

THE die is cast. Rumania's army is about to join the millions of soldiers involved in the gigantic European war. And the forty thousand fighters of Jewish blood in the ranks of this Rumanian force will certainly give a helpful hand to the probable conquest of Transylvania. These forty thousand Jews will, by their unconsciously enthusiastic participation, provoke the unexpected enslavement of hundreds of thousands additional Jews. The Jews of Bukowina and Transylvania will help to increase the number of the victims of Rumania's savage policy toward her subjects of our race. If it were an argument that a quarter of a million Jews are too insignificant in comparison with the millions of Polish, Russian, and Galician Jews—to deserve the close attention of our American brethren, we comfort ourselves with the very sad thought, that, at the end of the European struggle, we shall find almost a million Jews in the grasp of a Greater Rumania, intoxicated with pride and success and deaf to reason.

Through the insistence of Waddington, the French ambassador, at the Congress of Berlin, after the Russo-Rumanian-Turkish war of 1877-8, the European powers granted the independence of the principality of Rumania, on condition that she emancipate her Jews. The following is the text of articles 43 and 44 of the Treaty of Berlin, July 13, 1878:

"Article 43. The High Contracting Parties recognize the independence of Rumania, subject to the conditions set forth in the two following Articles.

"Article 44. In Rumania the difference of religious creeds and confessions shall not be alleged against any person as a ground for exclusion or incapacity in matters relating to the enjoyment of civil and political rights, admission to public employments, functions, and honors, or the exercise of the various professions and industries in any locality whatsoever.

"The freedom and outward exercise of all forms of worship shall be assured to all persons belonging to the Rumanian State, as well as to foreigners, and no hindrance shall be offered either to the hierarchical organizations of the different communions, or to their relations with their spiritual chiefs. The subjects and citizens of all the Powers, traders or others, shall be treated in Rumania without distinction of creed, on a footing of perfect equality."

This was clear and indubitable. Rumania gained her freedom on this essential condition. The small and weak state, barely delivered from Turkish mastery and scarcely enjoying the brightness of liberty, performed, however, her first independent duty by deceiving the great powers singing the treaty of her redemption. At the time Rumania was weak and insignificant. Her feeble voice could hardly be heard in the tumultuous concert of Europe. "The only attitude of a little state when Europe imposes a condition is to accept it with pleasure," said the Ambassador of Rumania

in an interview with Von Buelow. Rumania was "modest and 'umble." Now, how will she discuss the matter after annexing Transylvania and Bukowina, when she will be a power almost of the geographical size of Italy, with a population of ten or twelve million inhabitants? How talkative Rumania will then become, how proud, how stubborn!

To obey the Treaty of Berlin, Rumania's obvious duty was to emancipate at once her subjects of Jewish faith. She should have called a Constituent Assembly, which should have inserted in Rumania's Constitution a special paragraph legalizing the situation already acquired by the Jews. As Vasile Boerescu, Minister of Foreign Affairs, in his note sent to the European powers, August 28, 1879, wrote: "The Jews who will not obtain immediate naturalization, will not be aliens, but will remain what they always were—a category of Rumanians, that is, Rumanian subjects. From now on there will be in Rumania three categories of Jews: aliens, Rumanian subjects, and citizens."

The chief pretext for Rumania's hesitation in granting immediate citizenship to the Jews was, as she told the European governments, that the Jews form a class of unassimilated individuals. Rumania utilized a fragment of the Arabian Nights—to be euphemistic. A population which established itself two hundred and fifty years ago (quoting only from anti-Semitic sources) could not be an unassimilated element, and in fact was not. Non-assimilation was only the pretext of Rumania to deceive the European powers and, we must agree, it was a very simple argument. Because in certain small towns of Moldavia, the Jewish tradesmen wore black caftans instead of the peasants' white blouses, they were supposed to have been unassimilated. That was not why the Rumanian political parties could not give them rights. As a proof, from that time Rumania's policy has been to refuse them the opportunity to assimilate. Education was denied them, and is to-day. The official schools were closed to their children. And the "unassimilated" Jew wearing the black caftan, with his feeble resources, made greater sacrifices to instruct his children in the language of his step-country.

The Constituent Assembly met and the famous Article 7 was adopted. The European powers recognized Rumania's independence, Italy being the first to believe in her sincerity in dealing with her Jews. And Article 7, which was meant by Europe for the redemption of the Jews, turned out to be a weapon against them and effaced at a single stroke even the former legal situation, reducing them from the category of Rumanians to mere aliens, subject to expulsion.

In fact, Rumania's modification of the former Article 7, which provided that non-Christians could not obtain Rumanian citizenship, was not enacted for the purpose of obeying the Treaty of Berlin. Rumania manufactured a new Article 7,

destined to blind public opinion and the governments abroad and to legalize the anti-Semitic policy of her statesmen. To be more in the spirit of this tendency and not to permit any issue, before passing the new Article 7. Parliament modified Article 8 of the Rumanian civil code, in which it was stated that any person born in Rumania of alien parents, may become a citizen by a simple declaration made when he attains his majority. Such an article would have destroyed the whole structure of its anti-Semitic policy. With such an article it would have been easy for any twenty-one year old Jew to become a citizen. So the modification consists of a paragraph which demands in such case the vote of Parliament, thus bringing to the spirit of Article 7 of the Constitution, Article 8 of the civil code.

Article 7, as passed by the Constituent Assembly and promulgated by the Prince (Rumania was at that time a principality) in 1880, reads as follows:

"Article VII. The difference of religious creeds and confessions does not constitute in Rumania an obstacle to the acquirement of civil and political rights and their exercise.

"1. Every foreigner, without distinction of creed, whether enjoying any foreign protection or not, can acquire naturalization, under the following conditions:—

"(a) By addressing to the government an application for naturalization, in which must be declared the capital he possesses, his profession, and his wish to establish his domicile in Rumania.

"(b) By residing in the country for ten years after having made this application, and by proving by his acts that he is useful to the country.

"2. The following may be exempted from this delay of residence (ten years):

"(a) All who shall have introduced into the country industries, useful inventions, or distinguished talents, or who shall have founded large commercial or industrial establishments.

"(b) All who have been born and educated in Rumania of parents domiciled in the country, and have, neither in their own case nor in that of their parents, at any time been in the enjoyment of any foreign protection.

"(c) All who have served with the colors during the war of independence, and these can be naturalized collectively on the proposition of the government by a single Law without further formalities.

"3. Naturalization can only be granted by a Law, and individually.

"4. A special Law will determine the manner in which foreigners can establish their domicile on Rumanian territory.

"5. Rumanians, and naturalized Rumanian citizens, can alone acquire rural estates in Rumania.

"Rights acquired up to the present time are respected.

"The international conventions existing at present remain in force, with all their clauses, and for the term mentioned therein."

To the European powers, hesitating to recognize Rumania's independence because of her equivocal attitude as to the emancipation of Jews, this was a brilliant manifestation. The difference of religion creeds and confessions is no obstacle to the acquirement of civil and political rights and their exercise in Rumania,—thus begins the wonderful article. Freedom, civilization, hope, resound in the utterances of this magnificent article. The Jews of Rumania are in the way of becoming naturalized Rumanian citizens. And the great powers recognized Rumania's independence.

The skilfully worded article, however, had another meaning for Rumania's government. Externally it sparkled with humanity and civilization, but within it meant simply that even those Jews, who, according to Vasile Boerescu's note, formed a special category of Rumanians, had suddenly

lost their former privilege. Formerly Rumanian subjects, they now found themselves *Heimatlos*, a people without any protection, alien, more foreign than any foreigner for whom Article 7 was made.

If to become Rumanian citizens the Jews had to be naturalized just as any other foreigner residing only ten years in the country, it meant that the quarter of a million Rumanians of the Jewish religion were transformed by unanimous vote into a herd of invaders without any right to the privileges already gained. And this, with the consent of Europe!

Article 7 was as foreign to the Jewish problem in Rumania, as Rumania's juridical subterfuges were to the European powers. With this juridical machine skilfully manufactured for two years, Rumania slipped past the obstacle raised by the Congress of Berlin against her decisive policy in exterminating her Jewish population. Not assimilation was the tendency of Article 7, but elimination. Do we wonder then that an anti-Semite like A. C. Cuza could have proposed as a solution the drowning of the Jews in the Danube?

Since 1879, Rumania, with the system adopted by Article 7, has granted citizenship to only 200 Jews. The legal machine works so slowly and takes so much time, that to emancipate the Jews through its offices is an impossibility. For each individual case a special bill must be passed by the Chamber of Deputies and the Senate, after being introduced with the King's signature by the Government which delegates the work of the preparation of the bill to a special Commission of Naturalization usually composed of Jew-haters. As the Bucharest *Seara* (Evening) wrote: "Since 1879, about 200 Jews have been naturalized. Now let the government calculate how many centuries it must take before citizenship can be granted to all Jews."

The Union of Native Born Jews, which naturally interprets Article 7 of the Rumanian Constitution in the same way, protested against its application to their special situation last spring, when the Liberal Party, still in power, called a Constituent Assembly for the modification of the Constitution of 1880. It is known that this Constituent Assembly absolutely ignored the Jewish question and busied itself only with the peasant question. The shrewd Rumanian politicians answered that Article 7 could not be touched, since it forms an important obstacle against intrusion of strangers into Rumanian citizenship. They wanted to point out the obvious fact that the situation of aliens must be regulated by a Constitution, and that naturalization entails certain conditions. As a juridical contrivance Article 7 is perfect, and pertinent. Destroy this article, and the doors of Rumanian citizenship open wide to the first newcomer. *Quod erat demonstrandum.*

But what has Article 7 to do with the emancipation of the Jews born and bred in Rumania? The Union of Native Born Jews makes this clear once for all:

"We always have insisted that Article 7 has nothing to do with the Jewish question. Article 7 concerns the aliens. We are not aliens. We, the native born Jews, have always enjoyed a special situation as natives, recognized by the old and new legislatures. These are not words but facts, known to everyone, and they can be verified from the most authentic sources.

"Vasile Boerescu declared that the native born Jews shall remain what they always were—Rumanian Jews. And it must not be forgotten that these Rumanian Jews had among other rights, the right of municipal suffrage, which certainly would not have been granted to aliens. Does Article 7 mention this special category? No, it does not, and consequently it cannot be applied to us. To apply to us Article 7 is not only juridical nonsense, but a great injustice, because we are thereby robbed of rights that we already

NIETZSCHE'S RELATION TO JEWISH THOUGHT

By ABRAM GOLDBERG

The present war has evoked a great deal of discussion of the writings of Friedrich Nietzsche, of his well-known phrase, "The will to the power," but slight attention has been paid to the tendency of his philosophy. Much of the war-talk aims to prove that martial Germany has been vitally affected by the philosopher who formulated the theory of "the will to power" as the moving force in human life, and that the war she is now waging is a convincing manifestation of her deep faith in the Nietzschean philosophy.

The aim here is not to discuss the grounds for or against this extraordinary contention. It is only fair, however, to indicate the great wrong done to the German philosopher by thus associating his teachings with the theory of life espoused by the German junker and the motives that animate Germany in the conflict.

The philosophy of Nietzsche, discernible in the midst of the unfortunate maze of obscure and incongruous expression with which his works abound, contains instruction for those free Jews in particular who seek to understand the Jewish emancipation movement.

Nietzsche was at first a disciple of Schopenhauer. Soon, however, he broke with his great master and preached a philosophy radically opposed to the Schopenhauer instruction. Schopenhauer had a great deal to say on the subject of the will. He divided the world into two elements, will and idea. This paved the way for the expression of the Nietzschean philosophy; but the fundamental difference between the two philosophies, however, lies in their various conceptions of the function of the will. Schopenhauer employed the term "will" as a blind force enthroned in the human mind, compelling the service of the individual. Nietzsche's will was just as strong, but intelligent and subservient to the individual. Nietzsche was repelled by Schopenhauer's theory of life and condemned it as mean and cowardly. He could not conceive of will, which did not allow for the "will to power."

Schopenhauer was necessarily a pessimist. He contend-

ed that some unreasoning power had placed us in this world of struggle to no purpose. Mortals move about in a vortex of blind life-currents, and ask why and for whom? They petulantly beat themselves against the chains in despair. There is one outlet to the perplexing problems of life—self-abnegation.

Schopenhauer was thus an enemy of Judaism, which teaches that life is struggle and necessarily in the struggle there must be faith, which gives it the color of optimism. To Schopenhauer, Judaism was a philosophy of slavery and the Jews were to him a people of slaves.

But Nietzsche recognized the great power of conscious will. Man was not the slave of the life-force, but its master. The great man, the man of power, could conquer himself, subdue the circumstances of life and triumphantly reach a set goal in spite of the opposing forces within and without. So Nietzsche formulated "the will to power"—that the aim was not merely to live and drag out a semblance of life, but its object was to attain power, to compel the life force into hitherto unknown channels. Nietzsche sang of the triumph of man over matter, and regarded man as god on earth.

Thus Nietzsche was an optimist. He opposed the teachings of Christianity, which regards this world as unimportant and earthly life as sinful and unworthy.

He praised Judaism and the Jewish people. He regarded the Jews as the eloquent witnesses of the fact that man can rise above his circumstances, conquer the unconquerable and become master of the world.

Between these two philosophers, who held the truer conception of Judaism and of the Jewish people? Both admit that Jewish life is based on optimism, but had Schopenhauer condemned our optimism alone, there would have been no quarrel with him. Our law is the law of life, with the emphasis on life. But when he sees in our history nothing more than a mere will to live, exception must be taken to his view.

have, and of which no Parliament or Law has decided to deprive us.

"If we have asked and we now ask the modification of Article 7 we merely want to specify that it does not concern us, who are not aliens but a category of Rumanians to whom the common law of all Rumanians ought to be applied.

"Two possibilities now present themselves,—either Parliament completing the series of articles to be modified, introduces among them Article 7 also, leaving to the Constituent Assembly the duty to specify the category mentioned above; or Parliament limiting itself to the series already announced, the specification indicated can be made through another article among those subjected to revision. It must not be forgotten that our legal situation is chaotic, not being fixed by any Constitution, and that to solve our problem it is not necessary to build an entire legislative work, heavy and complicated, but a simple specification to avoid arbitrary and false interpretations.

"It is sufficient to explain the notion of Rumanian citizenship in its broad and accurate meaning, which undoubtedly would include us also, in one of the articles referring to the electoral system which specifies that the right of suffrage is granted only to Rumanian citizens.

"This is the correct solution of the Jewish problem, that is of the problem of the native born Jews, without touching the regime of the *aliens*, which does not concern us."

The protest of the Union of the Native Born Jews is a voice in the desert. We have quoted their reasons only to show the sensible way of interpreting their situation with regard to Article 7, about the claims of the modification of the famous article, that it is time to make clear the real value of that pseudo-obstacle to the way of the emancipation of the Jews in Rumania.

No! Rumania will never modify that blessed article. If we will insist upon its change we will only divert the discussion and perpetuate the useless diplomatic correspondence begun immediately after the Congress of Berlin. The bull must be taken by the horns. Rumania can emancipate her Jewish slaves only by a special article or paragraph inserted in her Constitution immediately after the article or paragraph in which she will grant freedom to her slaves, the peasants. Her policy concerning her Jews has shown her determination to fight to her last resources any solution favorable to them. We fear that the future will give us more reasons for confirming our pessimistic convictions. At least in our fight we ought to know what form of strategy holds more chances for a probable victory.

The Jews were slightly influenced by the blind will to live. It is obvious that the physical process of living, had that been the aim and end of their existence, was not secured by their remaining Jews. Our history is filled with incidents of the self-immolation of whole sections of our people, scorning this will to live in order that the Jewish struggle for world sovereignty might succeed. Whence the patience of this long-martyred, persecuted and boycotted people? Was it for the sake of comfortable living? Or because every Jew felt within himself the inherent glow of a great cause, because he believed that the Jews are the chosen people, predestined to become the masters of the world?

Nietzsche had a better appreciation of Jewish life. He was not a Hebraic scholar, but he was under the influence of the Old Testament, and, glowing beneath the spirit of our great story, he perceived that the fundamental principles of Jewish life are will and freedom, which are identical.

The Jewish God is a free God, above Nature. The Jewish God is One. He creates good and evil, light and darkness. And free also is man, who can will to do what pleases him, and can be held responsible for what he does. Will has played a large part in the evolution of the Jewish idea, not the blind will of a slave, but the intelligent will of the future conqueror.

It is interesting to note that even such determinists as Boruch Spinoza and Karl Marx believed and declared their faith in the freedom of the human will. Spinoza evolved a moral philosophy which is balanced by the free consent of the individual. Marx, relying wholly on economic laws, makes such of the "revolutionary strength of the masses" which is, in another form, placing the reins of government in the hands of the individual.

Because the Jews have such an implicit faith in the free will of man, they look upon the future with eyes lighted with the desire for achievement. The Jewish future is not a definite program or form to which they must adjust themselves, impelled thereto by the blind force of social or economic influences but something which they themselves must forge out in accordance with their own ideals.

On the subject of the will, Nietzsche and Judaism are in harmony.

When the Jewish ideal of the future is studied, it is perceived that the "will to power" is the center of it all. The truth is not weakened by the fact that the Jewish struggle, or re-action, has been weakened, for the golus is not the normal state of life of the Jewish people.

All prophecy is an expression of supreme faith in the superiority of the Jews and their eventual domination over other nations. The Jewish capital will be situated at the "tops of the hills" and thither all nations will turn to learn its ways." The Jews are to have spiritual sway over the earth.

Only in our day has it been possible for a small class in Jewry to seize upon the phrase, the "will to power," and drag it into the Jewish pulpit. But in their blind rush, they managed merely to seize the form, while the content slipped away. I refer to the reformers of Judaism. They have made a great deal of the Jewish mission, but at the same time repudiated the movement for national restoration. What is their mission to preach the world the truths of Judaism but an expression of the will to power? And yet, inconsequentially, and illogically, they failed to ally themselves with the movement which is the only actual expression of the Jewish "power of will." All their preachings, therefore, lack point, and border on the absurd, for how is it possible to have a will to power without a power of will? Life has proven, however, that their Jewish mission has only the sound of the real thing. In truth, it lacks the aspiring and invincible power of theory which is destined to influence life. Reform Judaism instead of rising to the elevation of a dignified and powerful movement, has lost every vestige of Jewish pride and become the mouth-piece of every race and nation, that had its own power of will to realize.

The Zionists who took up the cudgels against these ineffectual reformers and missionaries re-enthroned the old Jewish will. They believe in the will to power, but first of all in the power of will.

Zionism is the belief in the power of will, the predominance of the human will over circumstances. It was no accident that the chief characteristic of the founder of modern Zionism was his will power. He was will incarnate, and as the basis of his program for the reconstruction of Altneuland he adopted the motto: "If you *will* it, it is no dream."



KINDERGARTEN IN JERUSALEM

THE STORY OF A VICTIM OF RUSSIAN BUREAUCRACY

In the year 1819 Reb Schloime Plonski, a septuagenarian of Warsaw undertook a journey to Palestine, in order to see the Holy Land, and offer up prayer in the holy cities. After a somewhat prolonged stay he commenced his homeward journey, but, being delayed on the way at Constantinople, he wrote, toward the end of September of the year 1821, to his son-in-law Josef, a merchant of Warsaw, and informed him of his impending return. In the letter occurs the following passage:

"Here, in Constantinople, far from thee, I pray to God that peace be unto thee, my God-beloved, glorious, learned son-in-law, blessed with abundant wealth, of the dear name of Josef, and unto thy spouse, my daughter, that virtuous and God-fearing woman, of the name of Jutta, and unto all the posterity that shall spring from thy loins."

Further he describes his difficult journey, and expresses his joy at the approaching reunion with the following worthy expression: "He that sows with tears shall reap with joy." The beginning of November of the same year Reb Schloime communicated that he was now ready to leave Warsaw; his journey, however, had taken much longer than he had anticipated and his stock of money was exhausted. He was therefore obliged to make the request that fifty ducats be forwarded to him. This communication, too, was couched in the old-fashioned Jewish style of letter-writing. He addressed his son-in-law as "Noble Sir," and closed his letter with the statement that the news which he was bringing with him from the Holy Land would reawaken hope and joy in the hearts of the True Believers, "the Kingdom of the Jewish Nation is now at hand, the youth of Jerusalem, and the rest of the inhabitants of the city will help in the building of Zion."

Both the foregoing letters were held over by the Russian police and were submitted for translation to the Censor of Jewish and Hebrew books. The contents appeared so suspicious to the authorities that the letter were submitted to the Governor Grand Duke Constantine, brother of Czar Alexander I. The Grand Duke and his councillors glimpsed in the letters the traces of a Jewish conspiracy for the conquest of Palestine and the establishment of a Jewish State—and then began a truly Russian affair.

The copies of the translation (written, as was characteristic of the Russians of those days, in the French language) were sent in the Grand Duke's own handwriting, to the Czar at St. Petersburg. The Grand Duke reported as follows:

"A few days ago, two letters, addressed to a Jewish inhabitant of Warsaw, were forwarded to me. It appears from their contents that they were written by a person of the same nationality, who, together with four other Jews, undertook to journey on some mission throughout the Holy Land. From those expressions in the second letter which I have underlined it would appear that the emissary duly fulfilled the mission entrusted to him and that he evidently entertains the hope of the rehabilitation of Palestine and of the founding of a Jewish Kingdom. As soon as the Jew who composed these letters arrives in Polish territory I will have him seized, together with his papers, which will perhaps contain details concerning the confederates who left Odessa with him."

Soon the Grand Duke was able to carry out his design. The unsuspecting Schloime Plonski arrived in Warsaw on the 21st of December, 1821, was immediately arrested, and brought in secret to Bruls Palace, where only the most important state criminals were confined. His papers were naturally seized. There were no fewer than 61 Hebrew and

Jewish letters. These were immediately translated into French and the whole despatched to the Czar at St. Petersburg. Their perusal might well have proved uninteresting to the Ruler of all the Russians. The letters discovered on Plonski had been entrusted to him by inhabitants of Jerusalem to be delivered to addresses in Russia. The letters contained news as to how things were with the writer, made inquiries as to the welfare of so-and-so, sent Mazeltovs, lamented certain deaths, and ever expressed longing and hope for the early advent of the Messiah. In short these letters contained exactly what old, pious, simple Jews were wont to write when they had taken farewell of their life of worries, with one thought of going to the Holy Land and dying there in the fear of God.

The letters, however, also contained details of information about the organization of the Jewish remittances forwarded to Palestine; in this organization can be seen plainly the origins of the modern Chalukah Organization. Further the writers report that by means of substantial money offerings, they had succeeded in obtaining permission to erect a new synagogue for Polish worshippers. The transactions had to be carried out in Constantinople, because the erection of a synagogue was forbidden by a statute dating from the 18th century. Their joy at this success was extraordinarily great. "Thanks be unto God," ran the letter in one place, "Who has made Jerusalem His chosen, it has been granted us to effect the suspension of the royal ukase, that we might renew our glory and re-erect the House of God which the Gentile has desecrated and the enemy destroyed."

All the foregoing appeared to the Warsaw officials of enquiry as being highly dangerous to the state; they saw before them a widespread Confederacy, which embraced the whole Jewish world, and they took Schloime Plonski for one of the most important personages of this secret organization.

In order to understand the agitation called forth in a mighty government by the poor Jew, it is necessary to bear in mind that Alexander I. did not have a very clear understanding of Turkish political affairs. Under his patronage, the Greek national hero, Ypsilante, had organized numerous Brotherhoods of Greeks resident in Russia. Why should not the Jews attempt a similar undertaking? Why should not the Turks purchase the help of the Jews by concessions in Palestine? And could not these Jewish instruments of Turkey become, in certain circumstances, a danger to Russia? Says the Grand Duke in one of his reports:

"There cannot be any doubt that the attachment of the Jews for their ancient home has recently been awakened. . . it is a consequence of the fact that money is flowing into Palestine from all countries, and particularly from those territories which are more densely populated by Jews; that this race, whose eyes have ever been fixed on the Holy Land, are daily becoming more unfriendly and disobedient to the lands of their adoption; and finally that the Jews are entertaining secret plans for a national renaissance. . . . They state that the Sultan has permitted them the re-erection of their synagogue. . . . then the Jews of all states, including the Polish, must have effected independent transactions with the Turkish government under which they live. This peculiar partiality of the Jews for the Turks, from whom they await the rebuilding of their national home, approaches closely a kind of infidelity to the rulers of the country in which they are born, and can, in certain circumstances, become a positive act of treason against their country. In Odessa 2000 Jews carry on a regular correspondence with those Jews in Palestine whom they themselves are subsi-

dising and, in addition, we may surmise, with Jews in Constantinople, who act the part of mediators. Would it not appear that these 200 Jews, who, in certain circumstances, could sell their services to the Turks, might build in this country a dangerous army of spies?"

Naturally the unfortunate Plonski was subjected to a most painful cross-examination. He was asked no fewer than 155 questions. The proceedings were not wanting in a certain comic element. The accused was asked with what purpose he had undertaken his journey. He replied: "In order to offer up prayer." In reply to the question as to what noteworthy observations he had made during his brief sojourn in Jerusalem he replied: "I was altogether absorbed in my prayers to God, and had no time to observe anything else," then added that he intended, in the event of his liberation, to journey again to Jerusalem. To the question as to his purpose he replied: "In order to die there!" Question: "When can the advent of the Messiah be expected?" Answer: "The time of the advent is not decided, but it can take place at any moment." Question: "Is the time near for the reunion of all the Jews in Palestine?" Answer: "No definite statement can be made, but

the time cannot be far off now." Question: "By what means do the Jews seek to hasten the arrival of this time?" Answer: "By prayer."

The proceedings did not reveal the existence of a shadow of proof against Plonski, so that the Governor could make out a report to this effect to the Czar. It was, however, characteristic of the incapability of the Russian autocrat that the Grand Duke dared not release Plonski without the express authority of the Czar. This authority does not appear to have been given him; in any case, Plonski died in prison shortly after his arrest.

This story, which we have taken from an essay by the celebrated Polish historian, Simon Aschkenasi, is a grotesque tragi-comedy. The Governor of a mighty Czar takes fright at a couple of infirm pilgrims, who had just sufficient strength to survive a journey to Palestine. A whole officialdom is called into existence and for months occupies itself with the family letters of pious pilgrims. The documents of this affair occupy whole folios, and the Czar, who had defied a Napoleon, is himself profoundly engrossed in the problem of the "Confederacy." That is the Russian policy towards Jews.

AN URGENT CALL TO ALL ZIONISTS TO INCREASE THE NUMBER OF SHEKEL-MEMBERS

COMRADES:

Let me make this brief appeal to you in the name of the Central Committee of the International Zionist Organization.

To you Zionists I need not explain the importance and significance of the moment our race is passing through. In the days of peace you proved how deeply you appreciated the keenness of the Jewish problem; now, in the days of universal war, you cannot but feel the magnitude of the last catastrophe which has overtaken us.

By the works you have accomplished, by the burning courage of your attempts, you have proven yourselves men "last in the ranks of slavery, foremost in the vanguard of liberation;" you have proven that on you the loftiness of the Zionist aim is not lost, and that the compelling obligation which Zionism imposes on every supporter has found you ready with a response.

The achievements of the American Zionists during the past eight months have created a unique opportunity for furthering our ideal, and this in face of the fact that the whole of our outlook was suddenly threatened by an unparalleled danger. The shadow of this danger still darkens the Jewish hope, but Zionists will continue in the steady and undaunted fulfillment of their duties.

In the ranks of our opponents a host of prophets have suddenly emerged to point to the impending destruction of the whole of our work. But they have forgotten that the greatest Zionist accomplishment of the last decade cannot be destroyed. No catastrophe can ever overwhelm either the awakened will of a people to liberty or its rebirth to a national language. Our colonies may perish, our cities and our schools. These are passing through a critical test, but we have ground for hoping that the storm will pass them by and that our pioneers will bring to their new efforts a redoubled courage and energy.

When the modern world, in her policies, often associates the future of Palestine with the future of the Jewish race, this is a tribute to the intense activity which our ideal has evidenced in every domain of human development. Our pioneers gave the whole world proof positive that we are still fitted for creative work, that in us still resides the power to work out a normal future for ourselves.

There is no enemy of Zionism who can take away from us these achievements.

In one respect, we Zionists have not fully met our task: that relates to our inner organization.

Our ideal has met with a swift and growing response in the Jewish race. On every side their sympathy has gone out to the Zionist outlook. The voice of the young generation makes itself heard clearly, and more clearly, from day to day; daily rising men of culture and genius are returning to the national ranks.

But sympathy and response have a value only inasmuch as they are expressed in an organization.

We will convince ourselves and prove to the world that, as an organized body, we are progressing steadily and that no accidental storm can stay our development.

The unity of our organization is in the Shekel!

The Shekel-payer is the cell of our Zionist organism.

Every new Shekel-payer is a gain to the Zionist organization.

The measure of our power, internally and externally, is in direct proportion to the sum total of our Shekel-payers.

Fellow Zionists! Give yourselves up to this task. Do not look upon it as upon something trivial; realize its import—and commence your work.

Three-quarters of our race live in the countries at war. There our brothers are face to face with immediate personal problems of life and death. They must care for the weak and aged, for the women and children.

The time has come when you, settled in a land at peace with the world, may show the measure of your devotion to the Zionist ideal.

Collect Shekels—enroll new Zionists!

Let every one of you exert every effort; let every one of you sacrifice part of his leisure to the fulfillment of this duty.

Go to the Jewish masses; go to the individual Jew. Tell them of the work we have done until now. Tell them of what our pioneers have suffered that they might lay the foundation of the future of our race. Demand of them that they enroll in our organization. Tell them we are strong in our faith, steadfast in our hope; that we have forces still latent which will spring into the foremost ranks of our movement. Tell them that the Jewish race is calling them—for our work belongs not to the individual, but to the nation.

Go collect Shekels, discover new Shekel-payers! At first glance there seems to be little enough of the heroic in work of this description. But it is well for the Zionist who understands the full significance of the work of the organization, who draws new units into the organization. He is our free mason.

Let every one of us seek out someone who has not yet joined our movement; he will become part of us and will, in his turn, go forth in a similar search, till we shall find ourselves bound into one army, linked together indissolubly, mighty in the furtherance of our ideal.

We must go forward! We must approach ever nearer and nearer our ideal.

Zionists! Collect Shekels! Enroll new Zionists!

*In the name of the Inner Actions Committee
of the International Zionist Organization.*

March, 1915.

SCHMARYA LEVIN

THE JEWISH NATION AND THE JEWISH RELIGION

WHAT THE JEW CREATED FOR HIMSELF AND WHAT THE NATIONS OF THE WORLD FOUND READY MADE.

By SCHMARYA LEVIN

In recent times Zionism has been exposed to attack from two sides. On the one hand there is the group of assimilators, thinkers who have barricaded themselves behind the most modern fortresses, building them first in the form of temples and even surmounting them with the "*Mogen David*," and on the other hand there are the territorialists, individuals discontented with their lot, and exceedingly ill at ease for they change their position after the fashion of a pendulum, swinging over from autonomy in exile to territorialism, from territorialism to Zionism. These latter can never have done with their own inner problem, for they are eternally reconsidering their decisions, eternally revising their articles of faith, eternally hesitating between two ideals and changing from side to side of the fence. This is hardly a comfortable condition to be found in, for in eternal hesitation and mutation one unlearns the habit of simple resolution. We are irresistibly reminded of the dancing player to the New Moon: "I spring before thee, yet never can I reach thee!"

The above-two mentioned groups make their attacks from two peculiar positions. The assimilators are concerned in attacking the Zionist movement rather than the Zionist organization; they take up arms against the Zionist ideal rather than against the partial expression that the ideal finds in practical work in Palestine. The founding of colonies, the planting of vine-gardens, orange and almond groves, and even the erection of schools—against these activities they most generously raise no objections but—and here commences the catalogue of sins unpardonable in the Zionist theory. In the first place, the Jews are not a nation. Perfectly true it is that the whole world regards them as such, but it is our bounden duty to discountenance this calumnious libel to the utmost of our power. In the second place, if we are not a nation how dare we aspire to a national language, a national literature, a national art? These are things which make a black mark against us, which undermine whatever justification we can offer for existing, and we owe it to the world at large to arrest at all costs their further development.

And the assimilators consistently expect themselves to hinder every national development—they attempt to repress every national ideal, they employ all means at their disposal to obliterate in the minds of the younger generation the little it has inherited from its forbears, to erase every mark of a national character, and to pronounce *rationalized excommunication* on every expression of Jewish life wherever the national spirit still trembles on this side of the grave.

And it would be foolish on our part to allow ourselves a smile at the rationalised excommunication. It is a delusion to believe that fanaticism is a monopoly of orthodox conservatism, just as the contention is a false one that only those are intolerant who are associated with a distinct party. The most intolerant persons in the world are often entirely non-partisan, and free-thinkers the narrowest fanatics. The sole difference in method is that whereas the ancient excommunication was proclaimed by the blasts of the *shofar*, the rational excommunication is melodiously intoned on an organ.

But here the assimilators reach a stage where the chaotic nature of their contentions makes itself evident. They take up one position after another, and, in attempting to

extricate themselves from the results of their statements, they only succeed in entangling themselves ever more and more hopelessly. The idea of assimilation, by its very nature, implies the idea of this appearance, of a swallowing up in a new environment—but the disappearance must be of such a nature as to leave no traces whereby it shall be evident who was the swallowed and who was the swallower. We must have a reproduction of the process presented in Pharaoh's dream of the seven lean kine and the seven fat kine. It is of no consequence whether the process is reversed. The point at issue is that the end of the process shall leave no indication of its beginnings. Half-assimilation, even three-quarter assimilation, is no more than toying with assimilation. So long as the hand or a foot of the Jew insists on protruding even when the rest of the body is thoroughly immersed in the new environment, so long is there a danger that someone will come and not scruple to haul out the whole of the Jew. Perfect assimilation, without a quibble or casuistry, is nothing more than a dream, and will never attain realization. The great unsympathetic world refuses to make distinctions between the Jew who dons his phylacteries with meticulous regularity and the Jew who visits the synagogue but once a year and recites his prayers from a prepared translation.

The distinction appeals to the Jew alone, and to the outside world it is perfectly insignificant. And what has the Jew achieved who has severed himself completely from his people when the world at large refuses to recognize this? The very aim of assimilation makes the opinion of the unassimilated Jew of no importance. His approval or disapproval is of no account. The assimilator keeps his eye on the others, on the masses of the outside world, and these obstinately refuse to be persuaded. For the outside world does not insist upon a Jew with every one of his six-hundred and thirteen *mitzvahs* for them the possession of a single *mitzvah* is sufficient warrant for the peculiar attitude they adopt towards the Jew and the peculiar treatment they accord him in consequence. Indeed, the full weight of modern anti-Semitism is first felt by the half-assimilated Jew, who makes every effort to obtain admission into the new environment: for he has no environment of his own now that he has disclaimed the environment originally his; he finds it naturally impossible to spend his leisure hours in the company of his equals, assimilators of his own type. He betakes himself where he believes he will be unknown, but with a malicious obstinacy the rest of the world insists on recognizing him.

Our friends the assimilators make another miscalculation. They class the Jewish religion with the other religions, and draw a deduction from the analogy: seeing that among the nations of the world religion is not bound up with national characteristics, as, for example, we might as well be a Catholic as a Protestant, and still be a member of the German nation, so the Jewish religion is not necessarily to be regarded as a national characteristic: and so might one be a German, an Englishman, or a Frenchman, and still be a Jew with perfect consistency. And here lies the great mistake, the unhistoric and incorrect interpretation of the character and nature of the Jewish religion. The modern nations, without exception, have accepted an already made religion, perhaps changing it a little to suit the national taste. Nations treat a ready made religion much as an indi-

vidual treats a ready made suit: if it happens to be too long, he shortens it, if it be too narrow he lets it out. The Jewish relation was not bought ready-made. She is the fullest expression of the national spirit, and for this reason she is, in her purest shape and form, bound up in the strictest intimacy with the Jewish national soul.

But if the national element is withdrawn from the Jewish religion, the resultant is no more than an abstract system of philosophy. If, as most assimilators do, one takes from the religion its national characteristic, and hangs it ever so richly in the holiest place in the Synagogue, the religion ceases to be a living religion, ever-growing, fructifying, inspiring. She becomes no more than a dessicated mummy.

Of recent times a fashion has arisen to abstract the caffeine from coffee, the nicotine from tobacco, the alcohol from wine. The celebrated Waldeier wrote on this subject, and made merry over it. The piquancy of coffee lies in the caffeine, that of the tobacco in the nicotine, that of the wine in the alcohol. If you fear these three things, then do not drink and do not smoke. But do not fool the world, and, above all, do not fool yourself. Waldeier epigrammatized the habit as "castrated joys." The epigram does not lend itself to paraphrases. One might render it by "emasculated pleasures."

Truth to tell Waldeier's article left me cold. I could not appreciate the anger and resentment of the savant. After

all, there is no harm done if a person sips a brownish-colored liquid and assures himself that it is coffee, or smokes grass and insists that it is tobacco, or drinks grape-juice and believes that it is wine. But when I see men take the holiest possession of a nation and abstract its living attributes, when I see men take historic Judaism and wring it dry of its elements—then I feel my resentment rising. And when men take up the Prophets, and seek to make of them colorless cosmopolitans, I become still angrier, and when they seek to deprive Jewry of its hope of an independent and individual future, then I lose my temper altogether.

And with these blunt weapons, by these unhistorical and ignorant means do they attempt to battle with an idea which is shot through the very warp and woof of our history. With a few sentences torn out of their context, and translated sentences at that, do they seek to kill the Jewish National ideal. This no longer war on the merely Jewish party, it is war on the whole modern interpretation of the national problem. The national problem is not a Zionist discovery, nor yet a Jewish discovery. It is perhaps the most important problem which the nineteenth century has brought to the fore. Unhappy mankind tortures itself to hear and interpret aright the divine message of history, that it might work out for itself some great and consistent future: and here come men at this urgent hour with their cry—withered sermons.

We have no time and patience for their lifeless casuistries. We are intent on the living message of the ages.

THE ZIONIST RELIEF WORK IN PALESTINE

The Provisional Zionist Committee announces that it has received from Dr. Arthur Ruppin a letter dated Jaffa January 24th, containing a report on the relief work. A copy of the letter follows:

Mr. E. W. Lewin-Epstein, Treas.,

Dear Sir:—

"I beg to report to you that the sum now at my disposal for general relief is \$17,434.62, representing remittances made by you, one in September, two in October and one in November 1914. Out of this sum I intend to distribute \$14,000, roughly equivalent to 70,000 francs, as follows:

Frs. 32900,47% for Jerusalem, Hebron and Motza.
Frs. 18200,26% for Jaffa and Judean Colonies.
Frs. 18900,27% for Haifa, Saffed, Tiberias; Upper and Lower Gallilee, and Samaria.

\$3,434.62 is to remain, as a reserve fund for special emergencies.

"Complying with your wishes, a new committee has been constituted at Jerusalem, where the undersigned has spent last week; the committee consists of: The 10 gentlemen named in your letter to me dated 23rd of October (with the exception of Mr. Valero, who has resigned and in whose place Mr. Meichas has been elected by the Sephardic-Community) and the Rabbis Nachum Gedalia Broder and Nachum Joffe as representatives of the Waad Hakali, (Central Committee Knesseth Israel). If necessary this committee will be increased later on by other members.

The Committee has already held several sittings, and it was decided that the above amount of: frs. 32900, is to be distributed as follows in Jerusalem:

- (a) frs. 7000, for procuring of Mazzoth for Passover,
- (b) frs. 3000, for a Loan Office against securities,
- (c) frs. 3000, for a Loan Office against deposits of goods,
- (d) frs. 8000, for the support of Institutions of Charity,
- (e) frs. 11900, for the distribution of flour and other provisions.

"(a) *Mazzoth*: A special subcommittee, consisting of Messrs. Elijahshar, Joffe, Riwlín and Soloweitshik has been appointed to take from now all preparatory steps, as wheat and flour are getting scarce, and therefore would remain without Mazzoth; these will probably be partly sold, and partly distributed gratuitously."

"(b) *The Loan Office*: against securities will work under

the supervision of Messrs. Riwlín, Chagis, and Eljashar; it is intended to give loans of frs. 10,—to frs. 40,—to private people against good securities."

"(c) *The Loan Office*: against deposit of goods will work under the supervision of Messrs. Gordon, Schocher and Levy and will afford loans to merchants and artisans against goods.

"(c) *Support of Institutions of Charity*: the special subcommittee appointed consists of Messrs. Yellin, Mejuchas Epstein, and Joffe has at its first sitting taken the decision to distribute the frs. 8000, at its disposal in the following manner:

To the Bikur-Cholim Hospital	francs 600.
" Esrath-Nashim "	" 500.
" Misgab-Ladach "	" 500.
" Schaare-Zedek "	" 500.
" Lemaan-Zion "	" 400.
" Moschab-Skenim "	" 800.
" Beth-Haskenim "	" 100.
" Hinuch-Ibrim "	" 300.
" Beth Hinuch Titomim "	" 100.
" Weingarten's Waisenhaus "	" 400.
" Seminar Kitchen "	" 400.
" Beth-Sefer-Gananoth Kitchen "	" 150.
" Bezelel "	" 150.
" Beth Tawschil Gymnasia "	" 200.
" Beth Melacha (Mrs. Yellin) "	" 250.
" Talmud Tora "Ez-Chaim" "	" 650.
" Talmud Tora "Chaie-Olam" "	" 450.
" Jeschiwath Torat-Chaim "	" 300.
" Talmud Tora Mea-Shearim "	" 400.
" Talmud Tora Ohel-Mosche "	" 250.
" Chinuch Nearim "	" 100.
" Talmud Tora "Tifereth Jerusalem" "	" 400.
" Eser Yoldoth (Valero) "	" 150.
Francs 8050.	

(e) *Distribution of Flour and other Provisions*: the subcommittee consisting of Messrs. Epstein, Yoffe, Schoche, Yellin, Riwlín Eliaschar is at work, to organize the distribution of frs. 11900, in the different quarters of the town; the sum is very small as we have to deal with about 14000 destitutes; in order to make it reach as long as possible, we cannot afford to distribute more than frs. 2000 per week, which is out of proportion to the number of the needy.

IT'S A LIE

(A Dialogue in Galicia)

By SCHOLEM ALEICHEM

(Translated from the Yiddish by Bernard G. Richards)

"So you are journeying to Kalomea?"

"How do you know I am going to Kalomea?"

"I heard you speaking with the conductor. Are you really a resident of Kalomea or are you going there on a visit?"

"Yes, I am a resident of Kalomea. Why do you ask?"

"Just so; I thought I'd find out. Is it really a fine town, Kalomea?"

"I don't know what you mean by a fine town. It is a town like other towns in Galicia. A nice town, a very nice town."

"I mean—have you some distinguished persons, some men of wealth?"

"We have persons of every kind. We have rich men and poor; as usual there are more of the poor than the rich."

"The same as it is with us. For one rich man, we have a thousand beggars. You have in Kalomea, I believe, a *nogid* by the name of Finklestein?"

"Yes, we have a Finklestein. Why do you ask? Do you know him?"

"No, I do not know him; but I have heard of him. Is he not known as Reb Sayah Finklestein?"

"Yes, Reb Sayah; why do you ask?"

"Just so; I thought I'd ask. Is he as rich as they all say, this Reb Sayah?"

"How should I know? I did not count his money. Why are you so interested to know? It is in connection with a matter of credit?"

"No, just so. They say that he has a daughter."

"He has three daughters. So it is about making a match? How much did they tell you he is willing to give his daughter as dowry?"

"It is not a question of the dowry. You see, it is a matter which pertains to his house, you see. The question is as to what kind of house this Reb Sayah Finklestein is conducting. What kind of a house is his?"

"What kind of a house should it be? It is a house like other houses. A Jewish house; a fine house, a Chassidic house, a very fine house. They do say that as far as Jewishness has been concerned more recently. . . . But it's a lie!"

"What is a lie?"

"Whatever they say is a lie! Kalomea, you must know, is a town of real liars."

"All the more reason to find out what they say about his house."

"They say that it no longer is what it used to be. For instance, in former years they would observe Smurah in getting matzoth for the Passover. He himself would go twice a year to visit the Rabbi, and now,—it is no longer as it used to be."

"And is that all?"

"What else did you expect? He should shave his beard and eat swine in public?"

"You tell me that 'They say' this and that, so I began to wonder what terrible things they might be. The main thing is whether a person conducts himself properly and what I most want to know is whether this Reb Sayah Finklestein is a nice, respectable man. That is what I want to know."

Depends what you mean by a nice man. He is a man like other men. A nice man. No reason why I should say otherwise. He is a very nice man. They do say that he is somewhat of a—But it's a lie!"

"What is a lie?"

"Everything which they say against him is a lie. Kalomea is a town where the people love to berate each other and I do not want to repeat what they say, for that would mean speaking evil of one's neighbors."

"But inasmuch as you know that it is a lie you cannot be accused of speaking evil."

"They say that he is—somewhat of a schemer."

"A schemer? Almost every Jew is a schemer. One likes to scheme. Don't you scheme?"

"A schemer and a schemer is not alike. Of him they say that—but it's a lie."

"Exactly what do they say about him?"

"I am telling you that it is a lie."

"But I would like to know the lie which they tell about him."

"They say that he has for the third time gone to,—but it's a lie. I heard it only from one person."

"Is that all? Where did you see a merchant that did not sooner or later come to a ditch. Every merchant usually trades and trades until he gets himself into difficulty. If a business man dies before he has failed, that is a sign that he has died an untimely death. Is it not so?"

"Yes, it all depends upon how one does it. They say of him that he did it in a scandalous manner; that he put all of the money in his pockets and then declared himself insolvent, you understand?"

"Smart man, he seems to be. Well, and did he do anything besides that?"

"What did you expect him to do? Go out and kill people? Commit downright crimes? They do tell another incriminating story about him—but it's a lie!"

"What, for example, may that be?"

"A story concerning a titled landowner, but there is nothing to it."

"What kind of a story concerning a titled landowner?"

"Something about a nobleman and—some notes which he signed—but who can guarantee for what Kalomea is capable of concocting? The whole thing is a lie. I know it's a lie."

"If you know it to be a lie then your telling of the story is not going to hurt him."

"They say he had some dealings with a nobleman, a very wealthy nobleman, who had a great deal of confidence in him. The nobleman died and he produced some notes on money which was due him and the whole town was stirred up by the incident. How could he get those notes when the nobleman was known never to have signed a paper all his life. Kalomea is a town which watches every thing very closely."

"And then what happened?"

"Well, then he had his troubles."

"Is that all? Every Jew has his troubles. Did you ever see anyone without them?"

"But they say he had his troubles in threefold."

"In threefold? What were these troubles of his?"

"They say he had something to do with a mill, but I am sure the whole thing is a lie."

"The mill burned down I presume and I suppose they say that—the mill was very old and dilapidated and that he had it well insured so that he might be able to build a new one?"

"How do you know that this is the way the story happened?"

"I really do not know; but I imagine that this is the way it should have happened."

"Well, this is what they say here in Kalomea, but it's a lie; I can assure you that it's a lie!"

"I don't care; for my part I am willing that the story be true, but I am anxious to know what this other trouble is which you say he had put upon him."

"I said? I did not say anything. The town says it; but I am sure that it is only a bit of slander, a false accusation, entirely false."

"Worse than that?"

"It is a shameful thing even to tell of what Kalomea is capable of imagining! Idlers, good-for-nothings! It may be that the whole thing was trumped up in order to bleed him for some money. Don't you know? A big capitalist living in a small town always has lots of enemies."

"Had something to do with a servant girl?"

"How do you know, did anyone tell you?"

"No, no one told me, but I can imagine what such a thing may be. It must have cost him a pretty penny this false charge. I believe you said he had three daughters."

"Yes, three. Two are married and one is still a girl. Nice children, very fine children. They do say of the elder one that—but, it's a lie!"

"What for example do they say about her?"

"But I am telling you that it's a lie?"

"I know it's a lie; but I want to know what it's about."

"If you will want to listen to all the falsehoods circulated here in Kalomea you will not be able to do it even in three days and three nights. They say of the older one that she goes about wearing her own hair; but I can testify

that it is entirely false, for she is not so modern and enlightened as to discard the wig. About the second daughter . . . a certain rumor was circulated when she was still a girl; but what's the use of paying attention to rumors which are spread in our Kalomea. It's a lie!"

"Just the same it is interesting to learn just what kind of rumors are being spread in our Kalomea."

"But I am telling you that Kalomea is a town of real liars, gossips, and slanderers! Do you not understand that in a small town like Kalomea if a girl takes a walk with a young man of an evening, the whole place is soon in a flutter? What business, everybody asks, has a girl to walk about in the evening with a young man. Would that each of us could earn in one week the amount which it had cost him, and yet he was entirely innocent of the charge. But you understand. . . . a rich man. . . . in a small town. . . . getting ever more prosperous. . . . people begrudge his wealth and in this way he gets more and more enemies."

"Is that all?"

"What then do you expect? Did you expect her to run away to Chernovitz in the middle of the holiday, to cut such a caper as the youngest daughter has done?"

"What sort of a caper did the youngest daughter cut?"

"But what is the use of telling you of all this silly talk and happenings which transpires here in Kalomea? I dislike to repeat lies spread about people."

"You have told me so many lies that you might as well tell me this one too."

"I do not tell any lies, I only tell the lies of other people! Besides that I do not understand why you make such close inquiry of everybody here, as if you were an inspector-general. You are, it seems to me, the kind of person who likes to find everything out, who questions and asks and worms everything out of other people, but who himself does not utter one word. You will have to excuse me for telling you the plain truth but it seems to me you are a Russian-Jew, and the Russians have a nasty habit of crawling into other people's hearts, with the boots and all, and they are no mean gossipmongers themselves, the Russians. At any rate we are getting very near to the station of Kalomea. Time to get things ready. Excuse me for troubling you."

A MOOD

By J. GARRY

Tell me, tell, O human sufferer,
What an impulse unconfined
Fills your longing heart with worry
And subdues both soul and mind;

Made you leave a loving mother,
Leave a blissful, blessed home
And a lonely wand'ring shadow
By forgotten waysides roam.

Is that impulse the desire
For a maiden fair and free,
Who with longing gaze awaits you
In some wide enchanted lea?

Is that impulse such which dwelleth
In our barren lands no more,
But in haunted paths forsaken
On some bleak and mystic shore.

Where the ocean waves are breaking
Or the Eagle's flight is high,
In the faint resounding echo
Of some distant lullaby.

THE CALL

By MAURICE SAMUEL

A little thing has set my soul adreaming-
 So light a touch that I can not remember
 What impulse loosed this cataract of shadows,
 Dead memories, forgotten impulses,
 And young hopes long abandoned: like a wind
 That scarce awakes from immemorial sleep
 Aeolian strings, so soft, so delicate
 The quickening touch: and like a southern blast
 That whips the black sky, and together twists
 The green heads of the serpents of the sea,
 So swift and fierce, so uncontrollable
 The passionate storm that is awake in me.

Across the grey gulf of the mocking years,
 The sneering, cynical, intolerant years,
 A far voice reaches me, and all my blood,
 Sick-stagnant in the twilight of the West
 Leaps into living fire: a sudden scorn
 That seres and consecrates, has seized my soul,
 And in my burning ears the far voice ringing,
 Mingles contempt with pain, remorse with hope:

"Two thousand years of unremitted waiting!
 Two thousand lonely summers, lonely winters!
 For alien lips my citron-groves have blossomed,
 For alien eyes my cedar-forests bloomed!
 Wilt thou forget me to eternity?"
 "Wilt thou forget me to eternity?"

Through Babylon and Araby and Spain,
 Through swart Roumania, and the bloody wastes
 Of Russian rule, that far cry followed me
 Across the deep Atlantic on the wings
 Of that immortal wind that follows ever
 The footsteps of my race, till in this room,
 In pent Manhattan's swarming tenements,
 Its tingling message found me:

"Shall I see
 From the watch-tower on my deserted hills,
 Race after race take up the shining sceptre
 Of knowledge, wealth and strength, whilst thou, my race,
 Upon the altars of the ungrateful nations
 Pourest divided incense, which but brought
 Together to thine own altar on my soil
 Had made thee matchless on the Nations' roll?
 Vain phantasy! Thy love for me is dead!
 The ancient names which have alone survived
 Of the lofty deeds and many tender tales
 That played themselves out in my purple prime,
 Cannot thrill thee. Thy love for me is dead,
 And from the ashes of a love extinct
 Springs not the temper which annihilates
 Two thousand years.

Year follows slothful year,

All things that ever bloomed must wither, too,
 Save one that cannot die, my love for thee,
 One flower that having bloomed, must bloom forever
 In silent anguish on my lonely hills."

This night I cannot rest: the myriad lives
 That daily, nightly, shrill around my room
 Fall into dust, and now one voice alone,
 One power, one agony, invests my life,
 As strange to these mad turmoils of the West
 As Love to Avarice: a little seed,
 A hundred generations dormant lain,
 Has blossomed into wild, fantastic flower,
 And winds about my heart a thousand tendrils,
 Distills into my blood a burning perfume,
 And turns to shadows the realities
 Conned and acquired in twenty years of life.

Forest of Lebanon, torrent of Jordan,
 Tiberias, Ajalon, Bathrabbim Gates,
 Names that are naught but names to me: what power
 Rings with each syllable, and with it quickens
 Legions of instincts making of my soul
 A passion flower that sickens for the East.
 What memories of unexperienced things
 Start into fitful and elusive life,
 As though myself, one day forever dead,
 Had trod the sunlit mountains of Judaea,
 Or brooded youngwise in the solemn shadow
 Of her magic cedars, or as if in robes
 Of amplest measure, in the market-places
 Of Jaffa and Jerusalem, myself
 Had stood and bartered stores of oils and wines
 With grave and bearded merchants of the East.

God of my nation, listen to my prayer!
 Easy it were while yet this flaming scourge
 Of longing insupportable makes riot
 With the dead playthings of my wasted years,
 With one heroic gesture to fling down
 My life, as guerdon to some mighty power
 For the fulfillment of my one desire:
 Light thou within me that eternal fire
 That lives through every daily cynicism,
 That gives the strength to bear the daily lies,
 The subterfuges, sneers, and weaknesses
 Of fellow-sufferers: a lasting fire
 To shine undimmed through scorn and petty hate,
 And, worse than these, indifference and content
 Give me the strength to fashion with these tools
 Of weakness an imperishable work,
 That, dying, I may turn a fearless face
 Towards the East, and know I have repaid
 The debt that Zion's love imposed on me.

THE MACCABAEAN

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Editorials

THE NEW PASSOVER

It may sound fantastic to speak of the New Passover now, when the press brings reports of an exodus from Palestine. But the war has not the least disturbed that flood of Jewish feeling which expresses itself in a desire to repopulate Palestine with Jews. The same difficulties as confronted the Jews after their trials in the desert now also confront us, but the same indomitable spirit has been generated in the Jewish soul. The war may check the movement in its practical aspects, but that check merely intensifies the longing and strengthens the determination of all those who have been affected by Zionism to press their way into the land of their ancestors.

Our ancestors who emerged out of Egyptian bondage passed forty years in the desert, where unity was created out of disorganization, where a nation was formed in the fire of experience. Our organization, our movement, has passed through twenty years of opposition, of trial, of failure and defeat and partial victory. In the fight it has become more and more conscious of its object, more and more appreciative of the magnitude of the task, and the sacrifices that will have to be brought. Now, it is not barbaric nomadic tribes who stand in our way. It is the spirit in ourselves, which has imbibed the golus temperature

the golus spirit that has to be fought, and when once that is overcome, we shall march in triumph into the Holy City, carrying with us our splendid culture, and our national purpose.

In this exodus out of the golus spirit into the spirit of the New Passover, we have progressed far. We are nearer the goal. We have transformed the Jewish spirit. It is becoming daily imbued with high ideals, with ambitions that are a thousand-fold worthier than any that have been treasured in the wanderings of two thousand years. We are seeing our mission. It is not a mission of abstraction. It is not a preachment of flimsy inconsequence. It is the living of a national life which shall radiate its influence wherever men and women are striving for the better day.

The old Passover was a splendid historical event. It remains indelibly in the memory of the human race. Our new Passover will be equally as splendid and equally as memorable.

POLISH SHORTSIGHTEDNESS

Leading Poles in America are busily engaged in meeting, to the best of their ability, the serious charge that the natives of Poland are engaged in a despicable crusade against the Polish Jews. Thaddeus Goreki

has written a letter which has been given wide publicity, appearing with assurance even in the *New Republic*. In this letter, this ardent Pole questions the authenticity of reports coming from Poland, but his entire argument is based on the assumption that all these reports are true, and he seeks to justify Polish aggression against the Jews.

In *Free Poland* of December 18th, Frank S. Barc elucidates a theory of Polish opposition to the Jews. Mr. Barc justifies the boycott, which does not imply hatred of the Jews, but "means only that the Poles, who have allowed other elements to monopolize every thing are beginning to assert themselves. With them it means a self-defense carried on with honorable methods not against the Jews, but against their own gradual annihilation. "The Jews are foreigners. They are usurers and dishonest dealers, and they are a menace to the integrity of Polish nationality. They have the business and trade of the country in their hands; the banks and financial institutions are theirs."

This is the old cry of anti-Semitism, and need not be discussed in a Zionist journal. But the Poles must have something more in their minds than the denunciation of three million human beings living in their midst. They must, if they are statesmen and worthy of being entrusted with their own national destinies, have given some consideration to the national problem involved in a policy of extermination.

What is to become of the three million Polish Jews? Will the friends of free Poland leave the matter in the air and consider the problem solved by merely justifying hatred and opposition? Is it not clear that three million people cannot be theorized out of existence, and that their continued presence in Poland is bound to create a complicated and harassing problem, which will not be downed until it is settled on a basis of justice and humanity?

Can three million Jews be exterminated? Certainly they cannot, no matter what their virtues or vices may be, no matter what relation they may bear to Polish nationality. The problem becomes of the utmost importance not only to the Jews, but also to the Poles.

The solution of this problem cannot be left for future discussion and settlement. The Poles are looking forward to their national autonomy. Before they can be entitled to receive it, it is their bounden duty to offer a statesmenlike egress out of the dilemma. If they regard the Jews as a menace, they must propose a plan which will take into consideration the fact that the three million human beings they wish to eject also represent a common interest, and that provisions must be made for their future. They must formulate their ideas with regard to minority nationalities. Are all nationalities in Poland to be extirpated, or only the Jewish nationality? Are minority nationalities to have no rights? Is the Polish culture to be predominant, and all other cultures to be persecuted?

The re-establishment of a free Poland involves the exercise of sagacity and statesmanship on the part of the Poles. Before they are given the reins, it should be known where they are driving to.

THE PALESTINE RELIEF SHIP

The U. S. collier "Vulcan" left on Saturday March 13th, from Philadelphia for Jaffa, with 900 tons of food. On board as representative of American Jews was Louis H. Levine of Baltimore, charged with the duty of distributing the food under the auspices of the United States consuls, to Jews, Moslems and Christians. Dr. S. Levin-Epstein represents the Provisional Zionist Committee.

This is a historic incident. For the first time in Jewish history American Jewry has taken up direct contact with Jewish life in Palestine. Hitherto, America has been the rich uncle, coming to the relief of Palestine, but unable to exercise the functions of a parent in the destinies of Palestine Jewry. Even in matters Zionist, American Zionists have had little or nothing to do with the management of Palestine institutions supported by them, and certainly have had no hand in the policies of Palestinian settlement except as exercised through the Congress.

With the outbreak of the war, however, all this has changed. American Jews, Zionists and non-Zionists, have instinctively understood that a heavy responsibility rested upon them. They have responded nobly, not only with money, but with common sense participation in the work of reconstruction. The money sent to Palestine has been distributed on a Zionist basis, that is, not wholly from the charitable or philanthropic point of view. The interests of reconstruction have been held in mind. The sending of oranges here, with the hope of finding an American market for a staple product excluded by reason of war from other markets, was a step in that direction, and the projected financing of the orange-growers, to enable them to proceed with their work for the next crop, is in line with a constructive policy.

The Zionists have instituted free loans, work for the unemployed, and only as a last resource, has simple unadulterated charity been given. From now on, America is an equal partner in the supervision of regenerated Palestine.

The sending of the "Vulcan" is also significant as an indication of the friendliness of the American government. The American government, with rare courtesy and humanity, has acted throughout with an understanding of the situation. It has served the Jewish interest with whole-hearted sympathy. As a result, Palestine will witness, on March 30th, for the first time a power of the first class acting as the intermediary for Jews in a work that is unmistakably Jewish. The thanks of American Jewry are due to President Wilson and Secretary Bryan for their broad-minded Americanism, and their appreciation of the larger responsibilities of a democratic government.

GENERAL NEWS OF ZIONIST INTEREST

Political Conditions in Palestine

As an indication of the policy adopted by the Ottoman government toward the races resident within the Empire, the following, which appeared in the *Orient*, published at Constantinople on January 20th, is illuminating. The *Orient* is printed in English by American organizations working in the East:

"To the Peoples of Palestine:

"The Commander-in-Chief of the fourth army corps has addressed the following proclamation to the population of Palestine:

"Palestine is directly in the line of the operation of the imperial army that has been entrusted with a task of emancipating Egypt with the help of the Almighty. The population of Palestine has, therefore, to a greater extent than that of other regions, the duty taking part in the defense of the fatherland and in the sacred *Jihad*.

"This duty includes the establishing and maintenance of cordial relations and indissoluble ties among all the Ottoman elements. The least act that might cause injury to such amicable relations will be severely punished. *I therefore order the Mohammedan races, who form the majority, to make proof of their patriotic sentiments by cordial relations with the Israeli and Christian elements of the population.* The subjects of our allies and those friendly and neutral states who are living in Palestine are our respected guests. At a time when we are engaged in a life and death struggle we are under obligation to manifest as regards these persons a better attitude than ever. Character shows itself most clearly of all in grave and difficult crises; and since it is our national interests to secure the friendship and sympathy of the races of the country, we can secure this end only by conduct such as this. *The goods, the life, the honor, and especially the individual rights of the subjects of the states at war with us are also under the guarantee of our national honor; I call the attention of the whole population of Palestine to this proclamation. May God give success to Islam.*"

We follow this enlightened utterance with a statement which was ordered printed on January 25th in the Hebrew paper *Hacheruth*, published in Jerusalem, by order of the Turkish commandant, Djemal Pasha:

"We are commanded by his honor, Beha Aldin Bey, ex-Kaimakam of Jaffa, and at present attached to the Fourth Army, to publish the following in the '*Hacheruth*.'"

"To the Management of the '*Hacheruth*.'"

"Please to translate accurately, and to publish in your paper the following:

"The Government, opposing the activities of the disturbing element, which endeavors to create in the Palestinian section of the Ottoman Empire a Jewish government by the name of Zionism, has commanded to confiscate the postage stamps, the Zion flag, the paper currency, the bank notes of the Anglo-Palestine Company, etc., and has proclaimed to dissolve all the societies and organizations of the Zionist movement, which have existed in secret till now.

"We are informed that some mischief-makers have intentionally misinterpreted the above, saying that it is intended against all the Jews. It is, of course, not so. It is not intended for all the Jews, who are friendly to us and who are enjoying equal rights, and who, with the help of God, will always be true to their Fatherland. The public orders were only intended against the ideas and the actions of the Zionists, but all other Jewish citizens who have no connection with destroying ideas of this kind, we always ask and hope that they will live in peace. We, the Ottomans, are as before, friends to all the Jews who are with us. Only Zionism, and the Zionists, the element of slander, the revolutionists, who strive to establish a separate state in ours, will always be our enemies."

This statement in all probability was authorized by the same influences that created the conditions subsequently the basis of many of the unpleasant rumors relative to the treatment of Zion-

ists by the Ottoman government. In this connection, and as a corrective of all rumors that have appeared in the past month in American newspapers, the statement of Dr. Schmarya Levin is of special interest.

Dr. Levin, upon the basis of authentic information in hand, stated at the last executive committee meeting of the Federation of American Zionists that published rumors to the contrary, the property of the Jews in Palestine has not been confiscated and that there have been no excesses of any kind committed against them by the local population.

The Anglo-Palestine Bank, recently closed on account of the issuance of certified checks, which happens to be contrary to the Turkish law, is about to be re-opened.

The central government of Turkey has repudiated unfriendly acts committed against individual Zionists by local officials, as being wholly unauthorized, and has instituted an investigation with a view to the preventing of a repetition of such occurrences.

The Turkish government has also issued instructions that even such Jews as have not become Ottoman subjects shall be permitted to remain in Palestine. The Ottoman government continues, according to Dr. Levin's authorities, as friendly to Jews as heretofore.

Money Continues Being Sent to Egypt and Palestine

The Provisional Zionist Committee continues to announce that until further notice, it will make regular weekly remittances to Palestine and Alexandria, Egypt, of such funds that are deposited with it. The Committee will accept funds for transfer, whether intended for general relief, institutions, special purposes or individuals and will forward them to its committees in Palestine and Alexandria, which are co-operating with the American Consular offices. The Committee makes no charges for its services.

Checks should be certified, and made payable to the order of E. W. Lewin-Epstein, treasurer, Suite 1118, 44 East 23rd Street, New York City.

Leonid Andreyeff Pleads for Jewish Rights

Leonid Andreyeff, the Russian novelist and playwright, has published an article in a Russian newspaper in which he strongly advocates the immediate granting of equal rights to the Jews in Russia. He declares that the devious promises hitherto made should be clearly stated and steps taken to realize them.

Moslems and Jews in Jerusalem Fraternize

Prominent Turkish newspapers published at Constantinople contain reports of a meeting held in Jerusalem to organize a Moslem-Jewish society for the welfare of the Jerusalem community. At this meeting there were present a number of Arabian leaders and Eliezer Ben Jehuda, The Sheikh Ebdelkadir in an address delivered at the meeting, is reported to have said. "Here in the Holy Land of Palestine there is and always will be room enough for both Moslems and Jews to live together in peace."

A Copenhagen Zionist Bureau

We have been officially informed that as the result of a decision made by the Larger Actions Committee, at its meeting held in December, a Zionist Bureau has been established in Copenhagen to be administered by Dr. Tschlenow, Nahum Sokolow and Leo Motzkin. We have received a copy of a circular communication issued by the Bureau bearing on the Shekel agitation addressed to all federations.

THE ZIONIST MOVEMENT

Shekel Propaganda in New York

Under the auspices of the Zionist Council of Greater New York, and with the co-operation of the Federation, a series of free mass-meetings will be held in Greater New York, the first of which was conducted at the Public School No. 62, on Tuesday evening, March 9th, where Dr. Schmarya Levin was the principal speaker.

The following additional meetings will be held:

On Tuesday, March 16th, at the Stuyvesant High School.

On Wednesday, March 17th, at the Eastern District High School, Brooklyn.

On Saturday evening, March 20th, at Public School No. 63, on 4th Street; and at the Morris High School.

On Monday, March 22nd, Public School, No. 4, Bronx.

On Tuesday, March 23rd, East 111 Street School.

On Wednesday, March 24th at the Stone Avenue Talmud Torah, Brownsville.

On Saturday evening, March 27th, at the Young Men's Hebrew Association; at the Young Women's Hebrew Association.

On Wednesday, March 31st, at the New Era Club; and at the University Settlement, Rivington Street.

On Thursday evening, April 1st, at Cooper Union; and also at the Hebrew Educational Society, Brownsville.

There will also be meetings in all probability at the Neighborhood Playhouse, the Uptown Talmud Torah, the Sheerith Judah Synagogue and Sinai Temple of the Bronx.

The leading Zionist speakers in New York will participate in these meetings, all of which will be devoted to strengthening the Zionist organization. There will be music by professional players and recitations by selected elocutionists.

Young Judaea Leaders Annual Conference

The leaders of Young Judaea met in annual conference on Sunday and Monday, February 21st and 22nd, at the Young Men's Hebrew Association, Manhattan. Seventy-five leaders of the various circles in New York City were in attendance representing the local groups in the Bronx, Harlem, Lower Manhattan, Williamsburg, South Brooklyn, and Brownsville. Other leaders attended from Philadelphia, Newark, Baltimore, Boston, various cities of Connecticut, and from Johnstown, Pa. The conference opened on Sunday afternoon, sessions being held Sunday evening and all day Monday, and closing with a reception Monday evening.

The important session of the conference was the Teacher's and Student's Evening held on Sunday. At this meeting, beside Young Judaea leaders, there were a large number of public school teachers and students of various colleges in and about New York in attendance. The chairman, Prof. Mordecai M. Kaplan, outlined the various activities Young Judaea was engaged in and spoke of the stimulating effect of Young Judaea activity upon Jewish life in this city.

Dr. D. de Sola Pool spoke on Jewish Education and Young Judaea. He stated that Young Judaea should make Jewish education its principal activity. While granting the importance of a nationalist influence, he said there was the danger in over-emphasizing these nationalistic features of its work.

Dr. Henry Hurwitz spoke on the Menorah Movement and Young Judaea. Mr. Louis Lipsky followed with an address on Zionism and Young Judaea.

Mr. Charles Cowen delivered an address on the Social Settlement and Young Judaea. Mr. Cowen stated that the social settlement had played an important part in the re-adjustment of the alien Jewish population to American life and had attempted to follow the American spirit and the American ideals.

The conference was opened on Sunday by Mr. Sundel Doniger, the executive chairman. He stated that this was the first conference of leaders of Young Judaea, to discuss the specific problems that confront leaders in the work of the circle.

In a paper written by Rabbi Eugene Kohn on the work of Young Judaea, he stated it was regarded mainly at first; propaganda for the perpetuation of the Zionist organization, but the need and the opportunity of utilizing its assistance for the purpose of Jewish education was very soon realized so that to-day Young Judaea has an important educational influence in the life of thousands of Jewish children. Important as is the educational work of Young Judaea in arousing a strong Jewish feeling among the youth and in making Jewish duties attractive to them, yet it necessarily must be merely a supplement to the work being done by other educational agencies.

Mr. Reuben A. Posner followed with a paper on Boys' Clubs. He stated that a particular program was needed to attract boys and offered several suggestions along this line. He said that Young Judaea's program did not sufficiently emphasize activity.

A resolution was adopted that the conference was in favor of athletic contests among its various circles and a committee was appointed to draw up such a plan and put it in operation.

Monday morning there was a meeting of the National Executive Committee of Young Judaea at which a discussion developed on the relationship between the central organization and its local branches in various cities. A plan for closer cooperation was adopted.

At the afternoon session, Mr. David Schneeberg read a paper on "Celebrations of Jewish Festivals." Mr. Sundel Doniger followed and submitted a plan whereby Young Judaea could be more adequately financed than at present. Mr. Kaplan-Kaplansky then addressed the conference on work of the Jewish National Fund.

The convention closed with a plan on Organization by Mr. Isaac Rosengarten. He stated that a National Leaders' Association was necessary to develop the broader phrases of the problem of Jewish education of the Jewish youth.

Providence Meeting for Palestine Relief

Mr. Louis D. Brandeis and Dr. Schmarya Levin were the principal speakers at a meeting held in Providence, R. I., on February 20th, for the Palestine relief ship. Col. Harry Cutler presided and among the additional speakers were Gov. Livingston Beeckman, Rabbis Nathan Stern and Israel Rubenstein. The Opera House was packed and a large sum was collected for the Palestine Fund.

Dr. Wise Raises \$3,000 for Palestine in Buffalo

At a meeting held in Buffalo, initiated by the local Zionists, and supported by all Jewish elements, Dr. Stephen S. Wise was the speaker, and so aroused the large audience in Temple Beth-El that \$3,000 was pledged for Palestine Relief. The meeting was held on February 4th. Rabbis Drob and Kopald also spoke. Rabbi Kopald, of the reform congregation, was very helpful in the arrangement of the meeting, which was initiated by Mr. L. H. Miller, of the Zionist organization. \$2,000 was forwarded to the Provisional Committee within ten days after the meeting; the balance will be sent as it is collected.

Abraham Goldberg, editor of *Dos Yiddish Volk*, spoke during the month in Atlantic City for the Palestine relief ship; delivered a lecture for the Austro-Hungarian Zionists of New York; and to the Altneuland of New York.

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Flag Day for the National Fund

The first Zionist Flag Day which was conducted on Purim, February 28th, was a gratifying success. The weather conditions were favorable in a majority of the centers, and ample preparations had been made for systematic work. Of course, the committees had little or no previous experience in this special work, but the results indicated the possibility of making the next Flag Day a greater success.

Ninety-seven centers participated. In many of them only a little more than the usual National Fund activity was undertaken. The reports show an unusual Zionist propaganda. As we go to press, reports were received from 64 cities. From these sixty-four cities, \$6,981.06 was collected. There are 33 more cities to be heard from. We give below the results, according to cities, arranged in order.

New York	\$1800.00
Cleveland	1000.00
Philadelphia	400.00
Chicago	380.00
Buffalo	178.00
Cincinnati	170.00
Minneapolis	170.00
Baltimore	160.00
Rochester	159.00
Passaic	150.00
Worcester	150.00
Milwaukee	130.00
New Haven	125.00
Norfolk	125.00
Providence	125.00
Columbus, Ohio	110.00
Hartford	110.00
Newark	110.00
Washington	105.00
Bridgeport	90.00
Savannah	84.37
Youngstown	80.00
Omaha	74.00
Paterson	73.46
Perth Amboy	72.00
Scranton	70.00
Chelsea	60.00
Troy	50.00
Atlanta	40.00
Jersey City	40.00
Schenectady	40.00
Utica	40.00
Canton	38.00
Wilkes-Barre	37.00
Holyoke	36.00
Waterbury	35.45
Malden	30.00
Revere	30.00
Norwich	28.00
Memphis	26.54
Portland	26.00
Grand Rapids	25.75
Augusta	25.50
Bayonne	23.00
Des Moines	23.00
Pawtucket	21.80
Galveston	20.00
Lincoln	20.00
Brockton	19.00
New London	19.00
Denver, Colorado	17.00
Haverhill	15.26
Plainfield	13.56
Meriden	13.40
Elizabeth	12.28
Newport News	12.00
St. Cloud, Minnesota	9.20
Bangor	9.00
Portchester, New York	6.74
Washington, Pennsylvania	6.40
Portsmouth	5.25
Total 64 Cities	6981.06

Flag Day in Norfolk and Portsmouth

The Central Zionist Committee of Norfolk and Portsmouth, representing all the Zionist organizations in that vicinity, arranged everything for "Flag Day" and the "Purim Affair" held under the auspices the same evening. There were fifteen representatives on that committee, seven being from the local Chapter of Hadassah, and eight from the Zionist organizations.

Mr. S. Finstone was in charge of the volunteers on "Flag Day" and distributed the flags and made out the routes for the young ladies who helped. The proceeds from the sale of flags was \$125, together with \$24. from the National Fund boxes, making \$150. sent from Norfolk and Portsmouth for the National Fund.

One of the largest and most enthusiastic gatherings ever assembled in Norfolk, was present at the Purim Affair given under the auspices of the joint Zionist organizations.

Income of National Fund at the Hague for January

The Head-Office of the Jewish National Fund at the Hague announces that donations to the Jewish National Fund during the month of January, 1915, amounted to Frs. 24, 691. 85:

United States share, Frs. 8630. 10; Russian, Frs. 5348. 95; Germany, Frs. 4614. 03; Rumania, Frs. 2956. 05; Holland, Frs. 1119. 05; Argentine, Frs. 870. 30; Canada, Frs. 576. 15; Frs. 361. 70; Greece, Frs. 181. 45; England, Frs. 34. 05.

At the beginning of February a sum of Frs. 659. 40 was remitted to the National Fund, derived from the legacy of the German Zionist Bendix Cohen, who died on the field of battle.

New Society Organized in Passaic

As a result of the Flag Day activities in Passaic, N. J., a Zionist society was organized on February 28th, consisting of the young ladies who participated in the National Fund collection. At a meeting held in the evening, Mr. Maurice Samuel and Mr. Joseph L. Cohen spoke, and it was decided to organize under the Federation. A mass-meeting will be held shortly in the Young Men's Hebrew Association building. For the first time in Zionist history, Passaic will be represented in the National Fund and the Shekel collection.

Dr. Magnes in Kansas City

Dr. J. L. Magnes who went to Kansas City last month as the guest of honor of the United Jewish Charities of that city, accepted an invitation also from the Kansas City Zionists to address a Zionist meeting. The meeting was held on January 14th in the Shrine Mosque Hall, with over eight hundred present. Dr. Magnes made a deep impression upon the meeting, holding the large audience spell-bound. Other speakers were Mr. H. Minda and Rabbi S. M. Cohen, with Dr. Belove as chairman. A good musical program was given by Mrs. Lehman, soprano; Mrs. A. Josephson, pianist; and Reuben Josephson, violinist. In appreciation of Dr. Magnes' visit, the Tiphereth Zion Association and the Boney Zion Society voted \$400.00 for the National Fund. Fifty new members were added to the Zionist organization as a result of the meeting.

Mr. and Mrs. Rosenblatt in Worcester

Mr. and Mrs. Bernard A. Rosenblatt visited Worcester, Mass., February 26th, 27th and 28th, spending the three days in active Zionist work. On Sunday afternoon, Mrs. Rosenblatt organized a Hadassah chapter at the home of Mrs. S. Feingold, who was elected president. On Sunday afternoon, Mr. Rosenblatt spoke at the meeting of the Kadimah, a group of high school students. On Sunday morning, Mr. Rosenblatt addressed the Menorah Society of Clark University. On Sunday evening, he addressed a combined meeting of all the Zionists of Worcester, where there were three hundred present. Mrs. Rosenblatt also spoke, giving an illustrated lecture on Palestine. While in Worcester, Mr. Rosenblatt organized a committee to form a branch of the Zion Commonwealth. Mr. S. Goldstein has assumed the leadership of this branch.

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20,000 Children to be Entertained at Pesach

Young Judaea is preparing to celebrate the Passover festival by a series of large gatherings throughout New York, similar to those held on Chanukah last. Ten gatherings have thus far been arranged, all to be held simultaneously on the morning of Sunday, April 4th, (Chol Mod Pesach). The use of three of his theatres has been offered by Mr. William Fox. Mr. Benjamin F. Moss has also offered Young Judaea the use of three theatres for these gatherings. In the Bronx the celebration will be held at the McKinley Square Theatre, 169th Street and Boston Road; in Harlem entertainments will be given at the Hamilton Theatre at 146th Street and Broadway; at the Lenox Theatre, 111th Street and Lenox Ave. and at the Star Theatre, 106th Street and Lexington Ave. In Lower Manhattan the children and their parents will be entertained at the Jefferson Theatre on 14th Street near Third Avenue and at the National Theatre, Second Avenue and Houston Street. Entertainments in Brooklyn will be held at the Folly Theatre, Graham Ave. and Debovoise Street, at the Comedy Theatre, 194 Grand Street; and in the Brownsville Theatre, Pitkin and Hopkinson Avenues. The programs for these various gatherings are now being arranged and announcements will be made later of the various speakers and lecturers that have signified their willingness to co-operate in this extensive plan of reaching 20,000 Jewish children in Greater New York.

Maurice Wertheim Speaks on Palestine

Maurice Wertheim has been speaking at various meetings held under non-Zionist auspices during the month. He spoke at the downtown branch of the Free Synagogue; the Zeta Beta Tau; the New York University Menorah society, the Young Men's Hebrew Association; the Jewish institute; in Montreal; and before the New York Hadassah. On March 7th, he spoke before the Dropsie College, Philadelphia, and is to speak for the Columbia Menorah society. He will also speak at the Neighborhood Playhouse in connection with the shekel propaganda in New York.

The Harlem Zionist Society

Mr. B. A. Rosenblatt, honorary Secretary of the Federation, addressed a meeting of the Harlem Zionist Society on Sunday evening, March 7th, at the Hollywood on 124th Street.

New Orleans Ohavei Zion

At the last election of the Ohavei Zion Society of New Orleans, La. the following officers were elected for the year 1915: Mr. A. H. Rabenovitz, President; Miss Mollie Caplan, Vice President; Miss Annie Paillet, Secretary; Mr. Philip Brener, Treasurer.

Nathan Straus Presides at Los Angeles Zionist Meeting

The Los Angeles Zionists headed by Mr. Harry Fram, arranged a large mass-meeting which was held on Sunday afternoon, March 7, over which Nathan Straus, of New York presided and at which Oscar S. Straus, spoke. \$2300 was pledged for Palestine Relief. A number of Zionists pledged \$100 per month while the war lasts.

Newark Hadassah Addressed by Miss Levin

The Newark Chapter of Hadassah held a well-attended meeting on February 11th, at the home of Mrs. Charles F. Hoffman. Miss Mignon Levin of the New York chapter gave a clear presentation of "Zionism and American Patriotism," which led to an interesting discussion. The chapter was very active in disposing of the Palestine oranges consigned to Newark.

Holyoke Zionists Installation Meeting

Rabbi Meyer Waxman gave an interesting address at the installation meeting of the Holyoke Young Zionists, held on Sunday, February 21st. Harry Judelson presided.

Dr. Levin in New York

Dr. Levin has been engaged during the month in the Palestine Relief and general relief work. He is now to devote his time until after Pesach in New York, where his services will be in demand for the series of free mass-meetings to be held in connection with shekel propaganda. In April he is to go to Richmond, Va., with Dr. Harry Friedenwald, and to Norfolk, Portsmouth and Newport News with Mr. Lipsky, of the Zionist Federation.

Mme. Pevsner in New Orleans

Mme. Pevsner finished her Texas tour last month, and was for a time incapacitated from work owing to illness. On Friday evening, February 26, she spoke in the temple of which Dr. Emil Leipziger is rabbi, and on Sabbath morning, February 27, in Dr. Heller's Temple, at New Orleans. On March 2nd, Mme. Pevsner addressed the orthodox congregation, and on March 3rd, the Sisterhood. She left for Memphis, Tenn. on March 3rd.

Schenectady Zionists Hold Meeting

The Moriah Zionist society of Schenectady heard a very interesting lecture on Palestine delivered by Mr. J. Kaplan, formerly principal of the local Hebrew Institute on February 23rd.

Galveston Zionists Carry on Propaganda

Henry J. Dannenbaum, Abraham Gordon and L. Reichert addressed a propaganda meeting in Galveston held on Sunday evening, February 21st, under the auspices of the Galveston Zionist Association. There were over two hundred present in the audience.

Mr. Bourchov in Milwaukee

Mr. B. Bourchov, the Poale Zionist propagandist, addressed the Milwaukee Poale Zion group on Sunday, February 21st, discussing the attitude of the Socialists of Europe toward the war.

Rabbi Samuel Margolies of Cleveland in Pittsburgh

Rabbi Samuel Margolies of Cleveland delivered an address on "The Message of Zionism" on Sunday evening, February 21st, before the members of the Pittsburgh Young Men's Hebrew Association.

Dr. Epstein in Des Moines

Dr. B. Epstein, of the National Fund Bureau, was in Des Moines, Iowa, on Tuesday, March 2nd, and spoke on the same platform with Governor Clark of the state government. The meeting was well-attended and brought in \$105 for the National Fund. The ball of the B'nai Zion netted \$200 for the relief fund.

Publications Received

The Standard Prayer Book.—Authorized English translation by Rev. S. Singer. Block Publishing Company, New York.

The Scripture Stories.—By Dr. Mendel Silber. In three volumes. Volume I. The Modern View Publishing Company, St. Louis.

The Union Hymnal for Jewish Worship.—Published by the Central Conference of American Rabbis.

Liberal Judaism and Social Service.—By Harry S. Lewis. Block Publishing Company, New York.

The Jewish Teacher.—By Eugene Lehman. Series II. Early Kings and Prophets. Block Publishing Company, New York.

Carranza and Mexico.—By Carlo de Fornaro. Mitchell Kennerly, Publisher, New York.

Mr. Cowen's Engagements

Charles Cowen, of the Federation administrative committee, addressed the members of the Emunath Zion Society, New York, on Sunday, February 13th. On Friday evening, February 19th, he addressed a meeting of the Kadimah Camp, where there were over one hundred present. On Sunday evening, February 21st, he spoke on "Social Settlements and Young Judea" at the conference of Young Judea Leaders held in the Manhattan Y. M. H. A. building. On Saturday evening, February 27th, he delivered an address before 125 people under the auspices of the Harlem Zionist Society. Mr. Cowen's lectures at the University Settlement at Bath Beach continue.

Mr. Cowen also lectured on March 5th, at the Austro-Hungarian Zionist rooms; and on March 7th, before the Zionist Training group.

Mr. Carmel's Engagement

On Saturday morning, February 20, Mr. Issac Carmel addressed a congregation at the "Tiphereth Israel" Talmud Torah, in Brownsville. Mr. Carmel made an appeal for the new formed camp of the Sons of Zion which was established in connection with the Institution.

On Saturday evening Mr. Carmel addressed a mass meeting in the same Synagogue, together with the Nasi Hon. Joseph Baron-dress, Dr. Joseph Krinsky and Rabbi Caplan, Mr. Isaac Kofman occupied the chair.

On Monday, February 22nd, Mr. Carmel visited Passaic, N. J. and addressed a meeting at the Hebrew Institute. A camp of the Order Sons of Zion was formed.

On Wednesday evening, February 24, Mr. Carmel addressed a public meeting in Mt. Morris Hall, 5th Ave., New York for the newly formed Rabbi Akiba camp in Harlem. The speakers included Mr. Ephraim Ish-Kishor, and Mr. J. L. Cohen.

On Monday, March 8th, Mr. Carmel lectured before the Braila camp, 81 Forsyth St. on "Zionist Institutions."

Miss Helene Hanna Cohn, formerly connected with the Palestine Bureau of which Dr. Ruppman is the head, has returned to Berlin.

Young Judea reports the collection of nearly one thousand dollars by its circles on Flag Day.

The Baltimore Chapter of Hadassah

The Baltimore Hadassah is able to report great activity this year. The chief feature of its work has been a series of ten or eleven parlor meetings. To four or five of these, women had been asked who were supposed to be more or less ignorant of, and hostile to Zionism. Rabbi Eugene Kohn has talked informally on the "Fundamentals of Zionism," and has always succeeded in stimulating good discussion. The result, in full, has been a gain in sympathetic understanding of Zionist aims on the part of the community. In a few cases, members of the local chapter were secured at such meetings. At the rest, the effort was made to explain to groups of women supposed to have Zionist leanings what the specific work of the Hadassah Society is, and these meetings conducted by the officers of the organization, have resulted in a doubling of regular membership.

The best general or public meeting ever held by the Baltimore chapter was held on Monday, March 1, in honor of Purim. There was an excellent musical program, chiefly of Jewish Folk Songs, Purim customs sung by the Rev. George Castelle, Chazan of the Baltimore Hebrew Congregation and the significance of the holiday was discussed, and there were simple refreshments. Dispersed on tables about the hall were Bezalel art objects, some of which were sold, Carmel products, for which orders were taken, sample copies of THE MACCABEAN, other literature, and Jewish National Fund flags, badges, and boxes.

Mr. Lipsky's Engagements

Mr. Lipsky, chairman of the Federation of American Zionists, addressed the Hashachar of the Bronx on Saturday evening, February 20th, dwelling upon the present outlook for the Jews in Palestine, and urging shekel propaganda. Mr. Z. Kotlar acted as chairman.

On Sunday evening, February 21st, Mr. Lipsky spoke at the Young Judea Leader's conference, outlining what he regarded as the relation of Young Judea to the Zionist organization.

On Sunday evening, February 28th, he spoke to the newly organized Sephardic Zionist society at the University Settlement, urging the society to affiliate with the Zionist organization.

On Sunday afternoon, March 7th, he spoke before the young ladies' society of Perth Amboy, with Miss Sarah Kussy and Mr. S. Frankel.

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Third Annual Meeting Hadassah New York Chapter

The New York Chapter of Hadassah held its third annual meeting Saturday evening, February 27, in the vestry rooms of Temple Emanu-El. The first part of the evening was devoted to business and election of officers and directors, after which addresses were delivered by Mr. Henry Hurwitz, Chancellor of the Intercollegiate Menorah Association, and Miss Elinor Sachs, of Hadassah, the subjects being respectively, "Nationalism and Philanthropy" and "Nationalism and Religion." Mrs. N. Taylor-Phillips presided during the election of officers and directors.

The officers for 1915-1916 are: President, Miss Henrietta Szold; vice-presidents, Mrs. S. Schechter; Mrs. Richard Gottheil and Mrs. Jacob Kohn; treasurer, Miss Nettie Illoway; corresponding secretary, Miss Flora Cohen, and recording secretary, Miss Rachel Natelson and the newly elected directors, Mrs. A. N. Harris, Mrs. R. S. Hartogensis, Miss Rose Jain, Miss Libby Oppenheim, Miss Ada Schwab, Mrs. Jacob Sobel, Mrs. J. C. Guggenheimer and Mrs. Sylvan Robison.

The treasurer's report showed receipts to the amount of \$1,423.73. Besides, the chapter collected the sum of \$2, 735. 46 for the Emergency Fund of the Provisional Zionist Committee.

The two objects of the society, the support of a staff of district nurses in Jerusalem and the spread of Zionism in America, have been advanced satisfactorily during the year, though the outbreak of the war interfered with a contemplated expansion of the work in Palestine. In furtherance of the Zionist propaganda the society in New York has held monthly public meetings and also weekly neighborhood or group meetings.

Attention was called by the president to the publication of a monthly bulletin, recently inaugurated for the purpose of consolidating the organization.

The report of the National Fund Flower Day Committee was presented by Miss Alice L. Seligsberg. The day is to be observed on the Sunday nearest to and before Shabuot. For this year's celebration Hadassah is providing for a wholesale distribution of packages of seeds, with directions how and when to plant them, so that by Shabuot all Zionists and perhaps many other Jewish households may have a box of blossoming plants to place outside their windows. Expert florists have advised the nasturtium as most practical for the purpose. It is hoped that the scheme, if carried out successfully, will establish a precedent that may become the basis of a beautiful tradition.

Messrs Pevsner and Frankel in New Britain, Conn.

Messrs S. Pevsner and S. Frankel delivered addresses in New Britain, Conn., under the auspices of the agricultural possibilities of Palestine. Mr. A. Aisenberg was chairman of the meeting. Mr. Frankel is now on tour passing through Albany, Syracuse, Rochester and Buffalo on the way to Cleveland.

THE INTERCOLLEGIATE PRIZE OF THE FEDERATION OF AMERICAN ZIONISTS

Through the generosity of Mr. Louis D. Brandeis of Boston, the Federation of American Zionists is enabled to offer a prize of One Hundred Dollars (\$100) and a medal for the best original investigation during the year 1914-1915, by a student in any College or University in the United States and Canada in the field of Jewish life and culture in Palestine.

The subjects for the year 1914-1915 are: (1) The Physical Conditions and Natural Resources of Palestine; (2) the Population of Palestine, Jewish and non-Jewish; (3) Turkish Administration and Land Laws; (4) A History of the Colonies, or of any single colony or group of colonies; (5) Jewish Administration in the Colonies, including An Account of the Shomerim or Jewish Mounted Police; (6) The Work and Problems of the Jewish National Fund; (7) Jewish Agricultural Development in Palestine, with an account of the Jewish Agricultural Experiment Station; (8) Dry Farming and Irrigation in the Jewish colonies; (9) Agricultural Products in Palestine; (10) Animal Husbandry in Palestine; (11) Mineral Resources; (12) Industries in Palestine; (13) Trade and Commerce in Palestine; (14) Jewish Urban Development in Palestine; (15) Labor Problems in Palestine; (16) Jewish Financial Institutions in Palestine; (17) Jewish Educational Institutions in Palestine; (18) The Revival of the Hebrew Language; (19) Hebrew Literature and Art, including an Account of the Bezalel School; (20) The effect of the War on the Jewish Population in Palestine.

Other subjects or combinations of subjects may be proposed for approval.

Special emphasis will be laid on the extent and thoroughness of research and the accuracy of the detail.

The last day for the receipt of manuscripts is November 1, 1915.

All manuscripts must be typewritten, and the title-page of each manuscript must bear an assumed name with a statement of the writer's academic standing. The writer must send with his manuscript a sealed envelope containing his name and address and superscribed with his assumed name.

The Committee reserves the right of publishing any deserving essay.

All manuscripts and questions must be addressed to The Federation of American Zionists, 44 East 23d St., New York.

The judges are: Judge Julian W. Mack of the United States Circuit Court of Appeals; Professor Felix Frankfurter of Harvard Law School; and Professor Richard Gottheil of Columbia University.

Maurice Wertheim, of New York, author of the article which appeared last month in *The Survey* giving an account of his trip to Palestine, has become a shekel-payer.

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BY IOAN CHIRU-NANOV

The First Lord Rothschild and Zionism

BY JACOB DE HAAS

Reminiscences of a Town Log

BY J L PEREZ

Editorials.

Book Reviews.

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Editorials

AN INTERNATIONAL SCANDAL.

THE Hilfsverein of German Jews has obtained legal possession of the Haifa Technicum by taking advantage of legal technicalities. It was defeated in the open forum of public opinion. The moral victory of a year ago was won by the Zionists, But defeated there, it still retained control, and with the consent of the American contributors, was enabled to create a situation which resulted, in a time of war, in a silent victory. This great organization, which in times past has done so much for Jewish suffering and distress, did not consider it beneath its dignity to act the sharp pettifogger and the cheap trickster.

It is the general impression that the Technicum was organized and financed by the Russian, German and American Jews. This is only the partial truth. The Hilfsverein, by a trick of organization, appears as a creditor of the Haifa institution, not as a stockholder. Being a creditor, under the German law, it is a preferred party as against the stockholders. Its claims take precedence over the claims of the stockholders. This difference in status enabled the Hilfsverein to throw the Technicum into bankruptcy under cover of war conditions, and in the bankruptcy proceedings, the Russian, the American and the Zionist participators were not allowed to be represented in the court. The Russians are "enemies," the National Fund is an English corporation and also an "enemy," and the American contributors had confidence in Dr. Paul Nathan, and let him have his way.

As a result, the Hilfsverein bought in the Technicum at this forced sale, with none of the interested parties

present, for an insignificant sum, and is now the sole possessor of the property which was intended to be owned in common by an international combination of Jews.

This proceeding, however, does not close the incident. Legally, the Hilfsverein may own the Technicum, but in the face of such outrageous conduct, he is blind who assumes that the Jewish world, after the war is concluded, will permit the Hilfsverein undisturbed enjoyment of its plunder.

In the first place, there are the Palestinians to be reckoned with. They may be depended upon to look at this matter with clear eyes. After all, the Technicum is a public institution. It depends for its success upon popular interest and support. An institution acquired by such scandalous methods cannot expect to earn the confidence of honest people. The students will not come to an institution of learning based on such rotten foundations. The Technicum is located in Palestine, and the court of public opinion in Palestine will have to endorse the decision of a German court-martial.

In the second place, this high-handed procedure will collide with a released international Jewish public opinion, when the war is closed. We are certain that the holding of this property after the war by the Hilfsverein will not be tolerated even by the non-Zionists hitherto interested in it. The robber will be made to return his plunder.

This act of the Hilfsverein, however, raises the question whether it may be trusted with representative business for other Jews. When the Kishineff pogroms oc-

curred, Dr. Paul Nathan was the agent for all Jews in the distribution of relief. Many hundreds of thousands of dollars were distributed by him through agents selected by him. It is proper to inquire whether this agent and this organization deserves the further confidence of the Jewish people.

At a time when all Jewry is concerned in the plight of our unfortunate brethren in Poland and Galicia: when millions of our brethren are suffering all the outrages of war, foot-balls of racial enmities, helpless victims of complicated hatreds on all frontiers, this German Jewish organization has had the audacity to assert that in a matter involving Jewish interests, Jews of Russia and the Zionist fund were to be regarded as enemies and not entitled to a voice in the disposition of their common property. The Hilfsverein was the invocator of a German legal war measure, not the German government. The Hilfsverein declined to postpone action until these other Jewish organizations could be represented. The Hilfsverein acted throughout with cold-blooded indifference to Jewish interests, and sought to make political capital out of Jewish distress. Such an organization, and such men, are not proper Jewish representatives, and they must be deposed.

We are not, as said, keenly interested in the formal aspects of the title to the Technicum. We raise a question here which is pertinent to immediate Jewish interests.

We understand that the American Jewish Relief Committee has appointed the Hilfsverein, or James Simon and Paul Nathan, its agents for the distribution of relief funds raised in this country and apportioned to the Polish Jews. If this is so, it is the duty of the American Jewish Relief Committee to revoke its agency. It is immaterial how well the Hilfsverein may do this work—and on that point much can be said—but the continuance of an arrangement whereby the Hilfsverein, an utterly un-Jewish organization, represents the free Jews of the United States, acting as their intermediaries in works of philanthropy, cannot and should not be countenanced any longer.

After the war, the Hilfsverein's plunder-act will be taken up by those who are interested in the title to the Technicum; but it is the duty of every American Jew to demand that the American Jewish Relief Committee dissociate itself from an organization guilty of so scandalous an act as has been perpetrated by the Hilfsverein in the Technicum affair.

AN AMERICAN JEWISH CONGRESS.

THE agitation for the calling of an American Jewish Congress continues, and while the objects of the Congress, and how it is to be called and by whom, are still vaguely sketched in the discussion, it is generally admitted that such a Congress is becoming inevitable. It cannot be stayed. It may be not a Congress, but a conference; it may not be wholly representative democratically speaking, but it will be partly representative; its objects may not be clearly formulated, but there is a program to which all the parties favorable to the idea may give their approval.

If a Congress is to be called, it should not be the result of a heated discussion in the press. Such discussions do not enlighten and in most cases lead to badly-digested resolutions, and the entire process is affected by the spirit of compromise which comes as a result of partisan

wrangling. The preliminaries must be disposed of in private conference. The method of organization must be formulated not in mass-meeting or newspaper symposium, but in the calm deliberation of responsible men. The Congress proper should be free and unafraid, but the organization of the Congress is impossible unless all the problems of organization are first disposed of wisely and calmly by men who are able to view the situation from all sides.

Many have asked, Who shall call this Congress? as if that were the important question. Not who shall call it, but how it shall be called, upon what basis, with what intentions,—that is the issue.

It does not matter who gets the credit, but it does matter how the work is to be done and by whom. Is it to be done with a view to re-emphasizing the non-nationalist aspects of Jewish life, or is the Congress to speak for the national interests of the Jewish people?

In order that these questions may be decided judiciously it is better to delay the formal calling of the Congress until an agreement is reached between representatives of various shades of Jewish opinion. Nothing is to be gained by premature action. The Congress must be a genuine convocation of American Jewish forces; it must be democratic and it must be national. If this can be attained, a few months' delay is immaterial.

JUDAH LABUSH PEREZ.

YIDDISH literature is so constantly in a state of flux, that it is difficult to place any of its leading figures. Conditions change, the language itself is subject to such a variety of influences, and there are few if any standards. At times, one wonders whether the writer of to-day, boasting of an army of interested readers, will stand the test of a dispassionate and objective criticism; whether what we admire to-day will be tame and banal to-morrow. It is so young a literature, and the people involved are so old.

It has been said of Perez, who died this month, that he had experimented with all forms and had fairly mastered them all. He was a poet, a dramatist, a sketch-writer. He had imitated the symbolists, the decadents, the French writers, the Russian. In every field he wrote something that stands out with clearness, revealing an inquiring mind, a susceptible spirit, a fine imagination. His luck was that he was so saturated with knowledge of Jewish life, its lore, its poetry, its mystic qualities, its dialectics; for with this equipment, he reduced all forms to the peculiar needs of the life he saw. Probably because of this compelling Jewish impulse, many of the things he wrote in alien forms were imperfect and unsatisfying.

In one direction, however, he shone brilliantly. He knew the Chassidic life, its soul and its idiosyncracies. For in that life the Jewish imagination was free. In the unseen world, in the world of the spirit, beneath the rough exterior, there was liberty of fancy and imagination. In fantastic pictures and thoughts, in the whimsical combinations of reality and miracle,—in these Perez revealed himself as no other Jewish writer has revealed himself. An artist peculiarly sensitive to sounds, he wrote the music of Jewish life, sometimes wierd, sometimes uncannily true, and sometimes poignantly tragic. He was a lyricist. That was why his better work issued as the sketch, the picture, the monologue.

In recent years, his fame has been slightly obscured. It was felt that his talent was unable to overcome the tumult of change that had come into Jewish life. He was no partisan. He held himself aloof from the polemics of the Ghetto. Occasionally, he spoke out on immediate questions, but always with such artistic reserve, that he himself, individually, seemed to be but slightly affected.

Of all Yiddish writers, he was the artist. While he wrote a great deal, he was careful, conscientious, true to himself, unwilling to thrust himself into the marketplace with his own griefs and woes, content to remain the observer, the student, and leaving to others the blare of publicity.

He started as a Hebrew writer, but under the influence of Jewish life, he turned to the masses, whom he loved, and wrote for them. The masses probably never understood him, for his aim was high, but he brought into the new Yiddish literature a strain of high-mindedness and of lofty literary ambitions which had been lacking. Many writers looked up to him and together with them, the Jewish people mourn the loss of the most inspiring personality in their imaginative literature.

AN AUTOPSY WITHOUT A CORPSE.

THE Yiddish press has resounded with replies to Dr. Chayim Schitlowsky's recondite observations on what he calls "The Third Churban." He has been sharply criticized for relying upon reports coming from Alexandria, and his argument that because, as reported, Jews are leaving Palestine, Zionism was bankrupt, has been met with vigor by Dr. Levin. He has also been rebuked for making public a confidential interview with Dr. Herzl. Altogether, Dr. Schitlowsky does not emerge with flying colors.

It is not our intention to intrude into this discussion, for any philosophic utterances based on cable despatches, and written in a hurry, or with partisan bias, can have no value as permanent contributions either to philosophy or to sane journalism. What is reprehensible in Dr. Schitlowsky's performance, and unworthy of a man of his standing, was his eagerness to pronounce the doom of Zionism. Assuming that the reports were true, that Zionism was bankrupt, decency required the postponement of the autopsy for a few days. At least, a friend of the Jewish people, appreciating the amount of self-sacrifice that had been thrown into the new settlement, appreciating what it meant to the Zionists to have all their hopes blasted, would have shed a tear, and mourned the loss of a fine activity on the part of the Jewish people.

But Dr. Schitlowsky was not following his instincts or his feelings. He was a cool-blooded and cold-hearted historian. He at once began philosophizing, tracing to their origins the causes of the downfall, and talking of the Churban as one might talk to-day of the suppression of the revolt of Bar Kochba. That a man could talk so coldly of so great a calamity, is a strong indictment of his competence as an observer of Jewish life, and a strong criticism of his genuine concern in the realities of Jewish life.

Fortunately, the reassuring news coming from Palestine makes it possible for us to take Dr. Schitlowsky's philosophy with a grain of salt. There is no need of an autopsy, for the corpse is alive and as active as ever.

THE PROBLEM OF IMMIGRATION.

THERE is a radical difference of opinion among sociological experts as to the problems of immigration that will arise in this country after the war.

Some restrictionists are of the opinion that with the coming of peace, a flood of immigrants may be expected to knock at the gates, and therefore some steps should be taken to forestall such a possibility. Prescott Hall declares that a large immigration is imminent and that notice should be given now to the world, stating that the United States declines henceforth to regard itself as the open-for-all melting pot, into which all nations may fling their undesired subjects.

A prominent Jewish organization adopts the same position, but does not, of course, endorse the restrictionist plea. It is prepared for the flood, or is preparing for it by appealing for a large fund to meet the inevitable emergency.

On the other hand, there is just as good authority for the belief that we need not be alarmed; that immigration will resume its normal movement after the war, but will not be anything out of the ordinary. These authorities say that the war will improve conditions in Europe for the survivors, for once having survived the war, no one will feel like leaving his native land just as better conditions are about to arrive.

All this is problematical. It is obvious, however, that the problem of the displaced, especially for the Jewish people, will become an acute one after peace is declared. Thousands of Jewish families will have lost their supporters. Thousand of Jewish families will have been reduced from affluence to extreme poverty. Whole communities of Jews will have been displaced and forced to move into other cities or countries. There will certainly be, for several years to come, crowds of widows and orphans and cripples, incapacitated men and women, who, not having a legal place of residence must seek a new home. It may be that the United States will not see many of these, but the Jewish people must confront the problem of an army of penniless and hopeless people, who will be forced to appeal to the philanthropic instincts of their own folks.

In addition, the communal wealth of many Jewish cities in Russia and Poland and Galicia will have been destroyed. They will not be in a position to take care of their own poor. They will lack hospitals, schools, orphan asylums, free loan societies—the paraphernalia of a communal life built up in the course of many generations. Some one will have to provide these needs. These needs may not knock at the gates of this country, but they will be Jewish needs, and the Jews of this country, co-operating with our brethren abroad, will be asked to deal with the problems arising out of them.

In other words, it is possible that there will not be a flood of Jewish immigration to this country, but there will certainly be a large demand for relief of Jews. How to settle these questions, and rehabilitate Jewish life how; possibly to prevent emigration, and to rehabilitate Jews where they feel at home; what to do with the homeless and helpless; these are Jewish national questions that cannot be settled by any one community. These questions demand the calling of a Jewish con-

ference or congress to provide the organization machinery for their settlement.

An international Jewish congress is indispensable after peace is declared.

THE RUMANIAN SITUATION.

MR. Feraru's analysis of the situation in Rumania as it relates to the Jews, which appeared in last month's "Maccabean," raised a question which has scarcely been touched by American Jews who are presumed to be giving thought to the matter. American Jews have been clamoring for the strict observance by Rumania of Article 7 of the Berlin Treaty. According to Mr. Feraru, Article 7 of the Treaty is irrelevant. If the Jewish interest is to be based upon an appeal for the strict observance of that article, their position becomes one of aliens seeking naturalization. As a matter of fact, Rumanian Jews ask for equal rights because they regard themselves as natives. They are not aliens, but Rumanian-born, and residents on the soil for centuries. Article 7 bears upon the treatment to be accorded aliens. The Rumanian government is strictly within the meaning of Article 7 when it provides clearly that aliens may apply for naturalization under certain conditions. By including Jews in the category of aliens, the Rumanian government reverses its former attitude toward Jews. Formerly it included Jews as disqualified subjects on a level with the peasants, who are also unable to vote. It is obvious that Jewish statesmanship must decline to get warm about the Berlin Treaty, and should revert to the original demand, now being pressed by the Union of Native Born Jews. Regardless of the Treaty, Jews demand the rights of citizenship because they are natives and not foreigners. An admission that they are foreigners whom the Berlin Treaty aimed to naturalize is fatal.

THE SHEKEL COLLECTION THIS YEAR.

WE are glad to note that the Zionist organization of America is making a determined effort to augment the shekel membership and that a number of centers have responded with enthusiasm to the eloquent call issued by Dr. Levin as a member of the Inner Actions Committee.

The shekel collection this year will indicate the state of Zionist strength in this country. This is unfortunately not a Congress year, although it would have been, and, as a rule, our shekel collection has sagged backward in the non-Congress years. But if we triple the enrollment in spite of the fact that it is not a Congress year, in spite of the fact that war has affected our people here as elsewhere, although not to the same extent, and people are naturally specially interested in the European Jewish victims of the war; and if we find that our organization as a whole develops in these trying days, we may rest assured that no calamity can now destroy or hinder the growth of Zionist sentiment.

Furthermore, this is a time when Zionism must step to the front—the Zionist organization—and must take possession of the leadership of Jewish life. The hand-to-mouth theories of Jewish life, the philanthropic ideal, the religious ideal, the missionless mission ideal, all these have petered out and disclosed their essential weakness. Not being based on a national conception of Jewish

life, not conceiving the problem as one demanding a national solution, they now stand paralyzed in the face of the great calamity.

But Zionism—the Zionist ideal as well as the Zionist organization—being national, finds itself competent to look without fear upon all Jewish problems, and prepared to meet them. Zionism is the only vocal program in Jewish life. To Jews who have never deeply studied Jewish problems, Zionism now reveals itself potent, all-embracing, compelling attention. Those who are now speaking in the name of Jewish interests are all Zionists and what they say wells up from Zionist experience and idealism.

In the midst of these conditions, it behooves all organized or avowed Zionists to go out into the Jewish world and find their comrades in sentiment and convince them that the sentiment must produce tangible relationships. Every Zionist owes ten recruits to the Zionist organization. They must be brought into our camp, for in thought and feeling they are already ours and have been for some time.

This is the paramount Zionist duty.

When we shall have discharged this duty, then Zionism stands forth strong and invincible, prepared to be the Moses of the Jewish people, leading them into full national liberty.

THE American Hebrew spins a far-fetched theory as to the decline of interest in the general relief fund, attributing it to the double influence of the spirit of Americanization and of Zionism. Too much emphasis has been placed on Americanism, and too much emphasis is being placed on Palestine. This nonchalant disposition of an intricate question does no credit to the insight of the *American Hebrew*, and certainly is not in agreement with the published facts. It was the stress of Americanism that undermined Jewish interest; it is the revival of Jewish nationalism that is bringing about a renewed interest. Far from diminishing the interest of the American Jews in local Jewish affairs, Zionism has made it possible for thousands of Jews to see some reason in remaining Jews and wishing to remain Jews, they have cultivated an interest in all things Jewish. The fruits of Zionist teaching may be seen in the activity of Zionists in the relief of the Jewish victims of the war. The fruits of the pre-Zionist teachings is seen in the reluctance of non-Zionist Jews to rise to the present occasion.

THE fiftieth birthday of Dr. Bodenheimer, head of the National Fund office at Cologne, now retired, has passed unnoticed, owing to the disturbed conditions in Europe. Dr. Bodenheimer deserves the gratitude of every Zionist for his efficient work. Under his guidance, the National Fund has become one of the stable props of the movement. It is efficiently managed. Its administration works with a keen sense of responsibility. In effect, the National Fund, laboring systematically, patiently, is the rock of Gibraltar of the movement. Its income, up to the outbreak of the war, was gradually growing every year, with no great display, with no boasting, with no desire for factitious success. It has trained a host of workers, and it has made its work known to all the workers, so that to-day the National Fund is the most popular and the most secure institution possessed by the Zionist movement. For this steady development, this efficient administration, Dr. Bodenheimer has been greatly responsible. The "Maccabean" wishes him long life in the Zionist service.

THE Polish patriots who deny the stories of Polish outrages upon Jews should read the articles sent to this country by Abraham Cahan, and appearing in the *New York Globe*. There they may have all their doubts solved. The accounts given by George Brandes are mild as compared to the new stories of outrages. And these stories are authenticated by the testimony of eye-witnesses.

The Essentials of Zionism

BY LEON SIMON

THE term "Zionism" is wider than the modern Zionist movement, and the aims of Zionism have been formulated differently at different times. For some the ideal has been primarily economic, for others primarily political, for others again primarily religious, and for yet others primarily "cultural." But we are concerned more especially with the movement now currently known as Zionism—Theodor Herzl's movement—and we may take as our definition of its aims the first article of the Basle Programme, which still remains the official credo of the movement. That article reads as follows: "Zionism strives to create for the Jewish people a home in Palestine secured by public legal guarantees." It may be noticed that the word "home" does not adequately render "Heimstätte," since the Jews in England (for instance) might be said to have their "home" there, though England is not a "Heimstätte" for the Jews. But the Basle Programme does not make any claim to an independent Jewish state, and in connection with the recent revolution in Turkey it has been explicitly stated by the leaders of the Zionist movement that there is nothing in Zionist aims incompatible with the solidarity of the Ottoman Empire, of which Palestine forms a part.

Again, the first article of the Basle Programme says nothing about the ulterior aims of the Jewish settlement in Palestine. It postulates simply the creation of a home for the Jews, where they will be able to live a life which is really their own, and will not be aliens in a strange house, as they are at present in every country under the sun. What this Jewish settlement may become in the fulness of time, along what lines it may develop, what sort of influence it may have—all that is left undefined. Only the immediate aim—that of establishing a "Heimstätte" for the Jewish people in Palestine—is specified.

What, then, is the justification of this immediate aim?

The answer to this question is to be found in the position occupied by the Jews in the modern world, and especially in modern Europe, where the bulk of the Jewish people lives. Their position is determined, broadly speaking, by the two attitudes adopted by modern nations towards them—attitudes which may be described as anti-semitism and toleration. We may examine briefly the results of these two attitudes from the point of view of the Jews.

Anti-semitism shows itself sometimes in restrictive legislation designed to prevent the Jews from entering fully into the life of the country in which they live, together with occasional outbreaks of violence aided or sanctioned by the Government; sometimes in a social ostracism which is no less effective than legislation in closing certain careers or activities to the Jews, though it may be less wide in scope and less keenly felt.

In the first case—that of active restriction by legislative and other means—the effect of anti-Semitism is necessarily to crush the heart out of the Jew. He finds himself compelled to wage an unequal struggle against overwhelming odds, with the fear of rapine and massacre constantly hanging over his head. All his energies are consumed in the mere effort to maintain his position,

such as it is; he lacks that elementary security which has become a matter of course for the ordinary member of a civilised community. And the effect on Judaism is even more deplorable than the effect on the individual Jew. Judaism, divorced from free and healthy conditions of life, has no chance of real development. Thrown back on itself, it tends to become petrified, to become inconsistent with, and antagonistic to modern culture. Hence the Jew who lives under anti-semitic conditions not only finds a strong temptation to cast off his Judaism in the hope of gaining thereby the possibility of becoming a useful or successful member of society; Judaism is rendered distasteful to him so soon as he succeeds in escaping from the "spiritual ghetto," and acquires something of a culture with which Judaism as he knows it is not on speaking terms. Economically and spiritually, directly and indirectly, anti-semitism of the more violent kind is a menace to the continuance of Judaism and to the maintenance of the Jewish race.

On the other hand, we must not overlook the advantage which Judaism has derived, at enormous cost, from anti-semitism. The enforced concentration of Jewish life has strengthened the solidarity of the Jews and intensified their consciousness of unity. So long as the walls of the "spiritual ghetto" remained unbroken, Judaism was safe behind them, though it was cut off from a life-giving contact with modern thought; and the results of generations of this artificial preservation of Judaism are not to be wiped out in a moment. Hence it may be said that the anti-semitism of the past has enabled the Jews to some extent to withstand the results of the anti-semitism of the present day, when modern culture has begun to penetrate the ghetto, and when the stress of economic compulsion is so much stronger than in the past.

In the other case—that of the milder social anti-semitism—the temptation offered to the Jew to discard Judaism is scarcely less strong, because, while his life as a Jew is less intolerable than under the more violent form of anti-semitism, he still finds himself cut off from many of the highest prizes which the world has to offer. But it is impossible to consider the effects of social anti-semitism alone, for in the nature of things it exists side by side with a certain measure of toleration. Anti-semitism thus modified is, in fact, a grudging and imperfect form of toleration; and from the point of view of its effect on Judaism the attitude of Germany to the Jew does not differ materially from that of England or Italy. We shall not go far wrong, then, if we extend the scope of the term "toleration" so as to make it cover the attitude of all those nations which do not actively persecute the Jews, drawing a broad distinction between the maintenance of Ghetto conditions and their removal; and we may proceed to glance at the effect on Judaism of the policy pursued by those nations which have given the Jews any considerable measure—be it somewhat greater or somewhat less—of civil and religious freedom.

The Jew who is allowed to emerge from the Ghetto, and to enter fully into the life of a modern nation, finds

himself in a world very different from that in which his immediate ancestors have lived—a world full of the most varied claims and interests, and offering the widest possible field for the development of his powers, in whatever sphere he may choose to exercise them. This world is dominated by traditions which are not his traditions; its ideals differ in many ways from his; it has been influenced, perhaps, by the teaching of the ancient Hebrews, but it has developed for centuries along lines of its own, and it displays few signs of kinship with the Hebrew spirit. It is, or at least professes to be, complete, all-embracing, self-sufficing; it has no need of the Jew who comes into it from his Ghetto. The need is on his side: he needs modern culture, the benefits of the modern command of nature, the opportunity of turning the wisdom of the moderns to material ends. Thus it is the world that gives, and the Jew that accepts with gratitude. Perforce he takes all that the world can give him; perforce he accommodates himself to the new atmosphere. But this is not to say that he gives up entirely his own individuality, or entirely loses what he has brought with him from the Ghetto. Bent on becoming really at home in the world, he is also determined to remain a Jew; in some way or other Judaism must be fitted into this alien life. Since, however, this life is complete in itself, with a full equipment of ideas, aspirations, institutions, inventions, and so forth—since, in a word, it needs nothing from Judaism, it follows that Judaism will not play an active part in it, or will only do so as the result of a conscious struggle on the part of the Jew to assert himself as a Jew, to force the world to take something from him in return for what it gives. In practice, for obvious reasons, this struggle is not carried on very widely or very long. The odds are too severe. The individuality of the Jew is first undermined by his enforced absorption into an alien culture, so that it becomes less and less clear to him that Judaism really means anything that the world does not mean; and then, even should he wish to fight for something so shadowy, the material difficulties are enormous. The Jew who sets out merely to preserve Judaism in a passive sort of way—merely to retain such of the traditional observances as are not wholly impossible under modern conditions, and to train up his children so that they will do likewise—even he has an almost impossible task, if only for economic reasons. To do more than this—to make Judaism an active force, bringing the world somewhat nearer to the Hebraic conception of what life should be—is an ideal to which even the strongest and the most gifted cannot hope to attain. But a merely passive existence cannot be indefinitely prolonged; and hence toleration means inevitably, though not immediately, the death of Judaism. Slowly but surely the distinctive Jewish type, and the distinctive Jewish outlook disappear; Judaism, as a function of the Jew's being, atrophies; and the end cannot be long delayed. The blessing of toleration disintegrates and kills Judaism, just as surely as the curse of anti-semitism gives it intensity and vitality.

This, then, broadly stated, is the Jewish problem. Confine Judaism in the Ghetto, and it will remain strong and vigorous, but at the expense of being out of touch with life, and incapable of healthy development. Transplant Judaism to a free soil, and its vitality will be sapped,

its existence endangered. The modern world seems to offer the Jew nothing but these two alternatives, neither of which is satisfactory.

To state the problem in this way is to indicate its solution. For if either attitude of the modern world towards the Jew is fraught with danger to Judaism, and if, therefore, we cannot regard universal toleration as a goal ultimately more satisfactory than universal anti-semitism—then it follows that we must find some third possibility; and there is no alternative except that of an independent Jewish life, in which Judaism will be neither persecuted nor tolerated. It appears at first sight as though this solution must command the assent of all who see the problem; and in a sense this is true. For while many Jews in modern times have worked for the preservation of Judaism on other than Zionist lines, it may be doubted whether any of them has seen the problem as it appears to us to-day. Anti-semitism has always been regarded as the great enemy, and that not so much because of its effects on Judaism as because of its effects on individual Jews. It has been too hastily assumed that to replace conditions of anti-semitism by conditions of toleration throughout the world would be to solve the Jewish problem. But toleration, as we have seen, creates an even severer problem for Judaism; and if it is possible to fight anti-semitism by book and pamphlet, by inducing civilized nations to help persecuted Jews by diplomatic action, and so forth, the more subtle attacks of toleration are not to be met by any such simple means. And even when emancipated Jews realise that emancipation is dangerous to Judaism, they are naturally slow to believe that the danger lies in emancipation itself, and not in some accidental circumstance. Hence they try to preserve Judaism by "reform," by re-adjustment to modern conditions; they try to give the educated Jew an intellectual interest in his Judaism through the so-called "Jewish science." It is only when these palliatives prove as ineffectual as the palliatives designed to meet anti-semitism that the real reason of their uselessness comes to be understood. To improve the lot of this or that Jew—whether the improvement take the form of better material conditions, or of a bridge across the gap between traditional Judaism and the modern world—is not to solve the Jewish problem. The number of individuals to be helped will always be greater than the number already helped.

It is the distinctive feature of Zionism that it attempts to deal with the problem of the Jewish people and of Judaism, and not to solve the problem of this or that individual. You may alleviate the lot of the Russian Jew, or make the mental conflict of the English or American Jew less acute; but so long as the conditions remain as they are, there can be no end to the problem. You are fighting a monster whose heads grow as fast as you cut them off; and energy spent in a battle of that sort is energy wasted. That energy ought to be set free for the task of carrying on the development of the Jewish people; but it can never be so set free until we put an end to the conditions which make the present struggle necessary. We must cease merely to look at the individual. The problem is a national one, and demands a national solution. Save the nation—place it in a position where it can live out its own life, free alike from the cramped con-

ditions of the Ghetto and from the demoralising influences of assimilation—and it will not matter how the individual solves his problem. The important thing is that the genius of the people should have free scope for its development; that the “Jewish spirit” should live and should make itself felt in the world. So long as there is nothing for the Jew but either anti-semitism or toleration, this can never be. He must be put beyond the reach of either—put, that is, on his own land, where he can take up again the broken thread of his history. The problem which is insoluble in Europe can and must be solved in Palestine, the historic home of the Jews, to which they are still linked by a thousand hopes and recollections. Once let there be a free Jewish life in Palestine, where Judaism can develop healthily and normally, and neither anti-semitism nor toleration outside Palestine can prove fatal to the Jewish people or to the Jewish spirit. And the existence of a Jewish nation in Palestine, however weak it might be, would have a far-reaching effect on the position of the Jews in other countries. The excesses of assimilation amongst emancipated Jews would be checked

by the sense of self-respect and pride in their race which they would derive from the consciousness of belonging to a nation with a home of its own.

There are many other avenues of thought by way of which the Zionist conclusion may be reached. But the essential point is that the conditions of modern life have created a problem which cannot be solved by palliatives administered in individual cases. It is the conditions, not their results, that require altering. Individual Jews may be persecuted or tolerated; but unless *the Jewish nation* is placed beyond the reach of persecution and of toleration, there is no future for the Jews and Judaism except one of gradual decay. This is what is meant by the endeavor to secure a “Heimstätte” for the Jewish people in Palestine. Not that no Jew must be persecuted; not that no Jew must be assimilated; but that in the country where the Jewish nation had its birth and did its work in olden time, there it must again live its own organic life—a life in which Judaism will not need the artificial protection of the Ghetto walls, and will be strengthened, not disintegrated, by what is worth having in modern culture.

Homing

BY JESSIE E. SAMPTER

MY window faces on a little lake
In Central Park. And now the gulls foregather,
The sea-gulls on a shallow saltless pool.
They hold conventions and committee meetings
Poised on the brown still water. Then they rise
Upon their massive and elastic wings
And circle with the majesty of storms.
Committees and conventions? Are they planning
Some far and fearless drive across the seas,
A homing and a nest among the cliffs?

The spring is imminent: 'Tis February.
And just beyond our vision and our sensing
Of dusty streets and theatres, shops and markets,
The sea—the surging rim of the wide ocean!
I smell the salt air in our mundane life,
The great adventure of the universe.

You sea-gulls, are you patient? For my soul
Is crying for the sea, is salt-spray thirsty,
Is yearning for its nest among the cliffs,
Is sick for danger, pining for adventure.
The ship that cleaves its way across the deep
And splashes phosphorescence, calls to me.

My people is an old, adventurous people.
My great-grandfather fought Napoleon
And lost his sight—he did not lose his vision—
And my grandfather sailed a merchant-man
Around two continents to a wild coast
Among wild men and mountains to dig gold,
And spent the gold he toiled for, and died poor.

My wings are clipt. To the adventurous spirit
Danger is meat, and safety abstinence.

There is a thin place somewhere in the shell
That holds me in the cosy nest of life,
And I see light, and flap my half-grown wings.
I have not thought of immortality;
I only know that life is more than life,
That long ago I heard an urgent voice,
Long, long before the incident of birth.

The only proof of faith is fearlessness;
The only honest prayer is backed by action.

Are there not many—others—gathered here
Upon the saltless pool to plan and dream?
Is not the salt sea urgent? Not the cliff?
The homing cry, the passion for our kind?
I hear great wings that swish above my head,
I hear the shriek and music of vast strings,
The prophets' wheels that whirl, the unturning eyes
That search my soul. Is there not one to speak?
Can there be eagle's will and a bat's wings?
A sea-gull's longing with a sparrow's flight?
O thou that hast with vision filled my soul
And made my speech and deed inadequate,
Forgive my crudeness, my unripe desires,
Foolhardy courage, childish fearlessness.
For he that guides the sea-gulls' convocations
To saltless pools, and later guides their flight
Across the multitudinous waves, shall guide,
Teach, lift, direct, make dumb and cause to speak.

The Revival of Palestine as Seen by a Rumanian Novelist

BY IVAN CHICU-NANON

The Rumanian weekly "Flacara," a literary magazine edited by Constantin Banu, who is also editor of the Bucharest daily "Vittorul," the organ of the National Liberal Party, publishes the following impressions written by the well known Rumanian novelist, Ioan Chiru-Nanov. The author, who is a Christian, visited the colony Tel-Aviv accompanied by the captain of a Rumanian steamer. Here are the notes from the pen of a Rumanian writer full of admiration for Zionist achievements. To those who know the conditions in Rumania, it may seem improbable to see a magazine giving place in its columns for an article of this kind.

"LET'S go into the garden," said Schoenberg in a friendly manner.

We took our places at the little table shaded by an orange tree loaded with ripe fruit. The captain stretched out his hand toward a golden orange hanging over him:

"May I, Mr. Schoenberg?"

"Certainly. Please take one."

"We have two cases full of them on the steamer, and I don't eat. But this one invites me."

"A fruit is more tasteful when you pick it off the tree yourself," said the host smiling in his white beard, "especially as in your, or rather in *our* case, we have no such trees at home."

"Have you been here a long time, Mr. Schoenberg?" I asked him.

"A very long time, indeed. It is almost thirty years since I left Jassy and established myself here, in Jaffa."

"And in all this time have you ever visited Rumania?"

"I was there twice, long ago. I have relatives there still."

"Do you sometimes long for Rumania?" I asked him suddenly.

Schoenberg passed his hand over his forehead:

"The days of childhood leave a powerful impression in one's memories. . . The valley of Bahlui, the Copou Park. . . As though it were yesterday."

Then looking straight into my face:

"You cannot imagine how happy I am when I meet Rumanians. And all, when they come, are informed that there is one here who knows their language. So they always find me out, and if not, I look them up."

Schoenberg talks slowly, waiting for the word to come to him. One can see that he has lost the ability to speak Rumanian. But the expressions he utters are beautiful and the accent is like old Moldavian. He tells us that at the beginning it was very hard for him. He was a stranger, did not have any friends, did not know the language, and thirty years ago the Rumanians came rarely to Jaffa. On Schoenberg's face are depicted traces of a stormy life. Now, however, he is content. His dry-goods store is well-patronized and any Arab you ask will lead you to Schoenberg.

"I have a countryman here," said he, "Silbermann,—he comes from Galatz and represents several leather factories of Rumania."

"Which language is spoken here most?" I asked him.

"In Jaffa French and Italian, but mostly French. In the interior of Palestine the Arabic language."

"What? Not the Turkish?"

"The least known language is Turkish. The Arabic idiom suppresses it."

"But cannot the Turks, who have the administration in their hands, force their language upon them?"

Schoenberg shook his head:

"The Turks will never force them. They are the laziest people in the world. And then the Mahommedan subjects tell them that Mahommed himself was an Arab, and this argument closes the discussion with the Turks. The Turks are masters here only in name. Actually, all is in the hands of foreigners. The banks are French and German, the trade is English and Italian. The Germans have also a few colonies."

"But the Jews—how are they situated?" I inquired about the nation which interested me most in this place.

"They are pretty well off now."

"Is that so?" said I, astonished.

"Oh, yes. In Jaffa's vicinity alone there are almost thirty colonies of Jews gathered from all the corners of the earth, and especially from Russia."

"And what are they doing here? Agriculture?" interrupted the captain, putting a velvety larkspur into his button-hole.

"Systematic agriculture! They bought up the wild land from the Arabs, and now the former owners do not recognize it. For the Arabs these fields were just so much trouble. Now they are happy because in time of an economic crisis they have where to labor and with what to satisfy their hunger. You know, when the Arab is fed and has a few cents besides, he will not work any more for anything in the world."

Then with a serene look, full of gaiety, Schoenberg continued:

"Here at the end of the city, within a quarter of an hour's ride, is situated the Jewish colony Tel-Aviv, which enjoys complete autonomy. The Turkish authorities do not interfere in its communal affairs. And to cite a few others, there is also the colony Petach-Tikwah, the largest in Palestine, which cultivates oranges and numbers 1500 inhabitants. There is also the Rischon le Zion colony, established by Baron de Rothschild. Rischon le Zion cultivates the vine which produces the best wine of Palestine. In the neighborhood are also the colonies: Katra, founded by the Jewish students of Russia, which cultivates the vine, wheat and almond; Ekron and Rechobot, with their vast olive-gardens. The number of colonies is growing fast; each year a new one is added to those already settled. Besides, a great number of charitable institutions, all of which aim to aid the Jewish families and give them work, have been established. These in-

stitutions send the Jews to the farms, or place them in the various industrial lines, like mechanics or the manufacturing of cement."

"What is Palestine's chief export?" I asked.

Here the hospitable man looked down to the ground:

"The export compared with the import is very low. Jaffa, which is the port of Palestine and especially of Jerusalem, sends abroad only fruits. These are grown plentifully, especially oranges, which are sold everywhere in Europe. Then there is a little trade in sacred objects, with which the monks go all over the world. That's all. The importation is far greater. Palestine does not produce enough wheat for her own needs. This cereal is brought from Russia, Bulgaria, Turkey, and especially from Rumania. From England and Russia comes canned fish, from France, cognac and liquors, from Austria, Germany and Belgium, paper, and all the luxuries and women's apparel from France, England and Austria. I have been in business for thirty years and I can say that the annual importation is approximately 17,000,000 francs."

"Grandfather, papa is calling you." Our conversation was interrupted by the shrill voice of a blond and beautiful little boy. He spoke French.

Schoenberg introduced the boy:

"My grandchild."

Then resuming:

"The coach of the Tel-Aviv colony is just passing. If you have time it would be advisable to go and see it. It will not take more than three quarters of an hour."

"Let us all go!" said I to the captain who seemed anxious to avoid the trip.

"I am at your service," returned Schoenberg, "and I am willing to give you all explanations with the greatest pleasure. It is a rare treat for me to speak Rumanian. Especially as I feel that I am forgetting it."

We climbed up a kind of carriage, loaded with colonists and made our way along the wide avenue which cuts Jaffa in two, and where the best stores are located. The port remains behind with its ships anchored in the Mediterranean a mile out from the shore, because of the sharp rocks in the bay. Jaffa, of all the ports on the Syrian coast, is subject to storms. As the port has no wharfs, the vessels are not protected, and the days when the ships are able to anchor quietly may be counted on one's fingers. The horses walk slowly. We have to stop from time to time and let the long lines of camels pass, loaded with barrels and great slabs of stone.

"The whole transport is carried on by means of camels," explained Schoenberg. "We know of no other means of transportation."

Down in the valley at the seashore, we leave behind the old and dirty custom house, with its narrow and

muddy little street. The Arabian quarter with its houses built one against the other remains in the background. We are out of the city. The biblical Joppa is nestled on a green hill, descending toward the Mediterranean. Jaffa is the ancient witness of many sacred deeds. From here the prophet Jonah went in a vessel to Nineveh,—Jonah who for three days and three nights dwelt inside the whale. To-day Jaffa has a cosmopolitan population of 75,000 inhabitants. A quarter of the population is Jewish.

Going out of the city we reach the Tel-Aviv colony. The horses walk slowly and make a gentle tapping on the asphalted streets. Stone houses with bright windows are on both sides of the streets. Lawns with splendid multi-colored exotic flowers invite attention. It is a nest of cleanliness and activity. One would say we are in the home of newly married people, longing for work, with new plans for their housekeeping and with great hopes for their future. In Tel-Aviv we do not see the sleepy Arab stretched out in the sunshine as on the shores of Jaffa, and there are no heaps of dirt as in the Arab quarters of Jaffa. In the Jewish colony all the streets are asphalted.

We got down from the team. Schoenberg makes us stop at each corner and gives us information with much happiness and sympathetic enthusiasm, proud that his nation, almost on the decline, has revived and is laying out a new and fruitful way for itself. It seems queer to us Rumanians, who have known the sons of Israel only as measuring by the yard and doing brokerage and banking business, to see them laboring on the farms in the heat of the sun. See, there is one of them with his little skullcap and his earlocks tilling the soil of his garden. And there comes another from the fields with his plough.

"The huge building in the back is the High School," continues Schoenberg, pointing out everything of interest.

"Have they a High School here also?" I asked him astonished.

"Yes," answered our guide, "eight hundred pupils from all Palestine are completing their studies here."

The High School dominates the whole street with its majestic appearance. Schoenberg shows us the Conservatory of Music, and tells us that they have decided to build a University in Jerusalem where all the lectures will be held in Hebrew, thus helping to realize the resurrection and progress of the people of Israel, and the gathering of more Israelites to this land of promise. Then smiling into his little white beard:

"They have money these—Jews!"

And I thought: If the other Jewish colonies are like this one, then one may truly say, *Palestine Revives*.

Israel, Awake!

BY VICTOR COEN.

How long the haze enshrouds my weary soul,
And eyes, aflame from peering at the dark,
And heart, rebellious that—oh, Israel, hark!
What flare and crash and shrieks, what frightful dole
Now smites the night? Heav'n help! the battle roll
Storms like a hurricane and death stalks stark
Amid the frenzied hate. Is this the lark
Whose trill would herald dawn, make Judah whole?

Who knows, who knows, how soon the night may flee.

And bear away the tempest, that the sun
Shall smile on chastened hearths, and ecstasy
Flower the old-new land, our bondage done.

I seem to feel my rust-red fetters break:
'Tis dawn—to Zion! Israel, Israel! Awake!

Georges De Porto-Riche

And Other French Contemporary Dramatists of Jewish Ancestry

BY LEON FERARU

WAS it his peculiar name, or the attacks of the French royalists, that made known world-wide Henry Bernstein as a Jewish talent in the French drama?

Henry Bernstein is not the only Jew who creates drama in the City of Light. There are others hiding under an infinite variety of French names, and surpassing them all—Henry Bernstein included,—is Georges de Porto-Riche.

A few decades ago, Alexandre Dumas fils, interested in the first work of a new young playwright, wrote to him, among other criticisms, the following: "I am not quite sure that you are a dramatic author, but I am convinced that you are a dramatic poet." The young man of letters to whom the great dramatist addressed these lines was Georges de Porto-Riche, now one of the greatest living French dramatic authors, the father of the Comedy of Love.

Georges de Porto-Riche marks the end of the so-called "modern theatre," in which only the technical perfections deserve the adjective. As Henry Bernstein writes to Adolphe Brisson, the dramatic critic: "We must grant that the contemporaries of Dumas fils and Augier do not unanimously approve the works of Porto-Riche and Paul Hervieu." The theatre of Georges de Porto-Riche, called the Theatre of Love, *Le Theatre d'Amour*, is a living and biting satire on contemporary family life.

Porto-Riche, dissecting without pity the human heart, brings his heroes on the stage in all their spiritual nakedness, and makes them move and act in accordance with the logical threads of their own characters, and, although the author is absent, we hear between the dialogue his powerful Homeric laughter.

Porto-Riche's favorite theme is love and all its aspects. He displays before us the complete gamut of Eros' lyre. In this he follows Heine, the poet of love, and, like Heine, he possesses biting sarcasm. One might say that, although diverse in epoch and environment, although developed in rival atmospheres, Heine and Porto-Riche are troubadours serving the same muse. In Porto-Riche's work we always find this characteristic and his *Theatre d'Amour*, including *Amoureuse* (The Wife Who Loves), *The Chance of Francoise*, *The Infidel*, *The Past*, emphasizes the various aspects of the human heart troubled by Eros. In his earlier plays, in *A Drama Under Philip II*, in *Vertigo*, in *Vanina*, in his three books of poems, the same tendency is displayed.

His masterpiece, however, in which he succeeded in bringing to a climax this formula of his, is *Le Vieil Homme*. The drama unfolds itself in the house of a man who has had a tumultuous past in his vicious life. It happens that, when he decides to end it all, and to consecrate the rest of his days to the bringing up of his sixteen year old son, the man of old,—*le vieil homme*,—in

his last love performance causes the death of his only child. The sixteen year old lover adores the woman, for whom his father had only a capricious longing. The tragedy is poignant.

Porto-Riche is the master of the new generation. His technical formula introduced a new aspect to the French drama, and the playwright has a multitude of followers in his favorite theme. All the new French plays we are accustomed to see even on the American stage have their inspiration in Porto-Riche.

In one of his poems the creator of the bourgeois drama brings up the question of his ancestry. His parentage is traced to a Jewish family living in southern France, his father being one of those Jews, who, on Yom Kippur, put a sign in the window of their stores saying that the business is closed because of death in the family.

The same policy is, to be sure, followed by these writers, who certainly are not ashamed of, but simply avoid advertising their origin. The Jews everywhere seem not to be proud of their ancestry, perhaps because of our national modesty. The *Comedie Francaise*, however, does not discuss such topics when it puts the works of these dubious Frenchmen on the stage.

The case of Henry Bernstein had a personal reason rather than one of nationality. And the Caillaux trial has shown us that even Bernstein is now on good terms with the royalists.

Nevertheless, for the great majority of the Jews, it is racial pride or maybe a shield against universal hatred to show that we are contributors to civilization. Like a subterranean gigantic root woven round the globe, we have sprouted under various skies and climates, giving to each corner of the earth the bloom of our ancient glory. The flower has developed in these multiple atmospheres, has spread out its powerful fragrance, has assimilated itself with its surroundings, and has forgotten its original source. The roots have loosened their bounds from the gigantic subterranean seed, and nevertheless the perfumed petals, which tremble under the alien firmament, have their Jewish ancestry.

It may be that this fact explains the similarity of Por-

(Concludes on following page)

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GEORGES DE PORTO-RICHE

As seen by SEM, the great French cartoonist.

The First Lord Rothschild and Zionism

BY JACOB DE HAAS

THE death of Lord Rothschild, the first British Jewish Peer, will unquestionably call forth deep mourning in England. He was, following his mother, a sort of a fairy god-father to the community—generous, interested, very conscious of his Jewishness and in every way desirous of upholding the good name of the Jew, and the good name of the House of Rothschild. In respect to "Kiddush Hashem," the Rothschilds understand the Jewish "noblesse oblige"—at least all of them in England. But it would be untrue to say that their great wealth wrought a magical spell upon themselves. Disraeli glorified the Rothschild Jewishness in the character of Sidonia, but no such sententious, mystical phrases ever escaped their lips. Lord Rothschild was a "bale-bayis" raised to the 'nth power; and though we have every reason to know that money could not do everything (for he had to yield some of his pet hobbies owing to the opposition of those much poorer than he) he met all the problems and all the difficulties of existence with princely largesse.

He was not a Zionist, and if it be true that he changed his mind on the matter since the outbreak of the war, that would be significant not of his own opinion but of the political situation pressing upon him. His first point of contact with Zionism was in 1892 when a lengthy petition was presented to him in which he was titled "Prince of Israel." In that petition, prepared by Lord Swaythling and the Rev. Simeon Singer, the horrors of Russian conditions were recited and His Lordship asked to approach the Government, and through it approach other Governments, with a view to enable all the persecuted to live "each man under his own vine and fruit tree." (The full story of that petition has been told in *The Maccabaeans*, 1902-3-4.) His Lordship blue-pencilled his title the "Prince of Israel" and it became nothing more than a record.

In 1896, with the advent of Herzl, Lord Rothschild was asked to adopt a more progressive attitude towards Palestine. His answer was characteristic, "That is the business of my cousin Edmund," and as Baron Edmund had at that time, too, a peculiar view of his own operations in Palestine, no progress was made. In 1899 when the Jewish Colonial Trust was launched, the late Lord Swaythling and the late chief Rabbi Adler prepared a

manifesto to denounce the Trust or rather to warn the public against purchasing its stock. Everything was in readiness to undo Zionism, provided Lord Rothschild would sign the manifesto. This he declined to do, at the same time making it known that he disapproved of any such action—which killed an attack that might have been fatal. As he, himself, made his conduct known to the Zionists, it was accepted as significant of a friendly attitude, but a well-authenticated story is told that when a little later steps were taken to bring him and Herzl together, he rebuffed the intermediaries by asking "what club does he belong to?" The allusion, of course, was to Herzl's social standing in England. Yet, on the other hand, it was characteristic of him—and this is an untold story of Zionist effort—that when a group of German Jewish bankers offered to make a loan to Turkey for the express purpose of thwarting the Zionists, Rothschild stood aloof from that scheme, and as these bankers would not put into their contract what the Zionists wished to be part of the agreement, means were found for preventing the negotiations coming to a successful termination.

When, however, in August, 1902 Herzl was asked to appear before the Royal Commission on Immigration and the British Government through the Lord Chancellor, showed distinctly its appreciation of the man and the recognition of his position, Lord Rothschild immediately took the hint and there was much joy in Jewry at the appearance of the millionaire leader and the popular leader going out arm-in-arm. What change this might have brought about subsequently is literally buried in the might-have-beens, and how far it led Herzl to attempt East-African policy are not known. However, in the long discussion which the writer had with Herzl at Basle in 1903, the matter was never mentioned. It is only fair however, to say that Herzl was at loggerheads with the Viennese Rothschilds as far back as 1896 and his having approached Baron de Hirsch first, whom, after all, the Rothschilds regarded as a newcomer, undoubtedly annoyed the Parisian family. And as ill-luck would have it the first millionaire whom he approached in England was the bitter opponent of the London head of the house.

There should be no such petty personalities involved in a world movement, yet unfortunately they do exist. A Rothschild should, of course, be superior to such

Georges De Porto-Riche

(Continued from page 65)

to-Riche and Heine, and Heine's smile is revived in Tristan Bernard's work. Tristan Bernard, the French playwright, whose comedies are well-known to the American public, is of Jewish ancestry also. The brilliant writer, whose humor is called by French critics the true Gallic humor (*L'esprit Gaulois*), although not as original as Porto-Riche, is one of the greatest dramatists of to-day. With his prolific power he has gone through drama and

fiction, in all of which one hears the echo of his healthy merriment.

These two giant personalities are not the only playwrights of Jewish parentage in France. Pierre Wolff, Francis de Croisset, Vandèrem, Lévy, Ephraïm, Edmond de Rothschild, all these and many others, whose identity is without doubt the same, have paid tribute to the most perfect art of our day with equal modesty in concealing their—birth.

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incidents but in truth he was not, for Rothschild's own public life was a conflict with the lesser men and in the issues that were serious to him he was repeatedly defeated. He maintained a high standard of probity, he showed an unflinching opposition to Russia and Rumania, he proved in a thousand ways that the Jewish name and Jewish existence were dear to him, but he

moved between the narrow grooves of a family tradition which was circumscribed by the place of its birth, the "Juden Gasse" of Frankfort, a street so narrow that no team could turn around in it, and in which the gables of the houses almost touched each other, shutting out the stars and all that makes for vision.

Reformed Judaism and Zionism

TO THE MACCABEAN:

In the March number of THE MACCABEAN, I was an interested reader of an article by Dr. Schmarja Levin. I have had the pleasure of hearing Dr. Levin as a speaker at a banquet in Chicago last year, who impressed me with his ardent Zionist views. What I cannot understand is, why men like Dr. Levin, as well as other Zionists, in their ardor, assail Reformed Judaism. (I take it for granted when Dr. Levin speaks of assimilated Jews, he refers to that.)

In one paragraph Dr. Levin says: "If, as most assimilators do, one takes from the religion its national characteristics, and hangs it ever so richly in the holiest place in the Synagogue, the religion ceases to be a living religion." Of course, every person is entitled to his own thoughts and convictions; yet I cannot understand how a real broad-minded man, as I take Dr. Levin to be, can make a statement like the above. The question is, Does Reformed Judaism take away the national characteristics, and make it less a religion?

Max Nordau, in an article published in 1905, which I have just read, makes the contention that Reformed Judaism without Zionism is worthless. Inasmuch as the former does not satisfy the Jewish people, and eventually Judaism suffers a slow, but sure, death, and Zionism alone can uplift, uphold and preserve it. My contention is, that this view is entirely wrong. Zionism is a worthy cause, and all thinking Jews should aid and support it; but why attack Reformed Judaism—will the goal be reached any quicker?

The reformed Jews (or assimilated Jews, as Dr. Levin calls them), with their "Prepared Translation"; with their modern views, do not take up the prophets, and seek to make them colorless cosmopolitans; but by making it clear to the young mind, they preserve it for all time. They are proud of being called "Jews," when they reach maturity. Then there are people who observe regularly the customs and traditions of the past centuries; they do as their parents have done. They ask no questions. Their children grow up, who, for the sake of filial duty, do likewise, but when you wish to discuss Judaism with them,

they say: "My parents are orthodox. I go to Temple once a year to please them; but I don't believe anything." Then the question is, Which is the true religion? To your mind, the only preservation of Judaism is Zionism and Palestine. To my mind, it is Reformed Judaism, with Zionism as a background.

Dr. Levin says: "The ancient characteristics were proclaimed by the blast of the shofar; the rational ex-communication is a melodiously intoned on an organ." I deny most emphatically that the melody of the organ ex-communicates.

While I can see the necessity of a permanent home, in order that we may become once more a nation, I can't understand how Palestine can answer those requirements. Regardless of the large sums of money required to make it a fit place for habitation, could the Jews be assured that they would find the peace they are seeking? Would their position there protect them against those other people who consider it as a Holy Land? And would they not attempt to crush the Jew on the assumption that in Palestine lies their salvation also? Now, then; until we can be assured that the home we seek will be a haven of rest from the centuries of persecution, we must have Judaism that will preserve our people for all time. Zionism and Reformed Judaism have but one aim—the preservation of the Jewish people. For the Jew, regardless of what name he calls himself, there is in his heart a hidden spring ready to burst forth at the least pressure, and he suffers with his brethren, in all climes and countries, and is always willing and anxious to join in the uplifting of those less fortunate than himself.

So it is clear that reformed Judaism does not make the Jew less of a Jew, nor does Zionism make him a better Jew. For, whether they work together or as separate factions, it is only a difference of opinion. The aim is the same, and when thoroughly analyzed has but one meaning—the betterment of the Jews as a people.

Yours respectfully,

MARY BLUM.

CHICAGO, ILL., April 8, 1915.



The Death of Judah L. Perez

BY LOUIS LIPSKY

YIDDISH literature has lost its leading personality, and the Jewish people one of its fine spirits, in the death of Judah Labush Perez, who passed away during Pesach week at the age of sixty-four at Warsaw, Poland. Perez has been so open-minded to new current in literature, and so eager to identify himself with progressive ideas, that one scarcely believes that he is dead at the age of sixty-four, he was so young in spirit, so fresh in his outlook, so keen in his observations and so sensitive to impressions.

Although he is already a classic, he is also one of the newest school. Although he founded a literary school, he is one of the disciples of the newest Yiddish literature. He was a realist; then a romanticist; then a symbolist. He was a lyric poet, a balladist, and then a dramatist. In every form, he disclosed an individual style.

He was one of the most attractive personalities in Yiddish literature, reserved, sensitive, never intruding his own personality, but in all his work actually revealing himself as a man of refined taste and of the greatest sympathy with a large variety of types. He made musical the Chassidic strain in Jewish life, and gave dignity to poverty, and poetry to religious observances. He was tolerant, seeing the beautiful in all guises. He had a poet's eye and a philosopher's turn of mind. Though he knew little of Nature, he really loved it, and led even the ghetto folk into the open spaces, the free fields, among the birds and the trees. Writing of the most intimate ghetto scenes, he impressed one as being aloof from the life, with a vision far extended and all inclusive.

Perez was born at Samocz, Province of Lublin, May 25, 1851. In his youth, he was regarded as an exceptional Talmudic student, pursuing his Hebrew studies into the broader field of philosophy and legal principles. Early in life he became interested in European literature, where he came in contact with new literary forms, ideas of art and poetry.

He was at first a Hebrew writer, contributing excellent poetry to "Haschachar," Gottlober's magazine, Sokolow's "Ha-osif" and the "Keneseth Israel." But soon his democratic ideals led him to consider Yiddish with favor, Yiddish, the language of the people. In his introduction to his "Literatur und Leben," he gave his views on the value of Yiddish as an educational force in Jewish life, and ever since, with occasional writings in Hebrew, he dedicated his talents to Yiddish, pouring forth his ideas in profusion, writing things both for the sake of art and to educate his readers.

His first Yiddish sketches date back to 1888, when he contributed to Sholom Aleichem's "Volk's Bibliotek." He then became a frequent contributor to various collections and magazines, issuing his own Bibliotek and holiday editions.

A collection of his best sketches, stories and poems appeared to commemorate his fiftieth birthday. A wealth of pictures, dialogues, philosophical ideas, characterizations, Chassidic lore, is included in this collection.

As he poured forth his ideas, Perez grew in the esteem of the Jewish public, although at no time did he obtain the popularity of Sholom Aleichem. He wrote with a mystical strain; many of his sketches are analyses of eccentric characters and ideas, and he is full of poetic whimsicalities and strange thoughts. His style was also elliptical and abstruse at times, which rendered it difficult for the ordinary mind to follow his thought. But to the thoughtful, and especially to the reader of continental literature, Perez was a gold mine, filled with arresting and charming ideas.

At no time did Perez regard literature as his livelihood. In his early life he was a practicing attorney, later becoming secretary of the Warsaw Jewish community. His home in Warsaw was a rendezvous for the younger writers, who regarded him as their master.

He entered no Jewish movement, holding himself aloof from all. At one time he was regarded as a Polish assimilator, during which period his most pessimistic sketches were written. He was then attracted by Zionism, although he was never regarded as a Zionist. Inheriting something of the traditions of Haskalah, he turned to cosmopolitan culture, but instead of clinging to Hebrew, he regarded Yiddish as a proper medium—in fact, as the only medium—for the education of the Jewish masses.

He was the Yiddish artist par excellence. In a normal state of Jewish life, he would have been regarded as the recorder of his time, the artistic interpreter of his day. But in Jewish life, with its ever-changing ground work, its always new-old traditions and forms of life, with a language changing its character with every migration and with Jewish life subject to recurring upheavals, he became a curious blend of the poet and communal worker, the artist and the publicist, and his place in Jewish literature is subject to the eccentric turning of popular favor and interest.

A number of his sketches have been translated into English and German. The English translations, aiming at literalness, miss their mark and do not convey the spirit of the original.



Reminiscences Of a Town Log.

ADAPTED FROM THE YIDDISH OF J. L. PEREZ

I.

IN the center of the market place of a small Russian town lay an old Log, slowly rotting away. From all appearances it was as dead as, one might say, a door nail. But on a quiet Summer evening, when the moon and the stars are napping behind a cloud, the old witch, Hocus Pocus, brings the old Log to life again with incantations and magic.

It is said that there is an old Log in Egypt which rises every morning with the Sun, and gives voice to most wonderful music when the Sun prepares to retire.

But the Log I am speaking of does not sing. It is a teller of tales. What I know of the little half-buried Russian town was told to me by my friend, the Log, who becomes very communicative when all is quiet in his vicinity. He usually begins his stories with himself. He is a natural artist in this, for all good stories must begin with oneself; the divine center of every being is himself, and the rest of the world merely circles about him.

My friend, the Log, was once a strong tree, rearing his head in a dense forest. His roots forced their way deep into the ground and his branches penetrated the skies. But he aspired to be above all his fellows. He pushed his branches upward, above the forest, until it seemed to him that just one more stretch and the saucer of the world, the sky, would drop upon his crest and crown him with a halo. He lived well in the Forest. He had a thousand leaves or more that drank in the air. He had many roots to gather up sap and salt to give him strength. And for diversion, there were bird concerts in his branches and the clouds went through evolutions and dances in the heavens. He heard symphonies and operas, and when the clouds were driven about by the wind they formed pictures.

That was in the Summer. When Winter came the tree was covered with a white mantle and fell into a doze. He dreamed of a world beyond him. And once, while thus asleep, he heard a heavy thud—"truk-truk"—and muttered in his sleep, "Is this thunder or an ax in my side? Is it I or my neighbor? But before he could tell, he was stretched out at length on the snow.

He swooned, and slept and dreamed. In his sleep he felt that he was lost; that a new life was about to open before him. He felt that he would never again live in his forest or thrive among his fellows, but would be compelled to live amid alien surroundings forever.

Was it a dream? He dreamed that he had become the mast of a ship and scudded along with the sea monster on the great ocean. He beheld the world in all its splendor. He never saw his Forest, but never forgot it, and when he neared the shore he—now the mast—bowed and greeted his old home.. And the wind brought the scent of leaves, the perfume of flowers, and on board the ship there was a caged bird that sang. Thus he dreamed, while the ax of the Forest Despoiler tore into his sides, cutting the fiber. He mused: Other trees had been cut down, broken into kindling wood and burned to ashes, and their ashes had been scattered to the four corners of the world—but he would become a mast.

When he recovered he was a beam built into a house, suffocating in the darkness. He swooned away again and fell into a dreamless, hopeless sleep that had no comfort in it.

And so he slept—was it a century or more?—until he found himself again disturbed by a blow, and was immersed in a sea of fire, and there were flames about him, and tongues of fire licked him. "This is my death," he thought; "I am now in hell." The house was afire.

And the world rolled on. The erstwhile tree soon lumbered the road where the market place had been set up, and he lay there, rotting. But even in his decay the days of his usefulness were not over. It was he that gave sustenance to the wood-house. Servants wrenched large pieces from his sides, and the town clerk used him for toothpicks. When a peddler or beggar came to the town and found no lodging, the Log was his couch. And the night watchman stretched himself out on the Log and passed the night on his bosom.

II.

A bright Summer morning.

You hear laughter and snatches of song, shrieks and cries. It is the children, who rush out of doors, half naked, chewing voraciously large pieces of bread. They gather about the Log.

With them play is an imitation of the life their fathers and mothers live.

As bride and bridegroom they ride on sticks to the wedding ceremony. They kiss in secret and exchange presents. If the bride is displeased with the value of the presents a pebble is added, a piece of glass, green or blue, or another chicken feather. . . And if the presents are not sufficient, you have a case for the Beth Din and there are arguments and fines.

As man and wife they quarrel and scold, and when they have finished with each other, they turn to the children and scold them—the children of wood and rags. And what if the children will not obey, will not study, will not be pious, will not wash their hands before breakfast? When the children are so unruly, in great disgust they turn and play store.

They are busy selling at various prices. The vendor exclaims: "See what heavy expenses we have! There is license fee, bribe money, pay for the Hebrew teacher, rent, and then to marry off the children—just think of that!" And they haggle and bargain with such earnestness that the Log is much concerned.

A funeral! A cat's funeral! Did it die or was it murdered?

And as the funeral procession is about to turn the corner, the watchman comes up and the children scatter.

At noon the Log is occupied by young matrons, with a mixture of waifs. When the weather is pleasant, they wear white jackets and colored handkerchiefs about their necks. They do not like to be accused of frittering away their time, so they bring their knitting with them, and thus between labor and gossip they pass a pleasant hour.

At first there is little conversation. One tells of how good her husband is. Another declares that in all her days she has never seen such a man as her husband. A modest flush covers the face of a third, who does not speak, and there is a fourth, who gulps down her tears silently, one by one. They had married her off to an old man, poor thing.

These matrons make up the town newspaper. From their sanctum the news flies with lightning rapidity into all the houses, and the next day is returned, re-edited and re-made up. The Log declares that you could not recognize the original story. Often the re-edited and improved story is taken as the original.

The old folk say that nothing good will ever come from the Log, or those who linger about it.

III

Dusk.

The young matrons leave with their garments still fresh. They promenade to the great road which skirts the town, where the forest, still dense, rears its head to the clouds. They do not enter the forest, for that would be "too German," or too much like the gentry. They remember pretty Brendel, who once entered the forest—there was some one with her—and they know what evil befell her there. Would that such a catastrophe happened not even to their worst enemy! They pitied her old father, the matchmaker, who is now ashamed to look his neighbors in the face.

When the young women depart the Log does not remain unoccupied for long. It is preempted by a number of old women, who steal a few minutes from their work to get a whiff of fresh air, to be entertained by gossip and thus to relieve themselves of the monotony of domestic life.

When these old women have exhausted their repertoire of gossip and have criticized all who deserve criticism they complain of their own hard lot. They speak of the things that used to be and are no more. In the days of old there were faithful husbands, but to-day they are beneath criticism. In the days of old there were truthful husbands, but to-day nothing but lies issue from their mouths. The older these husbands become the colder they are. All there is of married life is eating from a common dish. In the days of old a mother loved to trail after her own great-grandchild even while nursing her own youngest. Now there is nothing that prospers. The young people are taken away as soldiers and snuffed out like candles. And yet the community and the Rabbi do nothing!

Why, even the Sun is not as warm as it used to be! In the days of old, who thought of wearing heavy garments from Passover to Succoth? Who knew, in those glorious days, of coughs, of asthma, of fever and ague?

The Sun descends slowly. Its day's labor is over. The old women disperse. Supper must be provided for the "dear" husbands and one must at least pretend one is cheerful.

Then you see window after window lighted up. Tiny flames appear in all the houses, and these flames look down the street with eyes of red.

After the evening prayers in the synagogue the men come to the Log, and they, too, gossip. They speak of world politics, of business, but chiefly of the proverbial "Jewish luck." They stretch themselves on the warm sod and a few rest heavily upon the Log. They

look up to the sky. One is cheerful, or is in prayer, one is in pain—and they doze off.

They are disturbed by an outcry. The women shout to them, "Chayim. Yossel! Reuben!" And with these names there are epithets: "Thy name should come home instead—the potatoes are cold!"

And when the town is asleep—fast asleep—Reb Schmerl, the humble matchmaker, the father of pretty Brendel, emerges from his little hut on the outskirts of the town—Reb Schmerl, who has been making marriages for forty years, many happy ones. They have all been married off by him, and yet there is his daughter as yet unmarried, and how unmarried! God!

And he seats himself upon the Log and buries his head in his trembling hands. He has wandered through the provinces gathering a dowry for his daughter, stinting himself, walking his feet sore for his daughter's sake.

"Such disgrace—such shame!"

He lifts his head to Heaven.

"Thank God, Rachel did not live to see it! God in Heaven, bring her to repentance! I shall take her with me to another city. I shall get another dowry for her. From door to door I shall beg for it. Only let her be married according to the laws and customs of her people. Send thy light into her heart that she may repent. She was always such a good child, such a devoted child!

"It was the devil's work—the devil's work!" the old man moans into the silent night.

IV.

Midnight.

When night thickens the Log is entertained by his own shadow. A heavy silence hovers over the market place. The town is asleep. Doors and windows are fastened. A bat rushes through the town; unfortunate creature where the women have no hair of their own. A calf in one of the lower streets peers through the fence as if complaining that life promises to be brief and that he will meet with a violent death. A dog bellows from the rich man's mansion. He cannot endure the placid stare of the moon. Why does it glide about in the silent night overhead? He can not endure it. He bellows loud and long. Silence follows. The world is soothed. All its hurts and woes and hopes and desires, its will to do good, its desire to do evil, are subdued. Slowly and in sorrow the full yellow moon glides along the heavens and casts its ghastly light upon the Log. Oh, Moon, why are you so ghastly? Why is your face so pale? Do you sympathize with the calf on the side street? Are you curious to know how we mortals can sleep on a night like this?

Ah, pale Moon, not all of us are asleep.

A light flickers through many a shutter, casting shadows of six-cornered stars. Here a tailor or a shoemaker or a weaver of praying-shawls works overtime, and there a seamstress, red-eyed, dozes over her work and stitches and stitches. In some other corner a beggar counts his earnings by the light of a weak candle.

In the large mansion Sorach the vintner's wife lies in bed ill. A young woman, an old man. Sorach is healthy, though old. His wife, though young, is an invalid.

Sorach paces the floor deep in thought, tears trickling down his beard, which he strokes. When the offer was made to him he was half inclined not to marry Mirele. What sense was there in marrying such a weak, pale, whi-

ning thing? But they persuaded him at the time. He would have preferred the girl who now lives across the street. He strokes his beard, glancing anxiously at the bed where Mirele moans.

There is a light in the Dayin's house. He is still at his books. What is the Dayin doing at this late hour? He may be composing a funeral oration; Sorach is a rich Jew, a pious Jew, too, a learned man, and should his wife die—the Dayin bends over his books and reads on.

Sleep comes not even to those who live in the huts where you see no lights flickering. The dilapidated, gloomy house opposite Sorach's is awake, though not a light issues through the cracks. Its walls are crumbling, as if the rats had succeeded in gnawing away the greater part of them. The shutters hang awry, and do not cover the windows, where there are no curtains. By the light of the moon one sees the head of an old, withered woman, the brightness of whose eyes has been dimmed.

She raises herself and calls: "Taibe! Taibe! Do you hear?"

There is no reply, not the whisper of a breath. But the old woman is not pacified. She knows that Taibe is not asleep, that she cannot be sleeping. There is something on her mind which must prevent her from sleeping.

"Taibe!" she calls louder.

"What do you want of me, mother?" comes in a stifled voice, faltering with tears. "You will wake the children!"

The old woman does not reply at once. She hears Taibe turning about in her bed, restlessly, and she surmises that she has buried her face in the pillows.

"Do you hear me, Taibe?" the old woman resumes, with repressed anger. "Your husband, Mendel, will desert you to-morrow. He has his praying-shawl in his bag. He will leave you and you will be a deserted wife, neither married nor unmarried, and—is it right, I ask? He will not leave you even a divorce!"

A stifled sob from the bed, and the old woman continues, bitterly:

"You see what comes of not obeying father and mother. There was Sorach, the vintner, over the way. . . . You would not. . . . And you brought your father down to an early grave. God does not forget. He repays, does the Master of the World. He does not forget!"

Taibe rises from the bed and rushes from the house.

"And Mirele is dying," murmurs the old woman as the other leaves, burying her head in the dirty pillows. "If Mendel would only give her a divorce, who knows—perhaps Sorach would!"

Taibe comes to the Log, the father confessor, covering her bare arms with her shawl, and shudders in the moonlight. Her feverish eyes gleam and her pale face looks ghastly. Her eyes turn to the thin stream of light which cuts its way in the night through the green shutters of Sorach's mansion across the street.

"To die is not the worst thing," she mutters. She is frightened at her own words: "Hush! Hush! Live, live, Mirele!" she whispers, tremblingly. "May God renew your life and give you strength, and may you live a hundred and twenty years, for my sake, Mirele!"

Her prayers are cut short. Dark memories overpower her. The doctors were of the opinion that Mirele could not last many days. "Only God can help," they said. . . . And Taibe's heart palpitates. If God took Mirele away she and Sorach would remain. Were they destined for each other? Mendel would certainly leave her, he could not make a living for both, America attracted him, he would go. . . . And Mirele was dying, and she, Taibe, remained and Sorach would be a widower. . . . But she would have no divorce—her heart beat fast as she sat in the pale moonlight on the old Log.

All this the old Log told me when the market place was deserted. . . . and more.

President Jordan Favors "A Free Palestine"

In a letter which appeared in the New York Times on April 1st, David Starr Jordan, President of Stanford University (California), expressed views favorable to a free Palestine, in which the Jews would predominate. He wrote, in part: "Palestine has long been part of the Ottoman Empire. The Zionists have had no other thought than that it should remain so, with some form of autonomy of its own. The Ottoman Empire is now at war with the allies of the Triple Entente. It has lost most of its hold on Europe, and its hold on Asia, is most precarious. In its possible break-up, Palestine is likely to have a change of masters. French financial interests are dominant in Syria, and German in Anatolia to the north and toward Mesopotamia in the east. It may be that Palestine may become a free State under some sort of European protection.

"But in all this, the Jews of Palestine, whether natives or Zionists, are wholly helpless. They are part of the Turkish population, presumably subject to military duty.

"Meanwhile these prosperous colonies are suffering most seriously. The trade in oranges and other fruits sent from Jaffa to the Winter hotels along the Mediterranean has come to an end. The oranges rot on the trees. The steamers no longer touch at Jaffa or Beirut. The tourist current due in April has ceased to flow. The people have no source of income and must fall back on their fellows and friends in America and Europe. They are involved in a hideous war in which their only part is to suffer. They are silent, but those who know them appeal to the generous people of this nation at once for sympathy for their ideals and for practical help in this unforeseen and overwhelming stress and disaster."



Reviews of Recent Jewish Books

JUDAISM AND SOCIAL SERVICE.

Books on Social Service were wont, some few years ago, to consist either of sentimental outpourings by people whose hearts were better than their heads, or of "principles of charity," written by people who were hypnotized by a desire for efficiency in charity distribution, and whose heads, though better than their hearts, were not conspicuous for clear thinking. The encouragement given to the wastrel by the former was as harmful as the suspicious questioning and red tape of the latter.

Fortunately, the increased social consciousness evinced in all modern countries during the last ten years has led not only to a higher sense of obligation and duty towards our fellow citizens, but also to a more enthusiastic study of economics and to a keener understanding of the place and function of charity in our social system. Philosophy and science, but more especially religion, have inspired this growing sense of social responsibility and solidarity and the many-sided activities in which it has resulted, and we are at last producing works on social service and charity which are not hypnotized by "efficiency," nor drowned in pathos.

It is interesting to note the growing interest in social service evinced by modern sects in Israel.

What is it due to? Why is not orthodox Jewry moved to the same activity? A full answer to these questions would need a deep study into the tendencies in Jewish life. What is, however, obvious, is that this phase is new and very significant.

Judaism, the Religion of Justice in Palestine, became in Goluth the Religion of Charity, but since the Emancipation it has become more and more a religion of faith. Of course, we have had our charities since we gained emancipation and they compared well with those of non-Jews, but *they were not the product of Judaism*. They were sureties of our good behavior as citizens. They were part of the price we paid for emancipation. Jewish charities constituted our first line of defense against Anti-Semitism.

It follows that a book on the relationship of Judaism in modern years to social service could not be written, because there was no direct relationship. It was accidental, derived, and of little importance.

In the Middle Ages, in Western Europe as well as in Russia today, where charity is part of Judaism and of the sense of Jewish brotherhood, the attitude towards charity differed *toto coelo* from our practice until recently. To them, charity was a means of serving God and of satisfying their internal impulses.

The Liberal Synagogue has seized on the feeling of social consciousness which is now prevalent in society at large and is endeavoring to harness it to its own purposes. Indeed, it is aiming to unite in itself the two ideals which characterized Judaism before the disintegrating influences consequent on Emancipation set it. It aims to unite the Righteousness of the Prophets with the Charity or Social Service ideal of the Middle Ages. Whether it will succeed or it is going about it in the right way, and, much more important, whether it derives its inspiration from Jewish sources, is not now at issue. It is necessary to recognize these facts in order to understand why it is that Liberal Judaism should be first to seek its relationship to Social Service. Rev. Harry S. Lewis, in his excellent little book, "Liberal Judaism and Social Service" (Bloch Publishing Company, New York), has traced the history of Jewish ideas and Jewish practices of Social Duty and Charity from Biblical times until the present day. This book, as the author himself suggests, is merely an outline treatment of the subject, and it is to be hoped, and there is reason to believe, that we shall soon have a bigger work on this subject. Meanwhile, we ought to consider a number of the practical suggestions which Mr. Lewis, a scholar who speaks with the authority of over thirty

years' experience as a field worker, makes in his book.

There are three suggestions which merit immediate attention: First, our author suggests the calling together of "an international congress on Jewish social service." Problems like immigration, wife-desertion, and a host of others suggest themselves at once as likely to result in a more effective treatment.

Secondly, our author writes: "It would be advantageous if most Rabbis, before assuming the charge of a congregation, undertook settlement work for a year or so, or were employed in the office of a Jewish charitable or educational society."

Thirdly, he writes: "No attempt to run a Jewish settlement on merely racial lines deserves support; it must be enthusiastically religious or it is nothing."

This little book is a timely, stimulating, well-written work which ought to be in the hands of all social workers who need inspiration and guidance. To all Jews who are not indifferent to the great and growing problems surrounding them and to those who wish to show their nationalism in concrete and immediate activity, Mr. Lewis's book should prove of the highest service.

JOSEPH L. COHEN.

IN THOSE DAYS.

Dr. George Jeshurun has made an excellent translation of the fine little story written by Jehudah Steinberg, entitled "In Those Days." We have been surfeited with translations from the Yiddish literature in which good sketches written in idiomatic Yiddish are turned into bad sketches written in awkward English in a pedantic attempt to stick to literalness at all costs. In most cases, the cost is the loss of interest in Yiddish literature and a lack of understanding of its value. Dr. Jeshurun has not been slavish in his devotion to the text of Steinberg's novelette, but has written deliberately, with an idea of making the story clear and vivid. As a result, the reader has before him a story that needs no commentary. It tells itself. And the story told is most interesting. It holds the attention. The story is familiar to all readers of Hebrew literature. It is the story of a cantonist, one of the large number of Jewish lads taken forcibly from their homes, carried into a Russian environment and trained for the Russian army. How the lads maintain their Jewish interests, how they are treated by their captors, their relations with their comrades in arms and how, after fighting, they return, more or less injured by the encounter with the alien environment, to their Jewish homes, is here told in a simple, direct and fascinating manner. The story is old by the cantonist himself, now an old man, to a traveller. It is terse, unsentimental, dramatic. It deserves to be read. It is published by the Jewish Publication Society.

SINGER PRAYER BOOK IN POPULAR EDITION.

The Hebrew Publishing Company has issued a popular-priced edition of the Rev. S. Singer's Daily Prayer Book. The American edition is printed on specially good paper from the original plates sent here by the Jewish Education Board of London. This Prayer Book has established itself as the book of devotion for hundreds of Jewish families. Over 135,000 copies of the book have already been printed and sold. The English translations are good, and no attempt is made to tamper with the traditional arrangement of the services. The Prayer Book sells for 25 cents net, excluding postage.

We have received a copy of "The Conquering Jew," by John Foster Fraser. It is published by the Funk & Wagnalls Company, New York. Mr. Fraser is the author of a number of books dealing with foreign lands—Argentina, Australia, Canada, Panama and Turkey. A review of the book will appear in our next issue.

A Course In Zionism

We intend to publish, month by month, the syllabi first used in the class in Zionism of the Hadassah Group of the Zionist in the class in Zionism of the Hadassah Group of the Zionist Training School, and adopted also by other groups. This is in response to a demand for a correspondence school in Zionism. We hope that these syllabi may be made the basis of Zionist Training Groups all over the country, which groups should affiliate formally with the Zionist Training School established this year by Hadassah and Young Judaea. The method of instruction should be as follows: Each student should have a copy of each syllabus, which should be used by the teacher as a basis for the discussion. Notes may also be taken. The course covers the Jewish situation and ideals, Zionist interpretation of Jewish history, the history of the Zionist movement, Zionist institutions, Palestinian life and institutions, and Zionism as a view of life. For further information, write to Miss Jessie E. Sampter, 31 West 110th Street, New York City, N. Y.

THE JEWISH SITUATION.

A.—THE JEWS ARE A PEOPLE.

1. Name "Jew" is a national name.
2. Likenesses and differences of scattered groups of Jews throughout the world.
3. Religion and race formerly identical.
4. Jews recognized as a people by everyone except some Jews themselves.

B.—CONDITION OF THE PEOPLE.

1. Their numbers.
 - (a) About twelve million in the world.
 - (b) About six million in Russia.
 - (c) About two million in the United States.
 - (d) About one million in New York City.
2. Their status:
 - (a) In Eastern Europe, aliens.
 - (b) In Western Europe, legally citizens, but distrusted by "natives."
 - (c) In America, at home in a land of immigrant aliens.
 - (d) Persecution and prejudice.
 1. Economic fallacy of prejudice against productive aliens.
 2. The Japanese in Western United States compared to the Jews; their government protects them.
3. Their Individuality:
 - (a) Strong in the lands of persecution.
 - (b) Weak in the lands of emancipation.

C.—THE OUTLOOK FOR THE FUTURE.

1. Assimilation.
 - (a) Its Working in all Ages.
 1. Slow increase of Jews in spite of prolific birth rate, due only partly to persecutions. Numbers: five million at dispersion, one million in the 17th century, twelve million to-day.
 - (b) Its Causes To-day:
 1. Scattered, small groups.
 2. Economic intercourse.
 3. Higher standards of culture of environment.
 4. Wealth.
 5. Desire for advancement.
 - (c) Previous Preventives:
 1. Economic exclusion.
 2. Banishment to less cultured lands.
 3. Prolific birth rate.
 4. Anti-Semitism.
 5. Persecution and isolation.
 - (d) Present Dangers:
 1. Religious disintegration.
 2. Wide dispersion.
 3. Love of general knowledge.
 4. Emancipation.
 5. Decreased birth rate.

6. Industrialism.

(e) The Alternative:

1. Assimilation, or
2. Persecution, segregation, poverty, or
3. Some other form of concentration.

2. Nationalism:

- (a) The only dignified form of concentration is nationalism.
- (b) National aspirations were the safeguard of the people through the ages.
- (c) Shall we realize the ideal or renounce it?

BIBLIOGRAPHY.

Jewish Encyclopedia
 The Jews of To-day Arthur Ruppin
 Jewish Life in Modern Times Israel Cohen
 The Jews Are a People Hadassah Folder (2c.)
 We Will to Live Hadassah Folder (2c.)

SUGGESTIONS FOR DISCUSSION.

- A.—1. Men call themselves Jews who are so only by birth, not by religion. A Jew means a member of that people which formerly had its nation in Palestine.
2. A Russian Hasid and an American Reform Jew have less in common religiously than a Reform Jew and a Unitarian. The Jewish bond is common history and ancestry and Jewish self-consciousness.
3. Religion is as truly national as art, even though it is intensely personal, like art. Formerly all religions were national. Even now, each nation has its dominant religion: Note Catholic Spain, Greek Catholic Russia, Protestant North America, Lutheran Germany. Note the difference between State religion and national religion. The former is vicious, the latter normal; the former tyrannical, the latter spontaneous. All ceremony is social.
4. It was never doubted by anyone until the anti-national reform movement.
- B.—1. These estimates, based on Ruppin's book, are considered rather low. We have the numbers to make a nation, and the numbers in lands of oppression to make national aspiration inevitable. What is the Jewish hope in America? Can we safely increase indefinitely?
2. Aliens, everywhere, so long as we are Jews! One cannot legislate away hate and prejudice. This prejudice is based on our being a conquered, subject people. If we were visitors from choice, it would disappear. But we have no home. The productive alien gives more to any land than he takes from it, as low wages testify. Yet he is envied by the nations.
- C.—1. (a) Jews have assimilated in all ages. In the middle ages, persecution as an actual destructive force, in torture and massacre, played no greater part in reducing the Jewish people than did its spiritual butchery, conversion. It was a natural selection that has strengthened the Jewish spiritual fibre by destroying the weak strains.
- (b, c, d) Present, past, and future, the conditions that lead to assimilation are: (1) a wide scattering of small groups, so that they lose the national consciousness produced by physical contact with their own kind (as in the western United States); (2) business and industrial intercourse with Gentiles, which breaks down Sabbath and dietary restrictions, and is prone, like all selfish rivalry, to weaken moral resistance; (3) the consequent breaking away from religious life, which is national, destroys the Jews' only national expression in dispersion; (4) the attraction of all kinds of learning

The Zionist Movement

A Report from Dr. Ruppin.

The Provisional Zionist Committee has received a letter from Dr. Arthur Ruppin, of Jaffa, Palestine, reporting on the distribution of various funds remitted for Palestinian Relief.

Dr. Ruppin's letter reads as follows:

JAFFA, February 11th, 1915,

Dear Comrades:

I beg to acknowledge receipt of your various letters and lists of instructions, for the payment of funds sent to us, as follows:

Relief Fund No. 1. The first \$50,000, composed of \$25,000 from the American Jewish Relief Committee, \$12,500 from Mr. Schiff, and \$12,500 from your Committee, have been spent. I have called for financial reports from Messrs. Ephriam Cohen and Aaron Aaronsohn, and upon receipt thereof I shall forward you a detailed report.

All the funds I am receiving now from the Provisional Committee and from the Central Relief Committee will be, hereafter, referred to as Relief Fund No. 2, and, in accordance with your instructions, will be distributed without any assistance of Ephriam Cohen. The division of the funds will be made on the same basis as the first fund, namely:

47% for Jerusalem, Hebron and Moza.

26% for Jaffa and the Judæan Colonies.

27% for Haifa, Safed, Tiberias, Galilee and Samaria.

In Jerusalem, the new committee of twelve is at work. In addition to the gentleman named in your letter of October 23d, the Waad Haklali has delegated Rabbis Nochum Gedalje Broder and Nochum Joffe.

In Jaffa and the colonies, the distribution will take place by the same committee as for the Relief Fund No. 1, under my supervision; for Haifa, Safed, Tiberias, Galilee and Samaria I have written to Mr. Aaronsohn, requesting him to undertake the supervision of the new fund. An itemized report of the distribution and detailed accounts will follow in the course of the next month.

Everywhere things have gone in perfect order. Payments intended for specific individuals have been made only after perfect identification, which, in the smaller places that we have to deal with, is not very difficult. Some payments could not be effected, as the persons in question are dead, but in such cases, payment has been made to the lawful heirs, upon presentation of a certificate of the Beth Din, certifying their right to the money. Receipts are taken in duplicate for all payments, and in the course of time, these will be forwarded to you.

All moneys have been paid exactly according to the instructions transmitted by you, and the payee is not altered under any condition. All precautions are taken in delivering the money safely into the hands of the proper person.

As a rule, we begin to pay as soon as the instruction lists reach us. The money, however, always comes before the lists. Nevertheless, when people who can be identified, and who are in distress, present evidences that the relatives have made deposits with you, we make payment partly, or even entirely, prior to the receipt of the lists.

The 70,000 francs still at my disposal from the Relief Fund No. 2 will reach only to the end of February. I am anxious to continue this work, which if interrupted under the present circumstances, would mean a serious calamity to the tens of thousands of people who are depending upon the help given in one way or another by our relief funds. We are much encouraged

by the hope that you give us, that you are exercising all your efforts to furnish us means to continue our relief work.

I have just been informed by the Commander of the U. S. S. Tennessee that a steamer with victuals is on the way from America to Palestine. This is very good news indeed, as the situation is getting more precarious daily.

I present herewith a detailed financial report, showing all moneys received by us since December 1st:

From E. W. Lewin-Epstein, covering Carmel Wine Lists Nos. 1, 2 and 3.....	\$5,890.37
From E. W. Lewin-Epstein, covering Carmel Wine Lists Nos. 4, 5 and 6.....	6,192.89
From Provisional Zionist Committee, covering—	
(a) List No. 1 for individuals and institutions...	23,953.43
(b) For general relief	5,000.00
National Fund Bureau.....	4,000.00
From Provisional Zionist Committee—	
(a) For Zionist Institutions.....	11,700.00
(b) For general relief.....	5,000.00
(c) For general relief from Central Relief Committee	5,000.00
From Provisional Zionist Committee for Zionist Institutions	10,000.00
From Carmel Wine Co., for Carmel Orientale on account of almonds sold.....	5,000.00
From Philadelphia Committee. For special committee, Shocher, Chagis and Schapiro, Jerusalem.....	3,000.00
From Provisional Zionist Committee, covering Lists Nos. 2 and 3, for individuals and institutions....	7,920.23
Remittance of American Jewish Committee, through Ambassador Morgenthau—	
(a) For general relief.....	10,000.00
(b) Covering List No. 1, for individuals and institutions	4,649.04
	\$107,305.96

Enlistment of Palestine Jews in British Army.

A report appeared in a Yiddish daily paper this month cabled from London, saying that Zionists arriving at Alexandria from Jaffa, to the number of several hundred, had enlisted in the British army. Mr. Zangwill, to whom this report came, ventured to congratulate these Zionists upon their good sense in joining the cause of the Allies. The news was printed in England as an indication of Zionist sympathies.

The facts, however, cannot be twisted into any such inference. The Federation of American Zionists has received authentic advices from Alexandria telling of the incident. It appears that certain Jewish refugees from Palestine who are Russian subjects were confronted with the necessity of returning to Russia and entering the Russian army. It was proposed that they enlist, instead, in the British army, and thus be relieved of the obligation of military service in Russia. This proposition was received with favor by the Russian Consul at Alexandria and the transfer of allegiance was made.

The incident cannot be taken as an indication of Zionist sympathies; first, because the enlisted men were not acting freely, but under compulsion; second, the Zionist organization maintains its neutrality, and any action tending to break its present announced policy must be taken by the authorized representatives of the Zionist organization.

Suggestions for Discussion.

(Continued from page 74)

and knowledge for the Jewish mind, trained by Jewish learning, tempts him to neglect or forget his specific culture. In Russia, he will convert to have a student's privilege; (5) the bait of social, political or educational dignities—in Germany, for instance, army and university appointments; (6) all the demoralizing forces of wealth, comfort, ease, whose relief, after long suffering, tends toward materialism; that is, false values.

2. The peculiarity of Jewish religion, its distinction from other religions, is its national element; its belief in the God of national righteousness, and in the Jewish people as His servant for that end. See the prophets. Note the references to Zion throughout the traditional prayers and ritual. Religion, the only national bond left to the Jew after dispersion, preserved nationality. It sanctified history, laws, customs, language.

In view of his history, for the Jew to remain as he is would be eternal degradation. For him to assimilate, would be anti-climax.

Additions and Changes in Provisional Committee.

Judge Julian W. Mack, of Chicago, has agreed to become a member of the Advisory Council of the Provisional Zionist Committee. The Provisional Committee has also elected Prof. Felix Frankfurter of Harvard University as a member of the Council. Dr. J. L. Magnes has resigned as Vice-Chairman of the Committee, remaining, however, as a member, and has been succeeded by Dr. S. S. Wise.

"Vulcan" Passes Gibraltar.

The United States collier "Vulcan," carrying 900 tons of food for Palestine, was reported on April 1st as having passed Gibraltar.

A cablegram also received on April 9th from Louis H. Levin, announced that the Vulcan had arrived at Alexandria, and was proceeding to Beirut, and from Beirut to Jaffa.

Haifa Technicum "Acquired" by Hilfsverein.

It is reported from Berlin that the proceedings brought by the Hilfsverein to sell the property of the Haifa Technicum, at auction, have eventuated in the purchase of the property by the Hilfsverein, in spite of the efforts made to have the proceedings postponed. The Hilfsverein refused to allow any of the stockholders resident in foreign countries at war with Germany to be represented. It appeared in the case as a creditor, having its entire investment recorded as a loan, and not as a subscription to the stock. The National Fund, being an English corporation, and the heirs of Wissotzky being Russian subjects, could not appear. As a result, the Hilfsverein was enabled to purchase the entire Haifa Technicum at forced and inequitable sale, for 225,000 francs.

This victory is not being proclaimed by the Hilfsverein or its adherents, in America. It is not a matter to be proud of.

South African Zionists Ask for Political Action.

The Provisional Zionist Committee has received from the South African Zionist Federation the following resolutions, with the request that they be made public:

"The Executive Council of the South African Zionist Federation, representing over One Hundred Affiliated Societies, is of opinion that a unique opportunity for furthering Jewish rights will arise during the Peace Negotiations at the termination of hostilities, and that strenuous efforts should be made to assert these rights.

"That it is imperative that united Jewish action be taken for formulating demands for the recognition of civil, political, and religious equality for Jews in those countries where disabilities exist.

"That united action should be taken in order to obtain a legally secured and publicly recognized Home for the Jewish people in Palestine.

"That all Zionist Federations shall be urged to co-operate with other Jewish bodies in forming one Central Body, to work for the aforementioned objects, and that endeavors should be made to secure adequate representation for the Zionist Organization on this body."

Emergency Fund Increasing Steadily.

The funds of the Provisional Zionist Committee, as recorded on March 31st, were as follows:

The Emergency Fund.....	\$69,328.77
General Palestine Relief.....	57,191.78
Individuals and Institutions.....	119,515.53

The Committee has voted \$100.00 per month for the Russian students in distress in Switzerland.

The Provisional Committee has issued a report on its seven months' activity, which has been printed, and may be had free of charge by addressing the Administrative Secretary, Mr. Perlstein 44 East 23rd Street.

Shekel Meetings in New York.

A series of meetings were held in Greater New York during the three weeks preceding Pesach, concluding with two meet-

ings on Thursday evening, April 1st, one at Cooper Union, the other in Brooklyn at the Hebrew Educational Society building.

The meetings were also held in the following places: Hester Street School, the Stuyvesant High School, the Eastern District High School, the 4th Street School, the 174th Street School, the 111th Street School, the Morris High School, the Young Men's Hebrew Association, the Young Women's Hebrew Association and the New Era Club. Most of the meetings were addressed by Dr. Levin, who had the co-operation of the following: The Rev. Hirsch Masliansky, Joseph Barondess, Abram Goldberg, Dr. B. Epstein, S. Frankel, Louis Lipsky, Dr. Pool, Henry Hurwitz, Charles A. Cowen, Max Perlman, Israel J. Wolf and Isaac Allen.

At all these meetings shekels were sold and good Zionist propaganda was carried on. The Zionist Council of Greater New York was in charge.

Brooklyn Don Abaranel Camp.

At the meeting of the Don Abaranel Camp of Brooklyn, held on March 25th, Victor Schwartz, President of the Camp, reported that he had sold 2,400 shekels, for which he had remitted to the Federation. The Don Abaranel Camp is thus the leading Zionist organization in the shekel collection. The Camp is endeavoring to increase its membership. It was urged by Dr. Samuel Katz at this meeting that each member pledge himself to secure at least five new members. The Camp has decided to purchase cemetery ground and to engage a physician for its members.

New York Collegiate Zionist League Discuss Zionist Theories.

An interesting and well-attended meeting of the Collegiate Zionist League of New York was held on Sunday evening, March 21st, at the Manhattan Y. M. H. A. A symposium on Zionist theories was conducted, the speakers being Dr. Meyer I. Leff, Dr. S. W. Boorstein, Charles Cowen and Bernard A. Rosenblatt. The League is arranging a meeting to be addressed by Mr. Brandeis.

Wilkes-Barre Zionists Elect Officers.

The Herzl Zionists of Wilkes-Barre, Pa., elected officers for the ensuing six months, at a meeting held on March 28th. The following principal officers were elected: President, Dr. Albert Kaufman; Vice-President, I. Alpert; Financial Secretary, David Shepowitz; Treasurer, Harry Levy. A Young Judea Circle is being organized. A mass meeting was held on March 21st, where Rabbi Levene and David Rosenthal spoke. There was also a musical program. Dr. Albert Kaufman presided. Medals were awarded to the National Fund workers on Flag Day.

Nashville (Tenn) B'nai Zion Society.

For the first time in the history of the Nashville Y. M. H. A., a Zionist affair took place in its auditorium on March 24th. The hall was decorated with Zionist and American flags, and a picture of Herzl adorned the platform. Rabbi Oscar Levin and Miss Annie M. Garfinkle were the speakers. Miss Bessie Garfinkle recited an original poem. The Nashville Y. M. H. A. News gives a page each month to the Zionist movement, which is edited by Miss Annie M. Garfinkle.

New Societies Formed and Being Formed.

The following new societies have affiliated with the Federation of American Zionists during March:

Chicago, The Hadassah and the David Wolffsohn Society; Perth Amboy, N. J., The Hadassah; New York, Society of Zionist Separadim; Rochester, N. Y., Daughters of Zion; Springfield, Mass., Zeire Zion; Hurley, Wis., Shaare Zion.

The Louis D. Brandeis Zionist Society of Washington, D. C., also affiliated on April 4th, and the Volunteers of Zion of Cleveland. Societies are forming in Youngstown, Ohio, and Beaver Falls, Pa.

National Fund Flower Day.

The second annual Flower Day of the Jewish National Fund falls on the 16th of May, the Sunday preceding Shabbath. In several cities preparations for Flower Day are already in full swing. Wherever these preparations are not yet under way they must be entered upon at once. Not a single day must be lost, for the time before us is short, and the second Flower Day must surpass the first in organization as well as in material effect. Good Jewish organization will raise the prestige of Flower Day in the esteem of the public, and will continually serve as an attraction to volunteer workers. A substantial monetary result is an absolute necessity this year for the Jewish National Fund, and will undoubtedly prove a source of inspiration to our own workers.

The National Fund Bureau has issued instructions to the Zionist Organizations. It advises: As far as possible assign the selling of the flowers to *adult* persons. Where you will be forced to rely upon children these should be of an intelligent age.

The sellers should go in twos. Where National Fund boxes are required (these are not a necessity), one of them should take the money from the buyer and the second deposit the money in the box.

A certain territory must be assigned to each pair, and wherever this is practicable a house to house collection should be undertaken. Where house to house collections are decided upon, literature should be distributed in all houses and institutions a number of days in advance.

Cards of a moderate size draped in white and blue should be exhibited for a week in advance in the windows of storekeepers in sympathy with the movement, and on Flower Day the Jewish flag, side by side with the American, should be hung from the windows of as many houses as possible.

A round of suitable neighborhoods made in one or more automobiles decorated in white and blue with a ladies' committee, and flowers in every car, will result in a good deal of publicity. The borrowing of automobiles from sympathizers should not present much difficulty, but funds should not be expended on it.

As far as the flowers are concerned, order the best carnations. They are more hardy than any other and cost less.

Wherever possible, the inauguration and the closing of Flower Day (Saturday evening and Sunday evening, respectively) should be marked by public meetings. An excellent and suitable program for meetings of this kind has been produced by the New York Hadassah. It is understood, of course, that the holding of such meetings is only advisable wherever this does not interfere with the real aim of Flower Day—the sale of a large number of flowers attended by effective demonstrations.

Orders for literature, badges and cards (Yiddish or English, according to the district) should be sent in as early as possible. Societies will be charged cost prices for all orders.

Los Angeles Mass Meeting.

The splendid mass meeting held in Los Angeles on March 7th resulted in the subscription of \$2,300 for the Emergency Fund, of which \$492.60 was received in cash. In addition, about \$100 was subscribed to be paid monthly in instalments during the war. Among the largest subscribers to the Emergency Fund were M. A. Newmark & Co., \$250; Mrs. Harman Harris, Pasadena, \$100; Kaspar Cohn bank, \$100; Oscar S. Straus, \$100; M. N. Newmark, \$50, and Black Bros., \$50.

Marco R. Newmark, President of the Nathan Straus Palestine Advancement Society, acted as chairman. The speakers were the Hon. Oscar S. Straus, Rabbi S. Hecht, Rabbi Isidor Myers, Col. G. N. Black and Dr. Benjamin F. Mills.

Mr. Oscar S. Straus spoke in part as follows:

"The thought that is in the minds of many is, what will become of Palestine? That will depend much upon how this war shall end, but I believe that the heart and thought of the world will assert itself, and as a result of this war they will demand that as the Bible belongs to the world, so shall Palestine belong to the world, that no nation shall dominate it longer, but it shall be as free as God's word, and where every man, be he Jew or Gentile, shall live beneath his own vine and fig tree, and no one shall make him afraid—that will fulfill the

ideal of Zionism. It will fulfill the ideals of Christianity, and it will fulfill in a larger degree the ideals of the liberty-loving people throughout the world who wish to preserve in holy remembrance those inspiring messages that have come from Zion, that have been the hope and the salvation of people for the past three thousand years, and which, if lived up to, will be the only means for the redemption of the Jew, the Gentile, and the world throughout."

New Orleans Ohavei Zionists.

The Ohavei Zion Society of New Orleans, La., gave its first literary and musical meeting of the year at the Y. M. H. A. on Tuesday, March 23d. There was an excellent musical program, and some of the speakers were Dr. Emil Leipziger, Rev. Emanuel Sternheim, of Baton Rouge, La., and Mr. W. F. Rosenblum. Dr. Max Heller was chairman. The Rev. Emanuel Sternheim made a very stirring address on "The Patriotism of the Zionist." The meeting was a splendid success, with about 350 present.

Richmond Herzl Zion Club.

The Herzl Zion Club, of Richmond, Va., of which Dr. Lazarus Karp is President, arranged a meeting held on Wednesday, April 7th, for the general relief fund and Palestine. The meeting was a success, a large audience being present, and about \$500 being netted for the funds. The speakers were Dr. Harry Friedenwald, Louis Lipsky, and Lieutenant-Governor J. Taylor Ellyson, with a few words of welcome by Dr. Edward N. Calisch. An excellent musical program was rendered by Mrs. Clifton M. Miller, Joseph Whitemore and Master Samuel Sklar. Master Sklar is a lad of fourteen, a Richmond boy, who plays the violin with unusual skill. Dr. Karp acted as chairman. After the meeting, a repast was served at the Richmond Hotel, which was attended by the guests and members of the Zionist Club, where Mr. Henry Hutzler acted as toastmaster.

Propaganda in Virginia.

A tour of Virginia will be made by Louis Lipsky and S. Frankel, beginning on April 18th, with a visit to Norfolk. Other cities to be visited will be Portsmouth, Newport News, Roanoke, Richmond and probably Petersburg. The meeting in Norfolk is being arranged by Hadassah, Norfolk-Portsmouth section, of which Mrs. David Blaustein is the leading spirit. Hadassah is also making the arrangements for Newport News. About ten days will be spent by Mr. Lipsky in the State.

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Passover Celebrations of Young Judea.

In celebration of the Passover festival, Young Judea conducted a series of ten gatherings in various sections of New York City in theatres of Mr. William Fox and Mr. Benjamin S. Moss. In each of the theatres, the program consisted of addresses by leading Zionists, illustrated lectures on the festival, moving pictures, and musical numbers. As a souvenir a picture of "Passover," done by Lillien, was given to each child. The meetings were all held simultaneously on Sunday morning, April 4th. In all, upward of 20,000 children were entertained and instructed.

Dr. Stephen S. Wise addressed the children at the Jefferson Theatre, Fourteenth Street, near Third Avenue. He asked the children to pledge themselves not to have a happy Passover festival, while their brothers and sisters in other lands were in misery. Mr. Bernard A. Rosenblatt was the chairman at this theatre, and Dr. Jacob Kohn gave the illustrated lecture on Passover.

At the National Theatre, Houston Street and Second Avenue, the principal address was given by Mr. Joseph Barondess. He traced the various persecutions of the Israelites since the time of the Egyptian Bondage, and showed that Israel in all these thousands of years was still in bondage in a modern Egypt. Rabbi Nathan Blechman gave the illustrated lecture on Passover at this gathering.

Two gatherings were held in Harlem, at the Star Theatre, on Lexington avenue and 107th Street, where Mr. Benjamin Perlstein presided and Rabbi Aaron Robison delivered the lecture; and at the Lenox Theatre, at 111th Street and Lenox Avenue, where addresses were delivered by Hon. N. Taylor Phillips and Mr. Charles Cowen.

The gathering in the Bronx was held at the McKinley Square Theatre, Boston Road and 169th Street, Mr. Louis Lipsky acting as chairman and Rev. Dr. Elias Solomon giving the lecture.

Three gatherings were held in Brooklyn. At the Folly Theatre, Graham Avenue and Debevoise Street, Mr. Sundel Doniger presided and Rev. Dr. Max Raisin gave the illustrated lecture. At the Comedy Theatre, on Grand Street, Rabbi Wolf Gold gave an address on the traditions of the Passover festival, and Mr. Morris Robinson acted as chairman. At the Brownsville Theatre, Mr. Frank Cohen presided, and addresses were delivered by Rabbi Benjamin A. Lichter and Assemblyman Nathan Finklestein. The Young Zionists Organization of Brooklyn held a Passover entertainment on Saturday evening, April 3rd, at P. S. No. 148. Mr. Louis Lipsky gave an address on the origin, purpose and progress of the Young Judea movement, and Mr. E. Neuman acted as the chairman.

The Young Judea Council of Baltimore held a gathering on Sunday afternoon, April 4th, Berman's Theatre, 913 East Baltimore Street, at which motion pictures on the life of Moses were displayed, songs from the Hagadah were sung, and an address delivered by Rabbi Eugene Kohn.

National Fund Income.

The income of Jewish National Fund Bureau for America since our last issue was as follows:

February 28-March 5:
Collections, \$2,185.31; Golden Book, \$58.50; Olive Trees, \$45.12; Stamps, \$37.85; Dunam, \$20; Box Collection, \$129.68; Voluntary Tax, \$18.50; Co-operative Fund, \$1.60; Telegrams, 30 cents. Total, \$2,496.86.

March 5-12:

Collections, \$1,437.55; Golden Book, \$150; Tree Donations, \$31.50; Stamps, \$74.05; Dunam Land, 50 cents; Box Collection, \$50.63; Yemenite Housing Fund, \$300; Voluntary Tax, \$13.10; Literature, \$1.25. Total, \$2,058.58.

March 12-19:

Collections, \$2,430.22; Golden Book, \$5; Tree Donations, \$22; Stamps, \$98.28; Box Collection, \$97.46; Voluntary Tax, \$45; Literature, 35 cents. Total, \$2,698.31.

March 19-26:

Collections, \$1,162.98; Golden Book, \$7.63; Tree Donations, \$175.50; stamps, \$19.60; Dunam Land, \$25; Box Collection, \$122.06; Co-operative Fund, \$125; Voluntary Tax, \$7. Total, \$1,644.77.

Total receipts, \$8,898.52.

WHAT OUR ZIONIST SPEAKERS ARE DOING.

MME. BELLA PEVSNER.—Mme. Pevsner has been spending the month of March in Tennessee and Arkansas. On March 12th she occupied Rabbi Joseph Jasen's pulpit at Pine Bluff, Ark., and the following day addressed the ladies of the congregation. On Sunday morning, March 4th, she gave an interesting account of Palestinian Jewish life to the children of the Sunday School. The same afternoon she delivered a lecture under the auspices of the B'nai Brith Lodge. Her concluding address in Pine Bluff was given Sunday evening, where a larger audience attended and heard her speak on "The Jew's Contribution to Civilization." Mme. Pevsner also spoke in Little Rock, Jonesboro and Fort Smith. She spent Passover in Birmingham, Ala. She is now in St. Louis, Mo.

CHARLES COWEN.—Mr. Cowen was of great help in the series of mass meetings held in New York for the benefit of the shekel propaganda. He spoke to the Invincible Judeans on Passover in the Bronx Y. M. H. A., and is continuing his lectures on Jewish history at the Henry Street Settlement.

ABRAHAM GOLDBERG.—Mr. Goldberg is having a tour arranged for him, beginning April 18th, in Philadelphia, for the benefit of Dos Yiddish Volk. Thus far the cities that have agreed to arrange meetings for him are Baltimore, Washington, Cleveland, Chicago, Detroit, Buffalo and several Canadian cities.

MR. ISAAC CARMEL.—On Friday evening, March 12, Mr. Carmel lectured before the Austrian-Hungarian Zionists on "Zangwill, as Author and Jewish Nationalist." On Saturday, March 13, Mr. Carmel addressed a congregation at the new Talmud Torah, Brooklyn, where he appealed for the establishment of a Zion Camp. On Sunday, March 20, Mr. Carmel addressed a mass meeting in Bayonne, N. J., together with Nasi Joseph Barondess, at the Talmud Torah Synagogue. The same evening Mr. Carmel addressed a meeting in the synagogue annex, Montclair, N. J., where a Zion camp was formed. On Monday, March 21, Mr. Carmel addressed a meeting, together with Judge Jacob S. Strahl, Mr. Joshua Sprayregen and Mr. Shick, at South Brooklyn. A Camp of the Order Sons of Zion was formed. On Tuesday, March 22, Mr. Carmel lectured before the members of the Mizpah Camp, Jersey City Heights. On the first day of Passover, Mr. Carmel addressed a Congregation at Stamford, Conn., where an appeal was made for Shekolim.

On the seventh day of Pesach, April 6, Mr. Carmel addressed a congregation of a thousand persons at the Pride of Israel Talmud Torah Synagogue, East New York, and at the "Keshet Achim" Mr. Carmel spoke the last day of Pesach. On Tuesday evening, April 8th, Mr. Carmel addressed a mass meeting for the E. N. Y. Zion Camp Tiphereth Israel, No. 60.

LOUIS LIPSKY.—In addition to participating in the New York shekel meetings, Mr. Lipsky spoke to the Temple League of Sinai Congregation of the Bronx on Tuesday evening, April 13th, and to the New Era Club on Friday evening, April 16th, with Charles Cowen. On Wednesday evening, April 7th, he spoke in Richmond, Va., and on Saturday evening, April 3rd, for the junior societies of Brooklyn.

The Mizrahi Convention.

A convention of Mizrahi representatives will be held on Sunday, April 25th, in New York, at the Broadway Central Hotel. Elaborate preparations are being made. Rabbi Mayer Berlin, of the Mizrahi Central Bureau of Altoona, is now in this country, and actively at work assembling all the Mizrahi forces. In anticipation of the Convention, Rabbi Berlin has issued an open letter to all Synagogue Jews of America, pointing out the importance of the moment, and the need for a Mizrahi organization. All communications should be addressed to the Mizrahi Central Bureau of America, 1721 Carr Street, St. Louis, or the Mizrahi Bureau, 121 Canal Street, New York.

Flag Day Income.

The National Fund Bureau for America reports that the complete returns on the Flag Day activity total \$7,562.57, representing the net results of the work of the day.

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In This Issue

The Distinction Between Hebraism and Judaism

BY DR. HORACE M. KALLEN

Palestine Must Gain Her Independence

BY GUSTAVE HERVE

Jewish Settlements and the National Spirit

BY OSCAR LEONARD

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A Course in Zionism.

Zionist News.



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EDITORIAL

THE KEHILLAH CONVENTION

THE annual convention of the Kehillah this year was prevented from being an ordinary routine convention by the wise decision of its leaders to open the proceedings to the airing of the question of an American Jewish Congress. All rules as to the affiliation of organizations were temporarily abrogated, and the aim was to get together delegates of various parties and groups, who would give expression to the sentiment of New York Jewry with regard to the holding of the Congress.

That nothing came of this effort is not due to the neglect of the Kehillah leaders. Dr. Magnes in particular pressed the question with all the power at his command. But the re-actionary forces in the Kehillah, represented by the leading officers of the American Jewish Committee, utilized to the utmost the power they derive from their position and wealth to deter action and to stifle the freedom of the Jews of this community. The reactionary temper of the American Jewish Committee was best indicated by the address of Louis Marshall, its president, in the debate. Mr. Marshall advanced a number of specious arguments against the holding of a Congress. But he also threatened and scolded, concluding with the undemocratic and un-American declaration: "If you insist and persist in calling a Congress, I'll have none of it."

It is unfortunate that the word Congress is being used to express the desire of the Jewish population of this country that the Jews take action in an open man-

ner in making a demand for their rights. The program of such a Congress is already made. It is in the public mind. There is no need for discussion. What is needed is such an expression of Jewish strength and purpose as will indicate to the world that the Jews regard their interests as being bound together, that they want national rights, equal rights and national rights, that they want Palestine open to Jewish migration, and that they want the Jews as such to be granted these rights. A Congress, in effect, is needed to give sanction to such a definite program. It means a registration of the Jewish will to be regarded as a national entity.

Considering the Congress in this light, the opposition of Mr. Marshall and his friends lacks common sense. No neutrality is broken by the Jews demanding universal, equal and national rights. No neutrality is broken by the Jews asking for free access to Palestine. The sanction for such a demand rests in the fact that the Jews are a distinct and separate people, with interests that are peculiar to themselves. Why object to a Jewish committee appearing before the Peace Conference and presenting these demands? They will be refused a hearing! But that would be an injustice toward the Jewish people. Why should we assume that the nations coming together after this bloody war will refuse to act justly by the Jewish people? Our cause loses nothing by any act of injustice on the part of others. We are not dealing with legal technicalities. We are concerned with elementary human rights. It is our duty to proceed according to the dictates of our own

conscience, undeterred by any false principles or unjust precedents.

Basing his entire argument on technical legal aspects, not speaking as a man, but as a lawyer, whose one aim was to defeat the proposition, Mr. Marshall proceeded to the absurd when he questioned the evidence of Russian atrocities. He assumed that the demands of a people for justice must be based upon the same rules of evidence as are invoked in a criminal court. In the court of public opinion, different rules of evidence prevail. When thousands of letters are received here from men and women who tell their stories of cruelty and human rapacity; when eminent men report on what they have seen; when newspapers comment on the facts as reported; and there is no denial or explanation of the reported facts, it may be assumed that a large part of the report is true. They could be substantiated even in a criminal court, if Russia could be brought before the bar of justice. For the president of the American Jewish Committee to employ such an argument indicates a singular unfitness to discuss questions of vital importance to the Jewish people. It shows that he lacks the imagination to conceive of anything but what he sees in the palm of his hand. Such a man certainly cannot conceive of a Jewish policy, and such a man would naturally be disinclined to enter into a convention where propositions are discussed in a human way.

The proposition calling upon the American Jewish Committee to convene a Congress, together with other organizations, was laid on the table for one month. In the meantime, it may be taken for granted that the American Jewish Committee will not let the grass grow under its feet, but will endeavor to obstruct the expression of opinion by the Kehillah. Mr. Marshall has declared himself opposed to a Congress. Other leading members have committed themselves on the same side. It will be interesting to see what the Kehillah will do after it adopts its resolution and finds the American Jewish Committee unwilling to consider it. According to its own rules, the Kehillah cannot call a Congress. It is bound to subordinate itself to the American Jewish Committee on all national questions. What will the members of the American Jewish Committee, who are members there only by virtue of being executive committee members of the Kehillah, do if the Kehillah decides in favor of a Congress? We foresee a conflict which is bound to produce interesting results.

POLISH PEACE OFFERINGS.

THE Polish National Committee, which regards itself as the future government of a free Poland, has sent a representative to this country with a view to making clear its attitude toward the Jewish question. The delegate, Herr Hausner, took the worst possible means of delivering his message to the Jews of the United States. He gave an address at Cooper Union, supported by an obsolete leader of the anti-national Jewish socialistic party, who offered the resolution. Herr Hausner's blunder may be explained by the fact that he too is a socialist.

He was instructed to say that a free Poland would

give Jews equal political rights. This was the maximum program of his principals, and in spite of urgings from his audience, he would not go beyond his instructions. He declined to state the attitude of a free Poland toward equal national Jewish rights. Whereupon the audience, composed of radical Jews, broke up his meeting.

It should be clear to the Poles that the promise of equal political rights has no value in Poland, where various nationalities contend for their existence. It has no value where the entire Polish population is united in a boycott of the Jews. It has no value where chauvinism reigns supreme, and where the Poles, with great arrogance, insist that their culture shall rule without regard for the various minority nationalities living on Polish territory.

Coupled with equal rights for the Jews is the demand that they give up their national strivings. This may be possible if no one nationality aims to become the ruling power. It might be possible if the Jews felt that the central government intended remaining neutral on cultural questions. But certainly it is unthinkable with the Poles bent on repeating the unjust tactics of the Rumanians. First, equal rights will be promised, but when the question arises as to whom equal political rights may be given, there will be a strong party favorable to considering the race-pure Poles as entitled to the hegemony, and other races as foreigners to the cultural ambitions of the Polish people, and therefore citizens of the second-class. There can be no equal political rights for the individuals of any small nationality, when the majority of the citizens are chauvinistic despots. What will take place is what has taken place in Rumania. Native Rumanian Jews were once legally regarded as natives, but deprived of political rights like the peasants. Then they were classified as foreigners entitled to the rights of foreigners, but being foreigners without influence, with no government to speak up for them, Rumania does what it pleases with them.

It is essential for the safety of the Jewish position in a reunited Poland that they be regarded as a national or racial group. Individual favors cannot be tolerated. The Jew in Poland must be not only free individually, but his group must be free. It must be given the freedom of developing its own cultural values. It must have a right to use its own language, and to develop its own literature and religion. We cannot allow the Poles to seduce the Jewish intelligence with promises of individual rights.

In one thing the Jews can combine with the Poles if their national rights are recognized. They will be loyal to the Polish government, they will regard themselves as integral parts of the Polish political power, and it will be their interest to defend the Polish government and to contribute to its support, having no ulterior political ambitions in view.

If the Poles are wise, if they wish to engage the sympathies of the progressive elements in the United States, if they desire the good will of Jews living outside of Poland, and of the Polish Jews, they will revise their program.

JEWISH LEGIONS GOING TO TAKE PALESTINE.

IT is an indication of the chaos which reigns in Jewish affairs that responsible Jewish newspapers will print, from time to time, reports of Jewish activity in the political field which, if true, should be unreported; and which, if untrue, can do the greatest injury to the Jewish cause.

Such an instance was the publication by one of our presumably progressive newspapers of the report from London that it is rumored in London that Vladimir Jabotinsky, a Russian Zionist, had arrived in England with the object of taking up with the British government a proposal to organize a Jewish legion to fight on the side of the Allies for the freeing of Palestine from the control of Turkey.

The "Day" knew that in all matters relating to political activities on the part of Zionists there is a responsible Zionist committee which has been entrusted with such work. It also knew the names of the members of that committee. Jabotinsky is not one of its members. The "Day" also knew that the policy of the Zionist organization has been expressed time and again since the outbreak of the war, and that any such action as was reported of Jabotinsky was not in harmony with that expressed policy.

But disregarding all this information which it had in its own archives, The "Day" deliberately printed a sensational story emanating from England, and deliberately coupled the alleged action of Jabotinsky with the Zionist organization.

Assuming the story to be true, what should have been the duty of the "Day" as a representative Jewish newspaper? When England projects an important political action, every loyal English newspaper knows that no report of such contemplated action must appear. No censor is actually required. Every patriotic English editor knows that the interest of his country imposes silence. Yet the "Day," even after the Zionist organization had denied the truth of the report, preferred to publish it, with the addition of another rumor manufactured in this country by some irresponsible person.

But the story on the face of it is absurd. Jabotinsky has no army, and had none. He could not speak in the name of an organized movement. There was no sense in offering England the co-operation of a few hundred undisciplined, unorganized Jews in Alexandria, for England could not consider the offer of such service of any consequence. Furthermore, Jabotinsky is not an unknown personage. The characteristics of his public work are well known. He is an orator, a writer, with a peculiar penchant for self-glorification. He has exceptional gifts, but these gifts are vitiated by the fact that their possessor lacks poise, a sense of discipline, a sense of order. Jabotinsky is an "infant terrible," and no one who knows him would agree that he has the gift of political sagacity or the talent for political organization.

There are no Jewish legions willing to fight for Palestine with the Allies against Turkey. The Zionist organization has nothing to do with any scheme conceived by one of its own irresponsible fire-brands who, as a

member of the Zionist organization, has been guilty of an absurdity as well as of a disloyal act. Responsible newspaper men know better than to give credence to every wild report that comes to them in a time of war.

TO EVERY MAN HIS OWN JERUSALEM AND ZION.

AT first, Zionists used to laugh to scorn the ostentatious declarations of the assimilating Jews, when they boasted, Washington is our Jerusalem and America our Zion or London is our Jerusalem and England our Zion, etc. The pose was taken as one of the necessary formulas of the supersensitive patriotism of the parvenu Americans of the Mosaic persuasion. It was never regarded as a sincere expression of a Jewish ambition, for it was a denial of the cosmopolitan idealism of the alleged liberal religious sect.

But the underlying principle of the assertion persists. It is evident in the pro-Russian sympathies of many Russian Jews, and the echo of those sympathies among the English Jews, who are in the mode when they see nothing to despair of in the Russian Jewish situation, and believe in the Russian promises. The interests of the Jews as a whole play no part in the sympathies of many of our "co-religionists." They have come to feel themselves as separated in destiny as well as in circumstances from Jews living in other territories. They are humanitarians in their interest in other Jewish life. Altruists who happen to be interested in persons who are descendants of the same ancestor, but wholly unrelated in every other respect.

The man who can repeat, in this day, that "Richmond is his Jerusalem and Virginia his Zion" was not repeating a time-worn gag. He was asserting a fact. Richmond has indeed become his Jerusalem, and the hills of Judea had become insignificant in his eyes, for he sees before him the wide-stretching Virginian hills. He has reduced the scope of his interest. He feels himself out of tune with the world symphony of Jewish life and ideals. He has narrowed his vision and is content for himself and his children and grandchildren, to see no farther than his own cottage door.

The world—which was the "chassez" of the Jew—is too large a place for so small a man to wander in. He wants something more cosy that does not tax his imagination so much. What of the world mission? He would practice it in his own back yard. What of the prophets? He would tell his little congregation about their aspirations, and bid them realize them in the streets of Richmond.

Such men—there are not many of them left to sing the song—do not fully realize that in effect they preach the destruction of Jewish unity, the breaking up of the Jewish mission, the abdication of the Jew. They think they oppose Zionism when they preach what they do. Incidentally they do just that, but in a larger sense they oppose idealism, they oppose the Jewish mission, they oppose everything that Jewish life has stood for; they repudiate the heritage of the Fathers and confess themselves bankrupt.

A FEW WORDS FROM MR. SCHIFF.

SPEAKING in Kansas City, last month, before the Federation of Jewish Charities, Mr. Jacob H. Schiff gave expression to the following opinion: "Establish a Jewish nation in Palestine? What is this conflict we see raging across the sea? It is the result of the extreme nationalism of the past thirty years. Do we want to follow in their footsteps? No Jew can be a good American who does not bring up his children in the tenets of his religion. This is Zionism as I understand it. Therefore, my friends, do not permit Zionism from over the seas to come among you."

What is this Zionism from over the seas which Mr. Schiff fears? Is it not the same Zionism which is to be found in America, waxing stronger from year to year? It is the same Zionism here, as there, which has brought a strengthened faith among those capable of entertaining faith; it is that Zionism which has brought parents to a realization of the need of Jewish education in order that the child, when he grows up, may be in a position to be faithful to his religion, if religious feeling possesses him. Without Zionism, what becomes of the young people? Has religion per se, as it is conceived by American Jewish educators, made possible the transmission of the Jewish heritage? Judaism without Zionism is impotent. Judaism with Zionism, or Zionism which includes Judaism, has brought about the revival of interest in religious life. Second, if extreme nationalism produces war, the argument should be against extremes in national feeling, but not opposition to nationality. We do not want to follow in the footsteps of the warring European nations. We do not intend being extremists. Does Mr. Schiff deprecate the rational nationalism of the Englishman or German or Frenchman? Does he advocate the obliteration of national distinctions? Not at all, if we read his recent pro-German articles and speeches aright. If nationality is a good thing for Germans, why should it not be good for Jews?

THE YIDDISH THEATRICAL SEASON.

IT is idle to speak of a Yiddish theatrical season. There is no form to the entire phenomenon. It lacks symmetry. It does not grow harmoniously. It suffers setbacks in the midst of artistic success. It is just a rank growth, now and then developing something of interest, but as a whole making the impression of barbarism.

This year, the prevailing taste seemed to be in the direction of cheap melodramas, plots taken from moving pictures. There was operetta for entree, Libin for the roast, Solaterevsky for dessert, and to exhilarate, some tid-bit taken from the comic opera field of alien peoples. In the midst of the dinner, so to speak, there intruded Sholom Asch with his splendid "Unser Glauben" and Schomer with his ridiculous but laughable "Greener Millionaire."

The same cheap atmosphere surrounded the theatre, and the same appeal to "Moshe" was made everywhere. They have given it up as a waste of effort to appeal to the intelligent element, for they are convinced there is no such element. The theatre has become, as it was in the

first years of Goldfaden, the rendezvous of the unintelligent, the mass. As men of business, having forgotten the time when they posed as artists, the Yiddish actor-managers cater to the mass, hoping thereby to fill their theatres.

But they do not fill their theatres; they are not amassing wealth. One season may bring profits which are consumed by the next. It is a risky business. It is an undependable clientele. A trust is formed of the leading "stars," each with his business satellite to show him the way. The trust maintains its life for a six months and goes into bankruptcy. A leading "star," noted as being the Belasco of the Yiddish stage, finds himself at the end of the season of "shund" confronted with judgments, and takes refuge in the bankruptcy courts.

Is it possible that these shrewd business actors are wrong in their understanding of the situation? Is it possible that "shund" in fact does not pay? Are the mass more intelligent than they give them credit for?

But it is idle to investigate this matter. The actor-manager are too old, their habits are fixed, and with them conversion to new ideals is out of the question. May they live to Methusalem's age, but as long as they live and rule the roost of the Yiddish stage, a discussion of its possibilities is sheer idle talk. No one cares what becomes of this vagrant phenomenon in Jewish life. Salvation must come from the outer Jewish world. And no one in the outer world cares, either.

SINCE the death of Leo N. Levi, the Independent Order B'nai Berith has been drifting. Leo N. Levi forced part of the Order out of the rut of the lodge system and endeavored to make of it the foremost Jewish organization in America. He had a statesman's outlook. Unfortunately he met with strenuous opposition in the Order on the part of the old leaders, and before he had an opportunity to measure swords with them, he died. He was succeeded by Simon Wolf, and then by Adolph Kraus. While Mr. Kraus has been eager to assert the claims of the I. O. B. B., to American leadership, he has not been able to develop a policy that would entitle him to the prerogatives of that position. He has been timid, vacillating, uncertain as to whither he would steer the ship of state. It is to be hoped that the San Francisco Convention of the Constitution Grand Lodge will give firmness and direction to the I. O. B. B. Unless new ideas come into the Order, it is doomed to a senile old age, unworthy of its beginnings.

The Boston section of the Council of Jewish Women is the first to endorse the Zionist program and to offer its sympathy and co-operation to the Zionist organization. Dr. Maurice H. Harris asks for a reconsideration of Zionism by reform organizations. These are straws showing whither the wind is blowing.

Many German Zionists, serving the Fatherland in the trenches, are having their monthly pay assigned to the National Fund.

The Distinction Between Hebraism and Judaism

BY DR. HORACE M. KALLEN

THE word Judaism, in the English language, stands exclusively for a religion. It is co-ordinate with the word Christianity, the word Buddhism, the word Zoroastrianism, with any word that stands exclusively for a religion. Now in the history of the Jewish people, there was a time when Judaism did not exist, and if I understand the gentlemen who represent the Reform sect correctly, the intention of the Reform movement is a reversion in fact to the religious attitude of the pre-Judaistic period in the history of the religion of the Jewish people. It is "prophetic" or "progressive Judaism" for which they stand, I gather, in contrast with the "Talmudical Judaism," of the larger orthodox sect. But the period of the great prophets is not the period of Judaism, and strictly speaking, the term Judaism excludes the prophetic element as an active force in Jewish life. This is significant, and to me the significance seems tremendous, for so far as my personal sympathies are concerned they go entirely with the prophetic aspects of Judaism, or better, of Hebraism.

Hebraism and Judaism are words now in the English language and their usage is determined for us entirely by the writers who become authoritative either by their style or through the weight of their opinion, and this usage has given the term Hebraism a meaning such that it stands for the entire spirit of the Jew, not only in religion, but in all that is Jewish; in English the term Hebraism covers the total biography of the Jewish soul, while the term Judaism stands only for a portion of it. Now, the Jewish soul is the important thing, but no one has ever met a soul without a body (at least the people who claim they have met it are still required, for belief, to show evidence more than they have thus far shown); generally speaking, soul and body are co-ordinate and mutually imply each other. You cannot have one without the other. This is even more the case when you are dealing not with an individual but with a people. Hence it is the history of the Jewish body-politic with which Hebraism and its components, including Judaism, co-ordinate.

For this reason the gentlemen who stated the object of the society in the constitution of the Harvard Menorah Society were compelled to take into consideration the following historic fact: There was a time in the history of mankind when religion and life were coincident. You know that the prophets were reformers. The orthodox religion which they fought was the religion of the land. They were progressive religionists, just as the gentlemen who are in the Reform sect to-day claim to be progressive religionists. When they established their religion, it became the religion of the whole nationality, for all ancient religion is national religion.

Religion for the Greeks, and religion for the Jews, and religion for the Syrians, and for the Babylonians, and

the Romans, was essentially national and political, and the political nationalism of religion in the time of the Roman Empire was the immediate basis for the persecution of the Jews by the Romans. The latter persecuted the Jews not primarily because they disliked the Jews, but because the Jews were a political danger in their refusal to worship the representative of the State in the shape of the Emperor. But in the development of civilization, religion became detached from the totality of civilized living. In the progressive division of labor religion became specialized. The priestly group learned to confine itself more and more to the "things of the spirit"—cult, ritual, dogma, while the other elements in civilization loomed larger and larger. Religion remained social, but society was no longer religious. Life was secularized. I think that the representatives of the Reform sect, in one of their conferences, declared that America is not a Christian country. In so doing they acknowledged this fact.

Throughout the history of the Jewish people, there is a continuity of spirit which is very different from the continuity of form that attends both the secular and the religious developments of Jewish life. This is the same in both these aspects of Jewish life—in the secular Jewish poetry and thought of the middle ages and up to the present day. Even a Bergson, ostensibly a Frenchman, expresses in his philosophy what is essentially the Hebraic conception of the nature of reality and the destiny of man. From Amos through Job, through the philosophers of the middle ages, to Ahad Ha-Am there is a clear and accountable continuity. Finally, there is the development of the whole of the secular life of modern Jewry, in Yiddish and in Hebrew. Yiddish may be unpleasant, but Yiddish is no less the speech of the Jews than English, no less the speech of the Jews than Aramaic, and Arabic and Ladino, and all of these have acquired literary and qualitative characteristics which are identical as expressions of the spirit of the Jew, of the Hebraic spirit.

This may be seen generally in the case of Yiddish alone. Yiddish, as you know, is a German dialect; it is middle high German in its base, and German is an inflected language; its rhythms are essentially long, periodic, indeterminate, radically different from the rhythms of Hebrew, involving a different kind of co-ordination and mode. But compare Yiddish with German, and you find quite an antagonistic literary quality. Yiddish reads like the Psalms, and the Bible, and the Talmud; it doesn't read like German until it is Germanized. The whole genius of the tongue has been altered by Jewish use so that its spiritual quality has taken on the quality of the race that uses the tongue, and its literary kinship has become Hebraic.

Again, there is this whole mass of neo-English, neo-Russian, neo-German literatures which, written by Jews, deals with the life of the Jews, with their interests and character. This is not religious. What is its relation

An address delivered at the Third Menorah Convention, at Cincinnati, December, 1914.

to Jewry? Yet again, there is any number of Jewish individuals, among whom I must count myself, who find it impossible to adjust their consciences with any official type of theological doctrine, who are interested in discovering the truth, and are compelled to acknowledge that no truth has been discovered finally, once and for all; there are hundreds and thousands such. What is to be their relation to their people if Jews are to be considered members merely of Judaistic sects? Yet Jews they are, and if they do not contribute directly to Judaism, they do contribute to Hebraism.

Hebraism stands not for that particular expression of the Jewish mind, religion, but for all that has appeared in Jewish history, both religious and secular. The term Judaism stands for that partial expression of the Jewish genius which is religious.

It has been said that the genius of the Jew is entirely religious. I do not think that that is historically a demonstrable proposition. For the dominant motive even in Judaism is not a religious motive. It is an ethical motive. Judaism does not conceive its God as requiring man to be damned for his glory. It conceives its God as an instrument by the worship of whom "thy days may be lengthened in the land." Righteousness and not salvation is the aim even of the Jewish religion. Hebraism is the name for this living spirit which demands righteousness, expressed in all the different interests in which Jews, as Jews, have a share—in art, science, philosophy and social organization, and in religion. Hebraism, hence, is a wider term than religion and its continuity embraces, but is not embraced by, the community of religion.

Now the Harvard Menorah Society, taking this fact into consideration, made use, because of the tradition of English usage, of the term "Hebraic." It recognized that since Hebraism is more comprehensive than Judaism, many people might be Hebraists who are not and need not be Judaists. It refused to exclude them from a share in Jewish life and an opportunity for Jewish service. The organization goes on the principle that nothing Jewish is alien to it. For this reason the Menorah takes no sides; for this reason it is Hebraic and not Judaistic. For this reason it welcomes everything Jewish without exception—theological and secular, Russian, German, French, English. It requires only that a thing shall be Jewish, that it shall be a pos-

sible part of the organic total we call Hebraism.

Hebraism is the flower and fruit of the *whole* of Jewish life. Its root is the ethnic nationality of the Jewish people, and with this also the secularizing reformers agree when they prohibit and discourage the marriage of Jew with Gentile.

Many of us, however, are not content with merely the *status quo*. Throughout the nineteenth century it has thrown us into a series of dishonorable compromises. We want a condition in which the genius of the Jew, the Hebraic spirit, may express itself without any need of compromise. The orthodox Jew, at least, retains his integrity with his darkness. But we are in danger of losing our integrity. We concede to our environment point after point. But we are not liberated in spirit by these concessions; we are merely turned into amateur Gentiles. The orthodox sectary makes no concession to environment, and tends to petrify and die. The reformed sectary makes too many, and tends to dissolve and die. This is the penalty for the *status quo*.

Life, to be sure, consists of compromise and concession. But for integral living we must make them as masters, not serfs. There must be one place where the ancestral spirit of the Jew will not need to adapt itself to the world, but will, like the English or French spirit, adapt the world to itself. That place is determined nationally, just as the places of all European culture are determined nationally and racially.

Pride in ancestry is not pride of race, but pride in the spirit of the race, and pride of ancestry is not pride merely of background, but pride in the obligations that ancestry sets. All aristocrats have one motto—it is *noblesse oblige*. This must be the motto of the Jew. We must hence carry our obligation in the spirit of the prophets, which is not primarily a theological spirit, but a purely humane spirit, for which the necessity of man determines the invocation of God; in which the ideal of a free and happy humanity, in a just and democratic society, is the dominating ideal; in which a righteous Jewish state is a persistent aspiration.

This Hebraism, academically realized through study, must be realized in the lives of individuals through work, and in the life of the great Jewish mass in a free Jewish state. Every ideal we acquire from the past must be turned into a fact of the present. *Noblesse oblige!*

Treasures

Through centuries of darkness the diamond sleeps in its cold-black prison.

Purely encrusted in its scaly casket, the breath tarnished pearl slumbers in mud and ooze.

Buried in the bowels of earth, rugged and obscure, lies the ingot of gold.

Long hast thou been buried, O Israel, in the bowels of earth; long hast thou slumbered beneath the overwhelming waves; long hast thou slept in the rayless house of darkness.

Rejoice and sing; for only thus couldst thou rightly guard the golden knowledge, Truth, the delicate pearl and adamant jewel of the Law.—SELECTED.

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UNIVERSITY OF ILLINOIS AT
URBANA-CHAMPAIGN

Palestine Must Gain Her Independence

BY GUSTAVE HERVE

Gustave Herve, the well-known French journalist, publishes the following article, in his socialist revolutionary "Guerre Sociale." A socialist Congress in London, called for the liberation of all nationalities, provoked this manifesto of the socialist leader. His article is here translated in order to show our readers how strongly the Zionist idea has taken hold of leading men in the non-Jewish world. Similar thoughts were expressed by the Rumanian novelist, Chiru-Nanov, last month, and similar articles are appearing in England.

IT is true, the Polish nation has shown her wonderful vitality, preserving intact her national conscience for 125 years, after her body had been dismembered and cut into three pieces by her three neighbors. It is true, the Slav people under Austrian and Turkish sway, have shown that they possess a powerful resistance and they are worthy of living in absolute independence, for during the six centuries of oppression under Austro-Hungarian, domination and under Turkey's power they have preserved their national personality.

But, you, who want to liberate the persecuted nationalities, here you have the wonders of wonders, here you have the most beautiful spectacle the history of humanity can offer us; a little nation scattered by the might of the sword, robbed of her territory, yet preserving through *twenty centuries of persecution* her entire national soul and the distinctive traits of her race!

Poor anti-Semites of the world, who talk with such disdain about Jewish rapacity and about Jewish materialism! Is it possible that they do not know that the survival of the Jews, through 2,000 years of suffering and pain, is a triumph—the most beautiful triumph that idealism has ever witnessed since the world exists?

They were there, in that sunny little corner of Mediterranean Asia, hemmed in between two chains of mountains, gathered around the Holy City of Jerusalem. There they wrought out a moral ideal, the highest which the people of ancient times had been able to reach, and they called it God; this God was Justice; and their righteous God ordered that strangers shall be treated like brethren, that the servants must rest one day in the week, on the Sabbath Day; their hygienic teachings were mixed with precepts of the highest morality. And when the rich took advantage of their wealth, and the kings of their power, from this democracy, arose the Prophets to punish those who violated the Law of God.

One day, seventy years after the wicked and hypocritical had crucified a kind Galilaean, who uttered those symbolic words, the Romans, who were masters of the Jews' country as they were masters of the whole Mediterranean world, abused their belief and their autonomy; the Jews revolted, and after a siege, which is the most famous in the history of the world, they were driven from the land of their ancestors and became the wandering people upon which from the very first day Christianity, then only in its birth, cast its anathema.

They clung together in the confines of their Ghettos, they preserved the religion and customs of their parents, while they were condemned to the miseries of small trades because they were not permitted to possess land; they were sober, economic, and calculating, in the midst of childish, careless and confused nations; and were cursed as heretics, despised as aliens, envied for their

commercial aptitudes, hated because of their bankers and pawnbrokers, who traded in money; and were massacred on the days of public misfortunes. For nineteen centuries their life has been a martyrdom in the whole world.

They waited for the hour of salvation, for the Messiah who was to give them back their lost fatherland and make Justice and Peace reign on earth. The France of the Revolution did not give them their lost country, but she gave them the Rights of Man, which free America, free England and all the countries of Western Europe successively accorded them.

If the Jews were treated everywhere as they are in France, in America, in England, and in Germany, the Jewish question as a national one would have been solved. For the French Jews the problem does not exist. They are no longer Jews. They are Frenchmen in language, in culture, in heart. Among her soldiers France has no braver defenders than they. In the great national French body, where the Celts, Latins, and the Teutons have already been blended into such harmonious mixture, the Jewish blood of a century has mixed in such a way with the blood of the French people that they are now indistinguishable from the French nation.

But if for them the national Jewish problem is solved, as it is for the greater part of the English and German Jews, it is far from being solved for the Jews of Poland, Rumania, and Russia. We may succeed in obtaining their emancipation on paper when peace will be made—and we shall insist that those countries cease to consider the Jews as pariahs—in reality, however, they will continue to endure the most crucial moral sufferings. Their persecution has left in millions of them a national conscience which will not be content with palliatives.

Once I used to consider as a chimera this dream of those Jews, the Zionists, who believe that the land of their ancestors should be given back to them. In fact, they have established colonies here and there in Palestine, model colonies, where the Jews show that after 2,000 years of city life, of Ghetto life, they have not lost the qualities of their forefathers, the peasants of Judaea and Galilee. But how can it be hoped that Palestine will revive under the heel of the Turks?

Now we see how Turkey is committing suicide; let us see how Europe will portion out the territories where the Turkish conquerors during six centuries of domination were unable to form a real nation by assimilating itself with the natives; let us see that Palestine falls to the share of the French Republic. France has given the Jews human dignity. To-day she must do more; she must make the Jewish nation revive. At her call, all the Jews of Russia, of Rumania, of Poland, of Asia Minor, all the Jews who have preserved a national Jewish con-

science, will hasten to occupy the land of their ancestors when peace will be made. This war for the liberation of the nations must end with the revival of the most ancient of all nations, whom brute force has scattered, but whom brute force has not been able to destroy.

You Jews, who for 2,000 years have wandered all

over the world, proving by your painful martyrdom the eternity of nations who do not want to die, and affirming even at the flame of the stake, and under the knife of your slayers, your unshaken belief in the triumph of Justice over Force, rejoice. Your Messiah is coming!

The Facts In The Hilfsverein-Technikum Affair.

On the 24th of March, the Hilfsverein der Deutschen Juden of Berlin purchased the Jewish Institute of Technology of Haifa, at an auction sale—arranged by itself—for the sum of 225,000 marks, that is, for about one-fourth of what had been invested in the erection of the institute.

This brings to a temporary close an affair which has created an unpleasant stir in America. The most varied Jewish interests had united to establish the Technikum by contributing to its establishment. The Technikum was originally intended to be one of the institutions of the Hilfsverein der Deutschen Juden. This was changed by the entrance of the American interests, which required that the Technikum be made independent of the control of the Hilfsverein. The Hilfsverein nevertheless continued to administer the affairs of the Technikum from its own offices, through its own secretary, with the intentions on the part of the leaders of the Hilfsverein to make the Technikum an integral part of their organization.

The Hilfsverein invested none of its own money in the Technikum buildings. The bankruptcy proceedings involved the following contributions: 300,000 M. from the Cohn-Oppenheim Foundation, which is affiliated with the Hilfsverein only on certain definite conditions, this sum constituting the entire capital of the Foundation; and 100,000 M., which were later secured as a loan for the Hilfsverein by its president, Herr James Simon, of Berlin. The remainder of the cost of the building was covered by 450,000 M. from the Wissotzki family and 420,000 M. from Jacob H. Schiff, as well as 21,000 M. from Julius Rosenwald and 81,000 from the National Fund, which sums were placed at the disposal of the institute with full confidence that it would be administered from a strictly impartial point of view. In this belief about forty scholarships, amounting to 1,000 M. a year, for ten years, were also obtained.

The first doubts concerning the impartiality of the leaders of the Hilfsverein came when the question of the language of instruction—whether Hebrew or German—was discussed. Though an agreement was reached on this point, the American directors withdrew shortly afterward because they could not feel sure that the affairs of the Technikum would be administered impartially if it were connected directly with the Hilfsverein. New funds needed for the completion of the buildings were to be raised in Germany, Russia and America in equal proportions. The American and Russian gentlemen had already declared themselves ready to contribute. Mr. Schiff made it a condition, however, that all differences should once and for all be adjusted. With a similar purpose in mind, Herr Wissotzki proposed that the offices of the Hilfsverein and of the Technikum be physically separated and that the Technikum have its own secretary, thus obviating friction in the future. The leaders of the Hilfs-

verein, Dr. Paul Nathan and Mr. James Simon, of Berlin, refused, declaring that they preferred seeing the Technikum go into bankruptcy rather than comply with such a condition. Even at that time, James Simon expressed himself privately to the effect that this would be a way of acquiring the Technikum cheaply for the Hilfsverein.

And so the matter developed. The bankruptcy proceedings were initiated by the leaders of the Hilfsverein, the value of the buildings (owing to the unstable condition in Palestine, caused by the war) could be appraised at a very low figure—about one-fifth of the cost—some of the foreign contributors were not within reach, at any rate, they were incapable of taking action, the public appeal of Americans to the German government had failed of effect. That is how the Hilfsverein succeeded, in times of war, in carrying out its old designs and acquired the Technikum for about one-fourth of what it had cost to build.

Important interests, common to all Jewry, have been usurped by a small group which commands but little public confidence in its ability to administer those interests. We deem further comment unnecessary.

MR. BRANDEIS PLEADS FOR SMALL NATIONALITIES.

Louis D. Brandeis, president of the Provisional Executive Committee, delivered an address to about 1,400 people on Sunday, May 2d, in Earl Hall, Columbia University, under the auspices of the Collegiate Zionists. Mr. Brandeis made a plea for the recognition of the rights of small nationalities. Mr. Brandeis said in part:

"The reason we must make common cause with all the small nations of the world is that the large nations must surely come to the day when they will see that it is no good national policy to suppress any one people and drive out of those people their national instinct. We have had much of that in Russia. They tried to make people of every nationality conform to the national traits of Russia.

"Is England less glorious because all of the little nations that went to make up England were permitted to develop naturally and be units within the greater unit? Is England wronged because the Scotch are different from the Welsh and the Irish are different from the English?

"Disabilities are imposed upon the Jews in Russia, where they are denied the freedom to move about, the right to own land, the rights fundamental to the pursuit of life, liberty and happiness. To win these rights is the only solution possible for the Jewish problem, for any other solution involves suicide and death to Jewish aspirations.

"We must demand group liberty as well as individual liberty. We must work for a growth in all nations similar to the growth which enables German, French, and Italian colonies in Switzerland to develop and grow side by side."



Jewish Settlements and the National Spirit

BY OSCAR LEONARD

THE rebirth of the Jewish spirit is manifesting itself in as many ways in the field of social endeavor, as the rebirth of spring manifests itself in nature. No longer do thoughtful communal workers sneer at the nationalistic ideals of Jewish workingmen. No longer do successful Jewish social workers ignore this important movement in our midst. What is true of the social worker is true of the rabbi. There was a time when most rabbis thought it their bounden duty to cry down the movement which cements this Jewish consciousness. Now this movement is accorded a respectful hearing and, with few exceptions, rabbis and communal workers are ready to credit the Zionist movement with the good it has done. Those who have vision are beginning to see what this movement means in idealism for the Jewish worker and for the young American Jew.

No wonder the relation of this movement and the Jewish settlement or social center is being earnestly discussed by Jewish social workers. It is the new spirit knocking at the doors of these centers in the same way as the spirit of social justice is seeking shelter there. After all is said and done, Zionism is justice to the Jewish nation just as Socialism is justice to the producers of wealth. So it is natural that these national stirrings in the Jewish breast should call for discussions as to the special and peculiar functions of the Jewish social settlement or social center. Recently, in his report, the head worker of a social center connected with one of the richest and most radical congregations in this country emphasized the need of reawakening in the Jew an historic consciousness. At the last two or three conferences of Jewish social workers this problem had a prominent place.

It is a fine sign of the times. The best known Jewish social center in this country left off the name Jewish from its official name when it was founded. Some twenty-five years ago that was possible. It could not be done to-day. That was the day of fast assimilation. In the same institution Yiddish was practically taboo. If this institution were founded to-day it would be known as the Jewish Educational Alliance. It could not do otherwise. A new era has come into Jewish life.

There was a period in the life of the Jews of America when it was supposed that the way to Americanize people was to compel them to forget that they were Jews. I am not talking of de-Judaizing. I am not here concerned with the religious aspect of the situation. I leave that to the religious leaders. I am concerning myself with the sociologic aspects of the problem. It is this phase of the problem which will be discussed more and more among Jewish social workers. We have come to a turning point. The nationalist movement, as expressed in Zionism, has done its work. The Jewish people is coming into its heritage in America. We are beginning to feel at home and are leaving off some of the Ghetto psychology.

To be a Jew was considered a sort of disgrace in the

European countries. It is still considered so in most of these countries. Even the best among us felt as if we owed an apology to the world for being Jews. This feeling was brought by us to this land of freedom and opportunity. We wished to discard rapidly everything which indicated our Jewishness. We clung to Judaism, but wished to discard Jewishness. Many a strong adherent to the Jewish faith, to Judaism, was a traitor to Jewishness. Many a man who was not much concerned with Judaism was a loyal Jew. To be sure, one does not exclude the other. But one is easily possible without the other.

Let us remember that the faithful Judaist made his allegiance known in the synagogue and only there. It was he who frequently derided those who were loyal to Jewishness. He regarded them as fanatics, backward persons, and looked upon them as individuals whose existence was injurious to the Jew in America. Jewishness meant non-Americanization. It was on this account that until practically recent years Zionist organizations were not welcomed in Jewish social centers. Zionism was the cardinal sin against Americanization, just like Socialism was, and is still largely, the economic blasphemy.

The Zionist movement, however, has gradually brought about a change in thought of the Jewish people. It has made itself felt as no other influence in the life of the Jew. The Jewish social center or settlement reflecting as it does the life of the Jewish people, could not escape this influence. With this influence have come more lectures on Jewish topics, Yiddish has received recognition in the settlement. Zionist meetings were at first tolerated, then welcomed. In a word, the Jewish settlement has become more Jewish. It was no longer sufficient for a settlement working among Jews to limit its Jewishness to its name only.

As a result of this natural development discussions as to Jewish problems and the settlement had to come. These discussions will continue. There must be adjustment and co-relation in this process of Americanization of the Jew. We must decide how far we can Americanize the Jewish immigrant and his offspring without killing the Jew within him. America cannot profit by the suppression of racial peculiarities or group characteristics. If the literature of America is to be rich it must keep alive the heritage which the immigrants bring. If we are to have any art in America it must be an expression of the composite soul of the immigrants. Whatever we have in the way of art or literature has not come out of the native soil. The civilization we have found here—we Europeans—we have destroyed together with the population which inhabited the continent. If we are to have the things which express the language of the soul, we must not suppress the expression of the longings of the soul.

We cannot turn out ready-made, hand-me-down Americans. Such Americans are not worth having. People who readily give up their soul life which they brought

with them from their native lands, will easily give up the little we may graft on them here. Americanization must be accomplished by the slower, but more lasting method. Forced blooms die quickly. Blooms slowly ripened in the sun live their normal life. The same thing applies to the immigrant and particularly to the Jewish immigrant. He has been forced long enough to take on the color of his surroundings. Let us for once permit him to live his own soul life. Let the sun of American freedom help him to ripen into an American. Let us allow him to bide his time while giving him opportunities to learn what America is. While doing so let us not interfere with his Jewishness. The more he loves that, the more loyal he is to it, the more loyal an American he will be.

Those who believe that the Jews are a religious group and nothing else, believe that one may be a loyal Jew and a patriotic American. They are absolutely correct in this belief. Their very loyalty to one ideal makes them capable of real American patriotism. But that holds good also for the Jew who is

loyal to his people with the loyalty of the nationalist. His Americanism is even stronger because he has an appreciation of the national group. His Americanism is more fervent because of his loyalty to his own national group.

I know I have not touched upon the problem of Judaizing the settlement. It is a subject worthy of a special article because it involves the division of certain communal functions. I shall therefore leave it untouched at this time. I merely wish to bring up a few thoughts that may stimulate others to express themselves on this important subject. It is a subject worthy of consideration because it deals with the welfare of our country as well as of our own people. It is a subject worthy of discussion because it will help us to bring about a better understanding of the Jewish social center and the people with whom it works. Only as there is such an understanding between the Jewish social center and those who form its very life, no lasting results can be accomplished.

The Jewish and the Christian Point of View

BY MARGARET GLUCK

(Written for the Hadassah Group of the Zionist Training Schools)

ALMOST all people agree that with the conditions existing in Europe, the present war was inevitable. It is rather interesting, however, to note the divergence of ideas that bring them to this same conclusion.

One of our New York rabbis claims the war is due to the fact that the religion of Europe, Christianity, concerns the individual only and not the state. This sets up a double standard—the individual having moral obligations to his state, but the state having none toward its citizens or toward other states, and it is this unmorality of the nations, leading to imperialism and economic injustice, that makes peace impossible.

A Christian minister, in speaking of the war, attributed it to the immorality of the people. They had been growing too gay, he said, and thought of nothing but the pleasures of this life, and it was in order to save them, spiritually, that the Lord brought about this war. According to him, it is a punishment for the sins of the people—not for the sins of the nations.

In these contrasting conceptions is shown the marked difference between the Jewish and Christian point of view. The Jew, because his religious ideals are national, concerns himself with the morality of nations as well as of individuals. He believes that this war is the result of a lack of understanding by the nations of their responsibilities to one another, and that another such war can be avoided only when a proper adjustment of national and international affairs is affected.

The outlook of the Christian, on the other hand, is entirely personal. His stand is that so long as men sin there will be war. He is concerned with the moral well-

being of the individual and with his salvation. From a religious standpoint, he is not concerned with the social group. It does not occur to him that a community of righteous individuals might still not live up to their highest social responsibilities.

The history of the rise of Christianity explains this attitude of the Christian. At the time Jesus preached the need for personal salvation seemed stronger than anything else, and a single aspect of the Jewish religion, the personal, labelled anew, attracted to itself a large mass of people.

The seeking for personal salvation at this time was due largely to the social corruption of the world, and, in Palestine, to the national weakness of the Jewish people.

Rome had conquered all the world, and the Jews, small in number, and weak through internal dissension, knew they could not resist much longer. They felt the nation must go to pieces. Some were far-sighted enough to keep their national faith. To those that had lost hope, Jesus came with the message of personal righteousness, with personal salvation as the reward. The ideal of social good was drowned by the cry, "Save your soul!"

The saint, the great man in Christian life, is typical of this extreme personal morality. He lives apart from the world and its sins, and abstains from all its pleasures in order that he may become righteous.

The prophet, the ideal of the Jewish people, is righteous, too, but his aim is quite different from that of the saint. He works among his people, and for his people, and it is for their righteousness that he strives.

A Course In Zionism

(Outline used by the Hadassah Group of the Zionist Training School, and by some other groups. All inquiries should be addressed to Miss Jessie Sampter, 31 West 110th Street, New York City, N. Y.)

SYLLABUS 2.—NATIONALISM.

1. Nationalism is the sense of cultural identity among the individuals of a political or historic group. Spiritual and intellectual power.
 - (a) Nationalism is impossible without history.
 - (b) It results from finely adjusted inter-relation and organization.
 - (c) It is a late development of highly civilized peoples.
 1. Nationalism in the Orient. In barbarous surroundings it leads to isolation. Compare Chinese wall and Jewish laws of separation.
 2. Nationalism in Europe. A new development of the last century. In the uniform development, it will not lead to isolation. Language, customs, culture, the safeguard of national individuality in Europe.
 - (d) It culminates in internationalism.
2. Imperialism is the desire of a governing group to dominate peoples of differing identity. Physical expansion.
 - (a) Destroys natural boundaries and national individuality.
 - (b) Weakens the individuality of the conqueror, who often absorbs other cultures.
 - (c) Requires no high state of civilization, and only a physical organization.
 - (d) Culminates in cosmopolitanism, with loss of art and distinctiveness.
3. Wars of conquest are the foes of nationalism.
 - (a) They level cultural distinctions.
 - (b) Destroy individuality of small nations.
 - (c) Peace accentuates distinctions.
 1. All art is national.
 2. Small nations and world progress.
 - (d) Tyranny makes for likeness, freedom for variety.
4. Nationalism is the foe of war.
 - (a) Mutual understanding the safeguard.
 - (b) Difference of language a spur to the appreciation of foreign cultures.
 - (c) The difference between sameness and harmony.
 1. Harmony is the well-balanced relation between differing parts.
 2. Sameness would lead to quarrels through clash of material interests.
5. Internationalism.
 - (a) It implies nations.
 - (b) It requires free trade and open door and free choice of citizenship.
 - (c) Physical fluency must give chance for intellectual individuality.
 1. Example, the human body, substance and spirit.
 - (d) Distinctions between nations can be only cultural.
 - (e) Democracy of nations.
 - (f) International morality.
 - (g) Highest tribunal, the conscience of humanity.
6. Patriotism is a realization of the peculiar ideals for which one's nation or people stands, and a sense of personal responsibility for the furtherance of those ideals.
 - (a) Loyalty is the underlying virtue in patriotism.
 - (b) Value of patriotism depends upon the value of national ideals.
 1. It is like the command to honor parents,

- which does not include sinful parents.
 - (c) Patriotism is strengthened by national misfortune, therefore by war, but can no more be said to cause war than self-sacrifice can be said to cause war.
 - (d) Internationalism no more destroys patriotism than national life destroys family loyalty. Large loyalties include smaller loyalties.
7. Jewish nationalism stands for:
- (a) Theocracy, that is religious democracy;
 - (b) Absolutely impersonal law;
 - (c) International morality;
 - (d) Power through righteousness.

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SUGGESTIONS FOR DISCUSSION.

1. National character consists of mental developments, such as language, manners, customs, tastes. The strongest bond, even of race, is the family and race tradition rather than the physical fact of birth. Therefore the force exerted by nationalism is emotional or spiritual, not physical.
 - (a) It has been said that the United States is a state, but not yet a nation. Nationalism is organic. It means not only living together, but thinking and feeling together.
 - (b) Nationalism, as the ideal of a people, means national coming of age, self-consciousness and self-knowledge. The ancient civilizations of the Orient, China, Japan, India, reached it long ago. They were conscious of their culture, their place and purpose, and they took means to protect themselves against deterioration through dilution with different and especially with less developed peoples. The Chinese wall had the same purpose as the Jewish laws of separation. The other ancient nations, aiming only at self-development, stagnated. The Jews, aiming at world-development, gave to the world the idea of progress.

In Europe, just awakening to national self-consciousness, the nations are on a nearly equal plain of culture, and the differences in language, history, customs, are therefore sufficient protection for what might be called national privacy.
 - (d) The word "international" is the opposite of "cosmopolitan." It implies the existence of nations, and the intercourse between them on a basis of equality and democracy.
2. Imperialism implies national subjection, and the slavery of one nation to another. It is purely physical, for the land conquered has no relation to the conquerors. No nation has a right to own what any other nation needs for life, its land, its harbors, its government.
 - (a) A land and its people are like a body and a soul. Geography and climate determine national character, and every land has its natural physical boundaries.
3. (b) When Rome conquered Greece, when the Bar-

barians conquered Rome, the conquered were the real victors, for they imposed their culture on their conquerors. It was so also with the Jews. A victorious war is the foe of national individuality. Forces that should go to culture go to purely external organization, domination, and subduing of rebellion. But a defeat tends to strengthen national self-consciousness, since it throws the people back upon its inner resources.

- (c) Note the conquest of more civilized by the less civilized peoples.
- (d) Note the Roman Empire.
- 3. (a) Wars destroy the monuments of art, and place the artists behind guns in the trenches.
- (b) The arts of peace cannot be practiced at the same time as the arts of war. The resources are used up.
The great man reflects the soul, the will of his people. He is unusual only in his sensitiveness. He is supremely normal. What truly expresses one people, appeals to all peoples. Therefore, great art is the bond between nations, is both national and universal.
Small nations, because of their close intercourse and easier self-knowledge, have done most for the world. Note: Israel, Greece, Holland, England (in pre-imperialistic days) Switzerland, Germany, before the Empire, and others.
- (c) In a tyranny everyone imitates the rulers. In a democracy people have at least a right to be different. It takes individualists to be truly democratic. For in a democracy every man's judgment counts.
- 4. (a) Not likeness, but mutual understanding and appreciation lead to peace. Civil wars prove that likeness is no protection.
- (b) Languages enrich the individual. Differences of language do not antagonize, but stimulate to learning.
- (c) There can be harmony only if there is difference. Note different notes in music, different colors in painting. Repetition, sameness, is not harmony.
Different developments in industry and art would make nations interdependent. One would supply bread, another wool.
- 5. (a) It may be that in a federation of nations, true internationalism, we shall find that all ports, waterways, etc., must be internationalized, that Socialism among nations will be necessary. We shall need an international commerce court, since almost all national disputes are commercial.
- (b) Except for war, the number of people in a nation does not matter. What counts is their

solidarity, their loyalty, and their quality. Those who migrate cannot and should not be held. New geographic conditions change the character of peoples.

The human body continually changes its physical substance, yet its character and quality remain unchanged. Nations, too, have characters.

- (c) Is international morality impossible? It may be said that all nations have not the same standards. That is true. Identity of moral standard for the world must be a slow process of development. It is the Jewish national ideal.
- 6. (a) Patriotism does not imply hate of other nations, or even necessarily a conviction of superiority over other nations. Each nation, like each man, has its peculiar gifts.
- (b) A Russian revolutionist may be the best Russian patriot. State and nation are not identical.
- (c) The fine qualities developed by the national misfortune of war are not the cause but the effect of that misfortune. We must find other means of stimulating them. The moral evils generated by war far outweigh its moral benefits.
- 7. Jewish nationalism has its distinct culture, which so far has successfully expressed itself in religious and moral creativeness. We had also other forms of expression in the past, but history has preserved for us only our Judaic or religious past. This natural selection seems to point to religious development as our greatest gift. Its import is national.
- (a) Democracy has its only justification in the belief in God and in all men as his children. Judaism gave the idea of democracy to the world. Christianity, through its insistence upon personal rather than national righteousness, almost destroyed its value for national life.
- (b) Impersonal law, a constitution, developed by the judgment of the people, is the only authority possible in a democracy. It eliminates the need of a human arbitrary ruler.
- (c) Three poetic expressions in the Bible show the Jewish ideal of international morality.
 - (1) "The Holy Land"—the land holy to the Jewish people. Imperialism, the acquisition of other lands, is forbidden.
 - (2) Sinfulness of the people is a cause for banishment. Unless the nation is righteous it has no right to its life. Note the contrast with the European national philosophy that "necessity knows no law," that anything is right to preserve the nation.
 - (3) "All nations shall walk in the way of the Lord," means one moral standard for all international dealings. The only lasting power is the power of righteousness.

I Hope

(After reading "Homing" by J. E. Sampier)

BY GEORGE SCHEFTTEL

MY voice is frail, my spirit weak, and dulled
The yearning of a long ago, I speak,
And yet, the spark of youth is gone; my speech
Is like a melancholy rain that falls
On stony ground; it wets it well, but still,
It cannot bring the vegetation forth.
Perhaps the Call, that shouts its message forth
Across the oceans, to the distant lands
Where dwell the master-sufferers of the world,
Far from their home, exiled, giving their minds,

Their hearts, their souls, to those who torture them.
Has not yet reached me? And perhaps my heart
Is not attuned to feel the pain and longing
Of my people's heart? I know not; but
My voice is frail, my spirit weak, and dulled
The yearning of a long ago! Perhaps,
Some day, I too, may hear that call, perhaps
The longing of a long ago may then
Return, to bring me youth, strength, life and eloquence.

The Zionist Movement

POLITICAL CONDITIONS IN PALESTINE.

Confidential communications which have just been received from trustworthy persons in Palestine and Constantinople confirm previous reports that the local political persecutions that threatened recently to put a stop to the activities of Zionist colonies and institutions in Palestine, have been checked. High praise is given to Ambassador Morgenthau for his untiring efforts in behalf of the Jewish colonists, both in checking the anti-Zionist agitation coincidental with the entry of Turkey in the war, and in procuring support and the friendship and protection of the Turkish Government for them and their institutions.

"Mr. Morgenthau has constantly supported us with the greatest readiness," says the communication. "He has saved the Anglo-Palestine Bank, and is helping us wherever he can. Besides he has done much to raise the Jewish prestige through his own personality and his open intervention in Jewish interests."

The Anglo-Palestine Bank, upon the outbreak of the war in Palestine, issued checks of its own, which were accepted in Palestine, as a sort of unofficial currency. The bank was closed by the Turkish Government however, which insisted upon its furnishing a certain gold reserve as a basis for these checks. The directors in turn asked that the Turkish Government give guarantees against future interference with the funds of the bank. Meanwhile, however, Ambassador Morgenthau came to the rescue by providing \$100,000 which he had in Jerusalem and which he placed at the disposal of the bank. Thereupon the Turkish Government allowed the bank to reopen, as soon as the reserve was provided.

The representatives of the Zionist organization, through the assistance of Mr. Morgenthau and the German Ambassador at Constantinople, also obtained the intervention of the Turkish Government to check the expulsion of alien Jews in Palestine (mostly Russian subjects who were therefore regarded as alien enemies). Largely through the representations of the German Ambassador, the Turkish Government recalled from office the local Governor at Jaffa, Beha Eddin, who had encouraged the anti-Zionist agitation which led to the first expulsion of 600 Jews from Jaffa to Egypt. The Turkish Government also ordered the release of seven Jews who had been arrested for Zionist activity, permitted the return of some who had been exiled to Galilee, and revoked a measure by which capital punishment had been prescribed for persons possessing Zionist National Fund stamps, on the ground that the use of such stamps symbolized a pernicious separatist political activity in Palestine, detrimental to Turkish sovereignty.

The Turkish Council of Ministers has also decided that although Russian Jews as Russian subjects are not entitled to remain in the country, no further deportations should be made. Thus, instead of the expulsion of 50,000 Russian Jews which was at first feared, only 600 were expelled, and between 7,000 and 8,000 others who were unwilling to be naturalized as Ottoman subjects, departed for Egypt, of their own volition.

The Turkish Government has also been induced to rescind the prohibition against the use of the Hebrew language in letter correspondence during the war. Furthermore, Djemal Pasha, the Turkish commander of the recent expedition against Egypt, visited the gymnasium at Tel Aviv, and after delivering a very friendly address there, issued a proclamation forbidding, under threat of heavy penalties, the dissemination of reports or rumors hostile to the Jews.

CONDITIONS IN PALESTINE.

The Provisional Zionist Committee received a letter dated March 28th, from its representatives in Alexandria,

setting forth in detail conditions in Palestine. From this letter it appears that permission was obtained from the Ottoman Government to sell the wines of Rishon le-Zion in Alexandria. Over 200 barrels were exported, which has had a good effect upon Palestine. The receipts for the wine will not be remitted, however, until after the war, but it is important for the Palestine wine-growers to hold their Egyptian trade. An attempt will be made to obtain permission also for the sale of almonds under the same conditions.

All Palestine is now suffering from locusts, which are now swarming over the Judean colonies and destroying the trees and their fruit. The wine cellars are in great distress. No money is coming in from Russia. The Warsaw Carmel has been closed. The Odessa branch alone is open.

Oranges are being exported now to Egypt and England, but the season is over. The letter notes with satisfaction the fact that the American consul is very friendly to the committee at Alexandria. Relief funds have been received from Moscow, London and Paris. The letter closes with the statement that there are funds sufficient for the next two or three months for the relief of the Palestinian refugees at Alexandria.

LETTERS FROM THE VULCAN.

It will interest our readers to know that a letter has been received at the Zionist offices from Dr. S. Lewin-Epstein, written on board the "Vulcan," when the collier was within six hundred miles from Alexandria. After telling of how he and Mr. Louis H. Levin fared on the trip, which was quite stormy, he writes:

"We stopped in Gibraltar and spent the second day of Passover there and had a wonderful time. We went into the synagogue and were agreeably surprised. It was a beautiful building, with an outer court in marble and even the Oran Kodesh was of marble. The secretary of the synagogue, took us in hand and entertained us all day, with dinner at his house and supper at a Jewish restaurant. Then he took us through the Talmud Torah and informed us of all their activities. The Jewish community consists of 1,100 people, of whom there are about 300 men (adults). As in all communities only a small percentage of these take up the burden of charities and organization. When you think of these few people supporting four synagogues and twelve institutions you get an idea of how charitable and friendly a nature these people are. Among their institutions they number: Talmud Torah, Chesed Shel Emeth, Oser Dalim, Malbish Arumim, etc. They are extremely religious, so that they look askance at the Moroccan Jew from the interior (not Tangiers) who are not very strict. They get along wonderfully with the Christians (almost all Catholics). Spanish is spoken almost exclusively there, even by government officials. Mr. Cuby, the secretary, is a very fine and wealthy man. He travels a good deal, is a personal friend of Lord Swaythling in London, and related to Ernesto Nathan of Rome on his wife's side.

"On the Atlantic we had a very stormy voyage. We had four northwestern gales blowing at about 65 miles an hour. In one of these gales the ship 'Denver' foundered, so we heard. Now we are on the Mediterranean, enjoying wonderful weather. We passed very close to many interesting points in the Mediterranean, including the island Pantelaria."

A letter dated Alexandria, April 15th, has also been received from Louis H. Levin, in which he tells of his activities in Alexandria, previous to going to Beirut and Jaffa. In the course of this letter, among other things, Mr. Levin writes:

"I arrived here last Friday, April 9th, and our boat was to have left on the 14th, but we secured the delay in order to get permission to add to our stores. On consultation here, I found that we could probably get sugar, rice, and perhaps potatoes; also, that matches were very necessary. It was necessary to get permission to export these supplies to Palestine, and I spent several days in Cairo to get this permit.

"I found that the gentlemen working here were conscientiously doing whatever was assigned, but they felt that they lacked authority to do anything but the particular task designated. I therefore suggested forming a delegation representing the American Jewish Relief Committee and the Provisional Zionist Committee, in Egypt, this committee to organize itself properly, and have full authority to take care of committee matters in Egypt, and through which all matters to be handled in this country should be passed. The gentlemen here were pleased with the suggestion, and I have authorized the committee to organize and begin work, and have telegraphed you to cable the members their authority. This committee consists of Gluskin, Leventin, Idelovitch, Kaplan, Oettinger, Bentwitch and Mosseri.

"The Consul at Alexandria is a fine American type, ready to do whatever he can to help us along, and Captain Decker and the American officers in general are beyond praise. With the aid of the members of the committee, we were enabled to get permission to export ten tons of rice, ten tons of sugar, fifty tons of potatoes and onions, and a quantity of matches. The authorities were very considerate, and really went out of their way to speed us along.

"The supplies authorized here will help our cargo out very well, and we may be able to purchase several hundred pounds of tea from the surplus which Captain Decker has on board. With the purchases we have made here, we shall be able to balance our shipment much better.

"Up to date, the work has been almost as strenuous as anything in the states, but I hope we have accomplished something. Saturday we sailed for Beirut, and after that for Jaffa, where the real work will begin. I hope we shall be as successful there as we have been here."

SAVING THE PALESTINE ORANGE CROP FOR NEXT YEAR.

A hurriedly raised international loan, to which large sums were supplied by leading American Jews, has made possible the saving of the large orange-raising industry of the Jewish colonies in Palestine. The orange industry in Palestine represents an investment of 15,000,000 francs, and the labor of twenty years of cultivation which has brought the groves to a high state of perfection.

The entry of Turkey into the war closed the big Liverpool market as well as the important market at Port Said to the Palestinian orange growers. The naval isolation of Austria likewise shut the large market at Trieste. This left \$400,000 worth of oranges to rot in Palestine, threatening many orange growers there with ruin. An attempt was made to create a market for these oranges in the United States, and 5,000 cases were sold in New York by a committee headed by Maurice Wertheim. Subsequently, however, the Turkish Government prohibited the export of oranges, on the ground that they might supply the countries at war with Turkey with foodstuffs.

The loss of their crop deprived the colonists of funds for working their groves next year. To raise these funds, estimated at \$120,000, a committee was formed in this country, headed by Judge Julian W. Mack, and consisting also of Dr. Julius Goldman as treasurer, Maurice Wertheim as secretary, Louis D. Brandeis, and E. W. Lewin-Epstein. The committee succeeded in raising the funds, \$40,000 being subscribed in this country and \$40,000 each from English and French sources.

The subscribers in the United States were: Jacob H. Schiff, \$20,000; Julius Rosenwald, \$10,000; Samuel Fels of Philadelphia, \$5,000; Daniel Guggenheim, \$2,500; and Adolf Lewinsohn, \$2,500. To secure this loan the colonists in Palestine jointly and individually pledged their lands to guarantee re-

payment within five years. The papers securing the loan are now being supervised by Ambassador Morgenthau in Constantinople.

NO JEWISH LEGIONS TO CONQUER PALESTINE.

A cable report emanated from London the last week of April, stating that there was being formed a legion of Jewish volunteers to join the Allies in their attempt against Palestine, and that this legion was being supported by Luigi Luzzatti, Leib Brodsky and Baron Edmund de Rothschild. The Provisional Zionist Committee has received a categorical denial of the truth of this report.

THE INCOME OF THE PROVISIONAL COMMITTEE.

The Provisional Executive Committee announces that its receipts for its various funds, on April 30th, were as follows:

For the Emergency Fund	\$ 75,104.17
For the Palestine Relief Fund	58,723.63
For Individuals and Institutions	149,204.25

This is exclusive of the funds raised from the sale of Palestinian oranges, other relief funds passing through the Provisional Committee, the food contributed by Zionists and others for the "Vulcan," and other funds that are being raised for the relief of the Palestinian orange-growers.

Dr. Levin in Improved Health.

Dr. Levin has so far recovered from his recent indisposition that he is able to resume his journalistic labors and to address a few meetings in New York, where the strain upon his physical strength is not too heavy. He has agreed to address the Hashachar of the Bronx, on Saturday evening, May 22d, and the Tikvath Zion Society, a Hebrew-speaking society, on Sunday evening, May 23d.

Messrs. Brandeis and De Haas in New Haven.

An audience of over fifteen hundred filled the Hyperion Theatre of New Haven, on Sunday evening, May 9th, to listen to addresses by Louis D. Brandeis and Jacob de Haas. The meeting was arranged by the New Haven Zionists for specific Zionist propaganda. At the meeting, over two hundred shekels were sold, and a remarkable demonstration followed Mr. Brandeis's speech. Mr. Hyman, president of Horeb Lodge, I. O. B. B., presided.

Dr. Kallen in Milwaukee.

Dr. Horace M. Kallen, of the University of Wisconsin, delivered an address on Zionism on May 2d, at the First Unitarian Church of Milwaukee, Wis., in the course of which he said:

"Zionism has a double purpose. First it aims to relieve the Jewish population of eastern Europe which is impoverished and starving, and which are the victims of all the opposing forces engaged in the war, by settling them in Palestine. In Europe their economic base is cut off. They are again wanderers within the pale; driven from their homes by the fortunes of war, and kept within the pale by the anti-Jewish laws of Russia. In Palestine they may find peace, freedom and a living.

"Secondly, Zionism aims to maintain the Hebraic spirit as a living force in civilization. Culture is national. Its growth and development depends on the free creation of national literature, art, philosophy and religion. What we call international civilization has its root and life in nationality. What we hope for as the final form of organized civilization is the federation of the world—a co-operative democracy of nationalities, each of which shall constitute to the rest the special quality of its own genius.

"The Hebraic genius has given to mankind many things; its capacity for service can be fully realized only by the free and autonomous life of the Jewish people in the Jewish land."

CALLS FOR REVISION OF REFORM ATTITUDE TOWARD ZIONISM.

Dr. Maurice H. Harris, Rabbi of Temple Israel of Harlem and president of the Eastern Council of Reform Rabbis, speaking on April 25th at a session of the Council, advocated a new attitude toward Zionism on the part of those who feared that Zionism would affect Jewish religious aspiration. Dr. Harris said in part:

"Our great concern now is, as to what will be the future of Eastern Jewry when the sword is sheathed. Some cherish the hope that a Mediterranean port will civilize Russia. Will the confining walls of the Pale of Settlement then be removed as were the ghetto limits in other lands after the French Revolution? Will the schools of Slavdom be opened to more than a beggarly three per cent. of the Jews? Will the Polish boycott end?"

"We ourselves may be able to do much to enable the infant industries of Palestine and its young colonies to resume their life. Perhaps the voice of Zionism, crying in the wilderness for twenty years, may at last reach the powers that be, and in the re-making of the map of Europe and Asia, they may decide in the words of Zangwill 'to give this land without a people to this people without a land.'"

"Many of the Rabbis of the Liberal School have modified their views on Zionism. The worst fears have not been realized. The unexpected has happened. We are beginning to understand that the continuance of the Jews as a people, favors the perpetuation of Judaism as a faith. If Zionism deepens the Jewish consciousness, it may be a step to deepening the Jewish conscience. Theories crumble before facts. We cannot be indifferent to a movement that has made so strong an appeal to so large a number of our brethren, many of whom had become estranged from the synagogue. We intensely believe that Israel has yet a mission to fulfill in the world. Let us then not reject any movement that may seem to promote it."

Pittsburgh Zionists Working in Vicinity.

Messrs. Avner and Neaman, of the Pittsburgh Zionist organization, have been engaged in propaganda in the vicinity of Pittsburgh. They visited Washington, Pa., on Sunday, April 25th, and Beaver Falls on Thursday, April 29th, showing Palestinian pictures, and making a splendid impression. At Washington, thirty-six recruits joined the ranks, and a new society may be effected among the older people. The Zionist society already existing has been greatly strengthened. The society at Beaver Falls re-organized and promises to be active.

Propaganda in Massachusetts.

Co-operating with the New England Bureau, M. I. Silverman, an active worker of Worcester, Mass., organized a society at Fitchburg, with twenty-seven members. The society will join the Federation under the charter of the old Tiphereth Zion, which has been inactive for a number of years. Mr. Silverman is also in charge of the organization of a society in Putnam, Mass. A society of young people in Worcester, known as The Kadimah, is about to join the Federation as a special contributing organization, also through the influence of Mr. Silverman.

Mr. Fromenson at Schenectady.

Mr. A. H. Fromenson visited the Zionists of Schenectady on Sunday afternoon, May 2d, at the request of the Federation, and delivered an excellent address in St. Paul's Temple before an audience that filled the place. Nathan Sahr, president of the Zionist society, presided. In the discussion that followed Mr. Fromenson's speech, Rabbi Jacobs of the reform congregation, participated and spoke in a friendly way of Zionism. A number of shekels were sold.

Birmingham, Ala., Tikwath Zion.

In addition to Mme. Pevsner, who was in Birmingham last month, the Ahawath Zion had the pleasure of listening to an able address on Zionism by Rabbi B. A. Ehrenreich, who has been for many years in the South and is a loyal Zionist. The Tikwath Zion recently remitted \$78.80 to the Emergency Fund.

THE BOSTON CONVENTION.

The preparations for the Boston conventions of the Zionist Organization of America are being completed, and from all indications there will be one of the largest gatherings of Zionists ever held in the United States. The societies are now engaged in electing their delegates.

At a meeting of representatives of all organizations concerned, held on May 5th, at which were present Louis Lipsky and Bernard A. Rosenblatt of the Federation, Joseph Barondess, Joshua Sprayregen, Max Perlman and Nathan Finkelstein of the Order B'nai Zion, Mrs. Gertrude Rosenblatt and Miss Rose Herzog of Hadassah, Sundel Doniger representing the Young Judaea; and Jacob de Haas, of the Boston Committee, it was decided to adopt the following tentative program:

There will be the usual functions on the Sabbath preceding the opening of the convention.

On Sunday, June 27th, in the morning, there will be a joint opening session, where summarized reports will be presented by all the central organizations and committees will be appointed. On Sunday afternoon, the conferees of the Provisional Executive Committee will meet. On Sunday evening, a mass meeting will be held in one of the largest halls in the city.

On Monday, June 28th, in the morning, the delegates of the Federation of American Zionists will meet. On Monday afternoon, the Order B'nai Zion and Hadassah will hold their opening sessions. In the evening, a banquet will be held at which 1,000 plates are to be laid.

On Tuesday, June 29th, the Federation will meet in the morning, the Order B'nai Zion and Hadassah in the afternoon, and in the evening Young Judaea will hold an educational conference of its leaders.

On Wednesday, June 30th, the Young Judaeans will meet in the morning, with the Federation meeting all afternoon and evening.

On Thursday, July 1st, the Federation will meet in the morning continuing until its business is finished. In the afternoon, the Young Judaeans will meet again.

In addition arrangements will be made for a conference of Hochozo delegates, of Hebrew-speaking delegates, and there will be several incidental functions.

Information regarding the election of delegates should be secured from the organization to be convened. Information regarding railroad rates, hotel accommodations, etc., can be had at the Zionist Bureau for New England, 161 Devonshire Street, Boston.

All resolutions intended for submission to the Federation convention must be in the Federation office not later than June 6th, to be printed on the official paper.

Newark Hadassah Chapter.

An open meeting of the Newark Chapter of Hadassah took place on Sunday evening, April 18th, in the vestry rooms of the Oheb Shalom Synagogue, with Miss Sarah Kussy, president of the chapter, in the chair. Mrs. Richard Gottheil, of New York, spoke of the work of Hadassah's nurses in the old city of Jerusalem. Frank Schechter, also of New York, delivered an address on "Zionism in Relation to the War." Discussions from the floor followed. The musical selections included songs by Mrs. Leopold Rich and a piano selection by Miss Dora Hollander.

New Members in Brooklyn Don Abarbanel Camp.

At its meeting on April 21, the Don Abarbanel Camp of Brooklyn, elected the following members: Louis N. Feldman, Isaac Kaplan, Joseph Halpern, N. Elkin, Abraham Rochmore, Hyman Spitz and Dr. Harris Rabinowitz. Mr. Victor Schwartz continues selling shekels, having already passed the 2,800 mark.

Zionism at Scranton, Pa.

Rabbi H. Gutterman was the principal speaker at a meeting of the Herzl Zion Club, of Scranton, Pa., held on April 18. A good program of music and recitations was rendered. Max J. Finkelstein presided.

NATIONAL FUND FLOWER DAY.

The Jewish National Fund Bureau for America has issued the following circular on Flower Day:

"It is only when we are threatened with loss of possessions that we realize their true worth. It was only when the war threatened all the splendid fruits of our thirty years' labor in Palestine with annihilation that the great Jewish masses began to realize how precious is the new life that has blossomed there.

"The Jewish Renaissance in Palestine—was not that the golden dream, the sweetest hope of all the Jewish generations? From generation to generation the burning pledge was passed on: 'If I Forget Thee, O Jerusalem, May My Right Hand Forget Its Cunning!' That pledge has passed into our blood, and flows through our veins. It is our hope, our life.

"The renaissance of Palestine; Is not that the holiest memorial whereby we can pay our tribute to the dead generations, is not that the greatest heritage that we can leave to the coming generation? Is not that our greatest asset in raising the prestige of the Jews in their own estimation and in the estimation of the world? Is not that our one security for the survival of all that is Jewish, and the one road that will lead us out of Goluth?

"Every Jew understands this and responds to it, to a greater or a lesser degree. Every Jew longs to hear of the rise and development of Palestine. But does this passive love suffice? Should not every Jew regard it as an honor and a privilege to help in the building of the new Temple?

"On Sunday, the 16th of May, the third day of Sivan, the Sunday before Shabuoth, the second annual Flower Day of the Jewish National Fund will be held. This Fund has been instituted for the redemption of Palestine to make it the inalienable property of the Jewish race. The day should be celebrated over the whole of this country. On that day our sons and daughters should give themselves up to this cause and be prepared to take part in the selling of flowers and on that day every Jew should buy these flowers and pay liberally for them.

"And if no flower-seller come your way, then do not let this mischance prevent you from doing your duty. Send your donation that day direct to our bureau, and know that you have not failed in your share of the task of sustaining the Jewish hope.

"In donating to the National Fund to-day, you will be donating to a double cause. The funds collected go towards carrying on work on the Jewish National Fund Farms in Palestine. The carrying on of this work benefits not only those directly concerned, but creates nourishment for many more Jews in Palestine. At the same time you will be helping in the creation of a Jewish home for the whole Jewish people in Palestine."

The following cities reported on May 1st that they were organizing the celebration of Flower Day in their communities:

Norfolk, Va., New York, N. Y., Columbus, O., Omaha, Neb., Philadelphia, Pa., Detroit, Mich., Newark, N. J., Cincinnati, O., Pittsburg, Pa.

Worcester, Mass., Norwich, Conn., Newport News, Va., Memphis, Tenn., Waterbury, Conn., San Francisco, Cal., Revere, Mass., St. Louis, Mo.

Chelsea, Mass., Allentown, Pa., Wilkesbarre, Pa., Utica, N. Y., Fargo, N. D., Cleveland, O., Woodbine, N. J., Manchester, N. H., Galveston, Tex., Jersey City, N. J., Wallingford, Conn.

Springfield, Mass., Savannah, Ga., Schenectady, N. Y., Trenton, N. J., Washington, D. C., Minneapolis, Minn., Chicago, Ill., Brockton, Mass., Lincoln, Neb., New London, Conn.

Providence, R. I., Shamokin, Pa., Atlantic City, N. J., Haverhill, Mass., Canton, O., Hartford, Conn., Bridgeport, Conn., Stamford, Conn., Plainfield, N. J.

Rochester, N. Y., Pawtucket, R. I., Newport, Ky., Malden, Mass., Boston, Mass., St. Paul, Minn., Bayonne, N. Y., Los Angeles, Cal., New Haven, Conn.

Portsmouth, N. H., Baltimore, Md., Burlington, Vt., Elizabeth, N. J., Dayton, O., New Britain, Conn.

YOUNG JUDAEA ACTIVITIES.

On Sunday, May 9th, Young Judaea rallies were held in various cities of northern New Jersey where affiliated clubs exist. In the morning a gathering was held by the Young Judaea Club of Plainfield. It was addressed by Mr. David Schneeborg. In the afternoon meetings were held at Jersey City, Carteret and Bayonne, where addresses were delivered by Mr. Sundel Doniger, Mr. Isaac Rosengarten and Mr. Jacob Rabinowitz. The final gathering of the day was a large mass meeting at Newark, held in the Ohaveh Sholom Congregation. Addresses were delivered by Mr. Charles A. Cowen, Mr. Bernard A. Rosenblatt and Mr. Sylvan Kohn, president of the Young Judaea Council of New Jersey.

Shebuoth will be celebrated by a series of large gatherings in New York as well as in other cities where local councils exist. The Brownsville celebration will be held at the Hebrew Educational Society on Sunday afternoon, May 23d. The gathering in Williamsburg will be held at P. S. No. 148, Hopkins and Throop Avenues, on Saturday evening, May 22d. This gathering will be under the auspices of the Young Zionist organization. Mr. Bernard A. Rosenblatt will act as chairman. The principal number of the program will be an original play, written by a member of the club. A four-page leaflet, containing stories, poems, articles and pictures on Shebuoth, will be issued in connection with this gathering.

Young Judaea has decided to direct the work of its own circles in the collection to be made on Flower Day. Committees are being organized by the different district councils who will co-operate with similar committees of senior Zionists. In the Bronx the committees will be under the direction of Mr. Sundel Doniger; in Harlem, Mr. Paul Zasofsky; on the lower East Side, Mr. Leon Spitz; in Williamsburg, Mr. Samuel J. Borofsky and Mr. Louis Ehrlich, and in Brownsville, under Mr. Frank Cohen.

In connection with the convention at Boston, Young Judaea is planning a series of events including a demonstration of the children either in the form of a parade or athletic exhibition, a students' and teachers' gathering, a dramatic performance of a Zionist play and an exhibition of the work of Young Judaea circles all over the country. Clubs are requested to send to the office of Young Judaea, 44 East 23d Street, for this exhibition, samples of their essay, poems, stories, pictures, needlework, together with journals, scrap books, minute books, programs, banners or any papers they may have issued. These articles should be sent by registered mail not later than June 1st. Young Judaea guarantees safe return of all property entrusted to it.

Young Judaea is conducting a weekly column on the English side of the Jewish "Daily News" every Thursday. In this department there appear articles on club work, suggestions for programs and news items of Young Judaea. Circulars concerning the aims and activities of Young Judaea together with the requirements of affiliation and the benefits derived therefrom, will be sent upon request by Young Judaea, 44 East 23d Street.

Hadassah Chapter of New York.

The Hadassah Chapter of New York will hold a festival on Flower Day, May 16. A beautiful program has been arranged. The book of Ruth will be read and illustrated by six tableaux and accompanied by the singing of appropriate Jewish melodies, sung by a chorus of fifty voices. Flowers will be on sale for the benefit of The Jewish National Fund. The program will be given in the afternoon and repeated in the evening in the auditorium of the Young Women's Hebrew Association. Tickets can be obtained through Mrs. Hartogensis, 4 West 105th Street.

PROPAGANDA TOUR IN VIRGINIA.

The visit of Louis Lipsky and S. Frankel to Norfolk, opening with a mass meeting in the American Theatre, was a success. A good impression was made upon the Jewish community, and considerable notice was taken of the meetings in the local press. At the American Theatre meeting, held on April 18th, the chairman was Mr. J. Saks, an experienced Zionist worker, interested in every Zionist venture in Norfolk for the past twenty years. Messrs. Frankel and Lipsky spoke effectively, and as a result, a number of new members were enrolled and a collection was taken for the Emergency Fund. On Monday evening, a second meeting was held at Norfolk, in the synagogue of which Rabbi Louis Goldberg is the head. Again a large audience listened to enthusiastic addresses by the speakers, Mr. Frankel making a deep impression with his remarks on Palestinian life, and Mr. Lipsky stirring the organized Zionists at a second session of the meeting held in the vestry rooms of the synagogue. Mr. Finestine, another energetic worker, presided in place of Rabbi Goldberg, who could not speak owing to a voice affection. Subsequently, on Thursday evening of the same week, an invitation meeting of the Young People's Hebrew League was held, which was addressed by Mr. Lipsky and followed by an animated discussion. The league is non-Zionistic, but it is expected that from now on it will function as a Zionist society. The same evening, in the Talmud Torah, Mr. Frankel spoke to a small group of Zionists and secured the formation of a branch of the Zion Commonwealth, Mr. Saks subscribing for seven shares.

On Tuesday evening, Mr. Frankel and Mr. Lipsky went over to Portsmouth, where a meeting was held in the synagogue. Rabbi Shapiro presided. It was a good meeting, and thirty-seven members were enrolled for the formation of a Zionist society. There is no society in Portsmouth, with the exception of a branch of Hadassah, which is connected with the Norfolk branch.

On Wednesday evening, the speakers visited Newport News, where there is a Zionist Camp. There are only a few workers in Newport News, but as a result of the meeting, it is probable that the camp will gain a number of members. The chairman at the Newport News meeting was Rabbi Spears. The good workers in Newport News are the Messrs. Levinson and Astor.

On Friday evening, April 23d, Mr. Lipsky visited Roanoke, where a new society was recently organized. The meeting was held in the synagogue. Rabbi David Stern presided. After the meeting, a conference was held with the members of the new society. The workers are Rabbi Stern and Julius Fisher. Connections were made for the sending of Zionist literature into Roanoke.

On Sunday, April 25th, accompanied by Dr. Karp of Richmond and Mr. Levinson, treasurer of the Richmond society, Mr. Lipsky went to Petersburg, Va., where he addressed a large audience. The chairman was United States Attorney Mann. Dr. Karp also addressed the meeting.

After the meeting, a conference was held with the members of the Progress Club, twenty-seven of whom became shekel-payers, with the understanding that they were to form the first Petersburg Zionist society. The new members are all young Americanized sons of Russian Jewish parents. Dr. Karp is to supervise the organization until it is fully established.

On Sunday evening, April 25th, Mr. Lipsky addressed a good meeting in Richmond in the orthodox synagogue, and on Monday returned to New York.

It is evident, from the experiences of this tour, that frequent visits to Zionist societies are essential, if the propaganda is to be kept alive. It also appears that in many small cities, where there is no Jewish organization, a Zionist group is possible, which will be in a position, as the community develops, to take control of all Jewish affairs. Our literature must be sent to these small communities, and individual connections must be made through Zionists living nearby. In Virginia it is possible to organize good Zionist societies at Danville, Lynchburg, and other cities between Richmond and Norfolk with the co-operation of our com-

rades in Richmond and Norfolk. A State Federation is not an impossibility. Tours for speakers must be arranged to open at Washington, D. C., then to Richmond, Petersburg, Roanoke, Danville, Lynchburg, Norfolk, Portsmouth, Newport News, etc.

ZION COMMONWEALTH PROGRESSES.

The organization of the Zion Commonwealth being completed, this land colonization enterprise is making good progress. During the presence of Mr. S. Pevsner considerable propaganda was made for the purchase of land in Palestine. In this work, Mr. Pevsner had the assistance of Mr. S. Frankel. A branch of the Commonwealth was organized at Hartford on April 15th, by Messrs. Pevsner and Rosenblatt. A Baltimore branch was organized on May 1st by Messrs. Rosenblatt and S. Robison, with Israel Brodie as president of the branch. A branch was also formed at Washington on May 2d.

The Zion Commonwealth is the name of the colonization enterprise conceived by Bernard A. Rosenblatt. It is a combination of an Hoachoozo, which permits share-holdings without settlement, and a co-operative colony of the class of Merchavia. The shares of the corporation sell at \$250, payable in ten years.

The membership of the Commonwealth has doubled in the past three weeks. Land has been purchased in Emek Israel through Mr. Pevsner and the Palestine Bureau. The Commonwealth has an option on over 3,000 acres in addition near the third station from Haifa on the road to Damascus, about one hour and a half's ride from Haifa in a most fertile district.

Any one interested in the Zion Commonwealth, may address inquiries to the Zion Commonwealth, 44 East 23d Street.

"In War Time," by Dr. Levin.

The Federation has in press a collection of essays written by Dr. Levin, to be entitled "In War Time," which will be published in book form. These essays deal with a variety of subjects, all pertinent to incidents occurring since war was declared. The essays are written in a fine, terse, eloquent style, and should be read by every Zionist who is desirous of being informed on current problems of Jewish and Zionist life. The book will sell for \$1.00 and the profits will go to the Palestine School Fund. It will consist of over 300 pages and be well bound. Orders are being received now by the Federation.

Samuel Pevsner Given Banquet.

The day before his departure for Europe, Samuel Pevsner, who had been in this country for several months in the interests of the Palestinian orange-growers, was given a banquet. The date was Monday evening, April 19, in New York. The speakers at the banquet were Dr. Levin, Prof. Friedlander, Dr. Isaak Strauss, Mr. Lewin-Epstein, Mr. A. E. Lubarsky, Joseph Barondess and B. A. Rosenblatt.

Grand Forks, N. D., Ahavath Zion.

At a meeting held on Sunday, April 25th, the Ahavath Zion of Grand Forks, N. D., installed its officers, and gave a vote of thanks to Samuel J. Bergman, the retiring president. This society has recently added a number of young men to its membership from whom it expects good work. It is preparing for Flower Day and selling shekels satisfactorily. At a meeting mentioned, an address was delivered by Mr. Michael Fishman, treasurer, one of the oldest Zionists in Grand Forks.

A new Zionist society has been organized at Manchester, N. H., to be known as The Lights of Zion. Louis Cohen is the temporary chairman, elected at a meeting on April 12, which was attended by Jacob de Haas, of the New England Bureau.

WHAT OUR ZIONIST SPEAKERS ARE DOING.

Mr. Isaac Carmel.—Mr. Carmel addressed a Zionist mass meeting in the Grand Theatre, Vineland, N. J., on Sunday, April 18, and on Monday, April 19, addressed a meeting in the Vineland Talmud Torah Hall. On Thursday evening, April 22, Mr. Carmel addressed a large audience on "Zionism, its aims and objects," at the synagogue annex of the Congregation Adereth El, East Twenty-ninth Street. On Sunday, April 25, Mr. Carmel addressed a well-attended public meeting at the Showrei Emuni Synagogue, Montclair, N. J.; after the meeting, Mr. Carmel installed the new Zion Camp into the Order Sons of Zion. On Saturday evening, May 1, Mr. Carmel addressed the "Hashachar" in the Bronx. On Sunday, May 2, Mr. Carmel addressed the members of the Geulah Camp, No. 3, of the Order Sons of Zion in New Britain, Conn.

Bernard A. Rosenblatt.—Mr. Rosenblatt, honorary secretary of the Federation, spoke on Sunday, April 18, in Bayonne, before the Knights of Zion. On Thursday, April 15, with Mr. Pevsner in Hartford, where a branch of the Zion Commonwealth was organized. On April 30 and May 1, Mr. Rosenblatt was in Baltimore and on May 2 in Washington in the interests of the Zion Commonwealth.

Mme. Bella Pevsner.—During April Mme. Pevsner was in Nashville, Tenn., where she spoke several times. She delivered an address in the Gay Street Synagogue, spoke to the Sunday School children, and addressed the Zionist society. She also spoke from the pulpit of the Reform Temple.

Dr. B. Epstein.—Dr. Epstein of the National Fund Bureau, addressed good meetings during the month at Providence, R. I., Pawtucket, R. I., Westerly, R. I., East Boston, Chelsea, Malden, Boston and Lynn. Dr. Epstein has had the co-operation of the New England Bureau on this trip.

A REPLY TO MISS BLUM.

To "The Maccabean":

In the April number of "The Maccabean" there appeared a letter by Miss Mary Blum, in which she declared that inasmuch as in her opinion there was no essential conflict between reform Judaism and Zionism, she was astonished to read an article of mine which also appeared in "The Maccabean" in which I seemed to accentuate the darker side of reform Judaism. Miss Blum admits, however, that I used the term assimilation, but she was under the impression that I included reform Judaism under that term.

This impression rests upon a misunderstanding. In many articles I have written I have endeavored to show that the division of Jews into orthodox and reform does not actually give an inclusive summary of the various streams of Jewish life. When one speaks of the spiritual streams of life, the division must be into nationalists and assimilationists. The spirit of orthodoxy, per se, is not a sufficient protection against the inroads of assimilation, nor does reform Judaism pre-suppose assimilation tendencies, although it is a frequent phenomenon to see the reform movement go hand in hand with assimilation.

In the Zionist organization there are active Zionists who are regarded in their religious life as radical reformers. Zionism has also converted many among the orthodox ranks who were opponents. The conflict between reform and orthodoxy is not a problem of Zionism, whose one objective is the ideals formulated in the Basle program.

With Zion's greetings.

DR. SCHMARYA LEVIN.

Charles Cowen.—Mr. Charles Cowen continues his admirable work, speaking willingly wherever sent by the Federation, and introducing Zionism in hitherto inaccessible circles. He spoke on April 11th, 15th, 16th, 18th, 25th, and continued his weekly lectures at Bath Beach and the Henry Street settlement. He addressed the Downtown Zionist Training group at the Shearith Israel Sisterhood House, the Hadassah Training Circle, the New Era Club, The Maccabaeans of Hartford, Conn., and an open meeting of Hadassah.

Mr. Abram Goldberg.—Mr. Goldberg, editor of "Dos Yiddish Volk," is now on a tour in the interests of the publication, and is meeting with great success. On April 18th, in Philadelphia, as a result of a meeting, \$100 was contributed to the Volk deficit fund; on April 21st, in Baltimore, \$42 was contributed and a good meeting held. Mr. Goldberg was in Cleveland, April 25th, where \$105 was collected. In Canton, Ohio, and Johnstown, Pa., Mr. Goldberg collected \$50 from individual Zionists. On Sunday, May 2d, in Pittsburgh, a successful meeting was held, which netted \$50. On May 9th, Mr. Goldberg was in Chicago. He is to visit the following additional cities: Milwaukee, Louisville; Hamilton, Toronto and London, Canada; Buffalo, Rochester and Montreal, Canada. He will conclude his trip on June 13th.

The Month's Income of The National Fund.

The following sums were collected by the National Fund Bureau for America during the weeks specified:

March 28th—April 2d—Collection, \$211.61; Golden Book, \$41.30; Tree Donations, \$48.81; N. F. Boxes, 183.98; Stamps, \$30.80; Voluntary Tax, \$21; Total, \$537.50.

April 5th—9th—Collection, \$557.25; Golden Book, \$240; Tree Donations, \$112.50; Stamps, \$23.65; Dunam Land, \$5; Voluntary Tax, \$13; Boxes, \$75.54; Total, \$1,026.94.

April 11th—16th—Collection, \$219.52; Golden Book, \$88.71; Tree Donations, \$23.10; Stamps, \$13.40; N. F. Boxes, \$131.05; Voluntary Tax, \$15; Total, \$490.78.

April 18th—23d—Collections, \$286.25; Golden Book, \$5.30; Tree Donations, \$31.75; N. F. Stamps, \$22.85; N. F. Boxes, \$343.51; Yemenite Housing Fund, \$2.50; Total, \$692.16.

April 25th—30th—Collections, \$33.36; Golden Book, \$174.96; Tree Donations, \$16.50; Stamps, \$26.55; Dunam Land, \$15; N. F. Boxes, \$119.48; Voluntary Tax, \$14.50; N. F. Telegrams, \$1; Total, \$401.35.

Total, \$3,148.73.

Boston Section Jewish Women Endorse Zionism.

At the annual meeting of the Boston Section of the Council of Jewish Women, at which Mrs. Arthur Berenson was elected president to succeed Mrs. Julius Andrews, a resolution was adopted endorsing the Zionist movement and calling upon all the members to co-operate with it. The resolution reads as follows:

"This organization and the members thereof regard with grave concern the perilous situation of a large number of their co-religionists in Europe, and urge every Jewish man and woman to take sympathetic interest in the trials and sufferings of these innocent and unoffending people of their race and faith, and to manifest their interest by participating actively in the work of the Zionist cause with encouragement and financial assistance."

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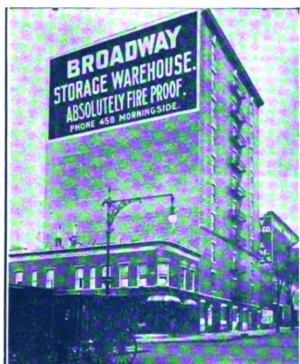
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EDITORIAL

THE KEHILLAH AND THE CONGRESS.

THE second convention of the New York Kehillah was one of the most interesting and significant Jewish gatherings ever held in the metropolis. As our readers recall, the first Kehillah convention held on April 18th voted to postpone the consideration of a resolution on the Congress for one month in order that, in the meantime, the American Jewish Committee might hold a meeting with other organizations to consider the question. Instead of making progress in this direction, however, the American Jewish Committee appointed a sub-committee, which met with a sub-committee of the Kehillah, and prepared a compromise resolution for the second Kehillah Convention held in May. This compromise resolution, although it was abortive of the demands of the Congress advocates, was acceptable to all parties, and Mr. Schiff made the motion to adopt it, which was carried without discussion, although the points of order and questions of information provided ample opportunity to disclose a decided reluctance to accept it. Nevertheless it was accepted. Then a motion was made that this resolution (expressing the desire of the Kehillah that there be a Congress, and referring it to a special meeting of the American Jewish Committee to consider the advisability of calling one), be binding on all Kehillah representatives on the American Jewish Committee. This provoked a storm of opposition. Advancing no convincing argument, but relying on the plea that men should not be instructed in matters involving "conscientious scruples," the leaders of the American Jewish Committee met a decisive defeat. They were out-argued and out-voted, and the motion stood that they must abide by

instructions. The chairman of the Kehillah, who had up to that time fought for a Congress, and was regarded by all as being an uncompromising advocate of it, on his own motion moved to reconsider the binding resolution, and another debate was held, which again resulted in the defeat of the American Jewish Committee leaders. They were actually beaten morally as well as by a roll-call, for all their protestations lacked sincerity and plausibility. They did not even pretend that they cared for public opinion. They rested upon their past achievements, upon their reputations, upon covert allusions to dangers, but at no time spoke frankly and freely. They would not deign to take the convention into their confidence. The delegates present would have been unworthy of confidence had they permitted themselves to be beguiled into support of such an attitude.

The fact that the leaders of the American Jewish Committee were voted down twice decisively, notwithstanding the presence of Messrs. Marshall, Schiff and Sulzberger, indicates clearly that the day of the personal representative of Jewish interests has passed. No matter how much good may be done by such a representative, the ultimate good is questionable. The American Jewish Committee, in this encounter with direct representatives of the people, showed that it lacked the qualities of leadership under the newer circumstances, and that it could not lead nor was it willing to lead if the people had a voice in the matter.

Owing to the action of the chairman of the Kehillah in deliberately attempting to abort the action of the delegates, the Kehillah has lost a great deal of the confidence inspired by its recent determination to force the calling

of a Congress. This is regrettable, especially as the action of the chairman served no rational purpose. As the vote showed, a reconsideration would have meant only a repetition of the same vote of lack of confidence the adoption of the original binding resolution engraved on the record.

It is expected that the special meeting of the American Jewish Committee will be held on June 20th, but how the leaders of the Committee will vote has not been indicated. But whatever happens at that meeting, this is certain: The action of the Kehillah in defeating the propositions of the American Jewish Committee has publicly and effectively demonstrated that it is not worthy of being the representative of Jewish interests at this time when so many important questions must be dealt with in a judicious, comprehensive and constructive manner.

THE GREAT DEVASTATION.

ONLY hints of what is happening behind the screen of Russian maneuvers, and Polish incitements, come to us from abroad. The letters that are being published in the Yiddish press are only a meagre recital of the woes of millions of our brethren in the war zone. With the Poles actively re-enforcing the brutality of the Russian army, with Germany considering Polish Jews as enemies, with the Russian government expelling thousands of families from provinces where martial operations are anticipated, the lot of the Jews must be terrible indeed.

The devastation beggars description. The tragedy of it all is that little or nothing can be done to bring relief. As one section is relieved, another is affected. As one city falls into the hands of Germany, another falls out of its hands. Galicia is harrowed. Courland is harried. Poland is a battlefield on which the armies of three nations trample down cities and provinces in order the better to get at their foes.

What can money relief do now, while the smoke of battle covers the field? What good deliberation and counsel and plans when to-morrow may find still another nationality fighting, and still another invasion, always with Jewish life as the football of events.

We are to face the greatest rehabilitation work the Jews ever had to tackle. When we consider this great task, which will press upon us most when war ceases, ought we not, as clear-sighted well-wishers of our people, think of how to make impossible the anomalous situation of the Jews which is the root of all our troubles?

For what does the war reveal? It reveals the fact that Jews are everywhere regarded as aliens, even in England, where the feeling prevails that all Jews are Austrians or Germans. No matter how many Jewish lads give up their lives for their land, the prevailing thought is that Jews have no share in the future of the people of the land, that they are aliens.

Has not the time come to assert our national rights. Is it not time to put an end to this anomalous situation?

THE THEOLOGICAL SEMINARY PROVOKED.

WE least expected the Jewish Theological Seminary to become a forum for tirades against nationalism. It is true that the funds for the maintenance of the institution were gathered from sources unfriendly

to Zionism, but with Dr. Schechter as the head of the Seminary, and with a majority of the Faculty active or inactive Zionists, the tendency of the institution has been, all these years, in accord with Zionist wishes.

It is puzzling to understand why Dr. Schechter himself should have taken occasion, at this year's graduation exercise, to condemn Zionism; of course, in his usual emphatic manner. The Zionists have in circulation an interesting Zionist pamphlet written by Dr. Schechter. He has been a welcome and valuable delegate to many of our conventions, where his favorable opinions regarding Zionism were heard by large numbers of susceptible young Jews. Because of his known espousal of Zionism, and owing to the true Jewish piety inculcated by the Seminary, most of the graduate rabbis of the Seminary are ardent workers in the movement. Why, then, should Dr. Schechter now preach against nationalism, which has been from the start the basic principle of Zionism?

Dr. Schechter has been aroused by the cruelties of war, which he charges to excessive nationalism. Because of that excess of nationalism, he feels that nationalism itself is a gross perversion, and should be fought. But why does he not consider that nationalism has also produced good things? That nationality has given us fine literatures, fine art, that it has promoted self-abnegation on the part of the individual for the sake of the nationality, that it has given color and beauty to life? Just as the freedom of the individual may induce excess of individuality, so the freedom of nations may produce chauvinism and group-pugnacity and group-madnesses. But who will preach against the freedom of the individual? Who will deny individual full rights because of the misuse made of these rights?

And at this time, when the rights of good nations are being attacked by bad nations, and good nations are defending themselves against the onslaughts of bad ones, when the question of the rights of nationalities to life, liberty and the pursuit of happiness is on the table of the world's discussions, why should we Jews now forego national liberty because certain nations have been guilty of criminal action against others? Is this not the time for us to assert that we are a nation grounded in righteousness, and that from our national life there shall come forth not carnage and aggression, but peace and righteousness? Is this not the time to assert our national determination to be true to the ideals?

We appeal to the Dr. Schechter of a quieter mood against the Dr. Schechter obsessed by the calamity of war.

THE BOSTON CONVENTION.

IT is a misnomer to call the gathering of Zionists in Boston the Zionist conventions. We are not holding several conventions. There is one convention to be held in Boston, the convention of the organized Zionists of America. One branch of the movement may hold special sessions to consider the problems arising out of its special work, but all these problems taken together are to be on the agenda of the central organization, whose sessions will be the clearing-house for all Zionist organization problems.

The reports submitted will show a tremendous propaganda, and remarkable results, considering that we Zionists have hitherto represented only a small group of

Jews. Never before in our history has so much work been done in one year. The press has teemed with Zionist information, discussions of nationalism, reports from Palestine, and over and above these details rose the great central question of Jewish life, the national problem.

Let us not think that the Convention means the end of a year's work; it means the beginning of another year's work. The situation is not clear; but there is no doubt that Palestine must still have our active and material support; and what peace will bring must be closely watched and directed. We must prepare for a strenuous campaign to follow the Convention. Most of us are tired, and would like a brief respite, but when great historical events are massing for revelation, no man may cease his activity, and none may enjoy a furlough.

WHAT SHALL THE ZIONISTS SAY?

ASIDE from the necessary strengthening of the organization we are called upon to deal with the larger problems that have arisen since the outbreak of war. Not only the direct implications of Zionism, but the larger subject of the organization of Jews must receive from us adequate consideration. The Boston convention will be the first national conference of the only functioning international Jewish organization in the world. We have seen how "ably" other organizations have marshalled their forces in this emergency. They have been utter failures. They have not stirred the hearts nor the imaginations of our people. In the midst of the greatest calamity that ever afflicted the Jewish people, they are content with maundering about and repeating old phrases that involve no mental or physical labor. They have practically confessed themselves impotent, and even the distribution of the meagre sum thus far collected for general relief has been directed in the simplest and most irresponsible manner, only to be rid of the difficulties, only to avoid responsibility.

With the old leaders of the Jewish people dazed by what is happening, and covering their confusion with loud protestations of secret influence and power; with not one word of comfort or hope or illumination coming from the lips either of themselves or of their sycophants, it behooves the Zionist organization to take steps to see to it that the Jews in this great crisis shall have leaders equal to the task. At our convention a clear and authoritative word should be spoken. We have no doubt that American Jews are prepared to heed that word, and to act with the Zionists in the realization of a plan of Jewish salvation that measures up to the need and the opportunity.

ELIEZER BEN JEHUDAH.

ELIEZER BEN JEHUDAH should have come to us when we were free to pay homage to the great contribution made by him to our national revival, and not when we are engrossed in relieving the material damage done in Palestine by the progress of the war. He should have come to us when everything was normal in Palestine, and when Jewish life could contemplate the fruits of his life work with unalloyed satisfaction.

He comes to us, however, at this time, filled with grief for what is now happening in Palestine. The ces-

sation of all thought of new creations, of new life, of extending the boundaries; the paralyzing of all industry, the crumbling of that promising settlement now devoted simply to the task of maintaining life in whatever there is now there. But we cannot let this occasion pass without a word of sincere greeting to the pioneer who, single-handed, fought the battle for the living Hebrew tongue and by his persistence, his obstinacy, his devotion, forced his views on the budding Jewish settlement in Palestine. What he did was almost superhuman, and least of all would one expect such heroic self-sacrifice of one so weak physically, so frail. But he has in him a great talent for self-immolation. He gave his strength and his power to the Jewish nationality. He gave himself without thought of self, and because he forgot his own interests, the Jewish people will never forget him, and will always treasure his personality, his gift, as one of the finest contributions to the revival of our nationality.

WHY A JEWISH CONGRESS.

WE are glad that a great deal of hot air was liberated in the discussion of the calling of an American Jewish Congress. For out of this heat something of value to Jewish life will be wrought. It has stirred the imagination, it has raised hopes, it has given freedom to the unused Jewish capacity for constructive thought. Without this agitation, had the American Jewish Committee had its way, all this war would have meant would have been merely a silent, expressionless, automatic collection of funds which would, as usual have been sent to the Hilfsverein der Deutschen Juden for distribution, and that would have been the end of the matter.

The talk about a Congress has cleared the air. It has made clear the utility of a Congress, and it has also shown what a Congress will not do. What would a Congress produce? A free discussion. That free discussion would have to resolve itself into a set of resolutions whose practical effect would be the election of a representative committee. The discussion would not produce the program. The program would have to be formulated before the discussion was held. It would have to be prepared weeks before the holding of the Congress. In effect, the Congress would, however, place the responsibility for Jewish action upon the Jewish people, and not upon a few self-appointed leaders.

Granting that the Congress could not make the Jewish program, there would, however, be a tremendous gain. The American Jewish community has gradually contracted the basis of its constituency. Autocratic management of Jewish affairs has narrowed the scope of appeal. The firmer the so-called leaders held the reins of government, the fewer were the supporters they could command for any Jewish service. This is to be seen best in the management of institutions, where a small board of directors administering the affairs of the institution gradually concentrate all responsibility and all power in their own hands, and ignore the wishes of the supporters. The American Jewish Committee has selected men in certain communities who have not the confidence of the large mass of Jews in that community. The result is that the community feels no responsibility

for any of the work of the American Jewish Committee.

The Congress would clearly assert where the responsibility for Jewish affairs rests. Not in the few, but in the mass. Not in the man of means, but in every individual member of the community. By extending the boundaries of the appeal, by placing the responsibility where it belongs, whatever action would be taken by the elected representatives of the masses, would be regarded as the action of the constituents themselves. The Jewish program then would be a program which would command the allegiance of all Jews.

CHAZANOWITCH, THE NATIONAL LIBRARIAN.

In the old home—now being devastated—every little schul had its collection of books, of sacred books, and every bit of paper on which Hebrew letters were printed as regarded as holy, and to be preserved. The Jews are the People of the Book.

But in the new home there are schuls and temples, but they are not regarded as the center of the communal life; in them no longer are collected the sacred volumes and the fragments of sacred volumes. If there are books in Temples they are in a sense profane volumes. If there are books in the schuls, they are relics of a former period, and they are not regarded as being the very center of the communal life.

Joseph Chazanowitch was the collector of the fragments. He felt the cruelty of the dispersion, which precluded the assembling of all the books Jews love or ought to love. To him the lack of a Jewish center meant the lack of a central library. What Jews wrote here and there, what Jews had written, all these, to this dreamer, was part of the Jewish National Library, and like a dreamer, he sought to realize the dream. He built in Jerusalem the Abarbanel Library, and it became his business in life to gather together the books of the Diaspora, in which Jews were interested and involved. He picked up his books everywhere, and he sought them out everywhere, and he was known as the National Librarian even before he had his library in Jerusalem. Soon every one who had a book he wanted enshrined in the national Jewish life sent a few copies of it to Jerusalem, where Chazanowitch received them, catalogued them as best he could, and admitted them into the Pantheon of Israel's Great Past.

The nationalist movement has produced many a bizarre character—bizarre because they struck conventional Jewish life full in the face with their contradiction of accepted ideas—but Chazanowitch never seemed bizarre. He was a common-place old man with a great picture in his mind which he was determined to see in material form. He plodded along good-naturedly while others planned bigger things, or what seemed to be bigger things, and the thing he was striving for every day became more and more of a reality. He had the determination of a fanatic, but it was a good-natured determination.

Our homage is due to every pioneer who brought his brick to lay into the edifice of a new Jewish life. Chazanowitch brought his contribution modestly, without great noise, without egotism, without hitting the enemy too hard. He was a collector of books, but he acted in the name of the Jewish people, and his books were not to be

scattered in the golas, but were to be an everlasting monument to the Jewish genius.

In the Abarbanel Library, the products of the new Jewish genius will find not only a resting-place, but a reading public capable of seeing in these fragments what the whole is likely to be.

THE FUTURE OF PALESTINE.

A leading editorial in *The New Statesman*, one of the leading weekly publications in England, dated November 21st, discusses the future of Palestine and the relation of the Jews to that problem. It takes into account discussions already then going on in the English press and concludes that the Jews being a nationality, and in Palestine itself a small nationality, England should secure to the Jews under her protection the possibility of building up a new Palestine on the ruins of their ancient home.

We quote a few paragraphs of this interesting article:

"To-day we are told is the day of small nationalities. Their interests are to be considered when peace is concluded. It should not be overlooked that the Jews of Palestine—let us call them the Hebrews after their language—are also a small nationality. But they are the weakest of the nationalities and they cannot stand alone. For many years, perhaps for centuries, they will need a protecting Power while they grow into a nation.

"Several Powers profess to have 'interests' in Palestine and Syria, but in no case is the claim overwhelming. As for England it has sentimental, educational, and archaeological interests in Palestine. It has besides in point of fact commercial interests which dwarf those of all other Powers into insignificance. The commerce between the British Empire (including Egypt and the ports of Jaffa and Gaza amount to twice as much as that of the second empire on the list (Turkey) and six times as much as that of either France or Russia. But still more weighty is the consideration that if the inhabitants of Palestine were consulted as to the State to which they would prefer to give their allegiance in the future, it is almost certain that the overwhelming majority of the non-Jewish population would choose Great Britain. As for the Jewish inhabitants, with exceptions that one could almost count on the fingers of one's hands, they would certainly vote for Britain.

"Britain is, in fact, almost the only Power that has ever shown any sympathy with the Jewish people. English political writers have repeatedly advocated a British protectorate of Palestine for the benefit of the Jews. Palmerston brought all the influence of British diplomacy to bear at Cairo and at Damascus on the occasion of the persecutions that followed the Blood Accusation of 1840, instructed the British Consul at Jerusalem to extend his protection to the Jews, and himself made representations on their behalf to the Porte. At a later date both Beaconsfield and Salisbury supported Laurence Oliphant in his negotiations with the Porte for a concession which was to pave the way to an autonomous Jewish State in the Holy Land.

"Christendom owes a debt to Jewry for the persecutions of the past nineteen hundred years. It would seem that she has now the opportunity of commencing to pay it. Since the Roman occupation there has been no such opportunity as the present. If it is allowed to pass, who knows how many more centuries may have to elapse before a similar opportunity recurs?"

PROVISIONAL COMMITTEE RELIEF SERVICE FOR RUSSIA

The Provisional Executive Committee for General Zionist Affairs is now prepared to accept money for transfer to relatives residing in Russia, with the assurance that if the money is not delivered to the person, it will be ultimately returned. The Provisional Zionist Committee will render this service gratis, sending the full amount as deposited, at the current rate of exchange. Those desiring to avail themselves of this service, may call or write to the office of the Provisional Zionist Committee, at 44 East 23rd Street.

The Jewish Problem—How To Solve It

By LOUIS D. BRANDEIS

THE suffering of the Jews due to injustices continuing throughout nearly twenty centuries is the greatest tragedy in history. Never was the aggregate of such suffering larger than today. Never were the injustices more glaring. Yet the present is preeminently a time for hopefulness. The current of world-thought is at last preparing the way for our attaining justice. The war is developing opportunities which may make possible the solution of the Jewish problem. But to avail of these opportunities we must understand both them and ourselves. We must recognize and accept facts. We must consider our course with statesmanlike calm. We must pursue resolutely the course we shall decide upon; and be ever ready to make the sacrifices which a great cause demands.

WHAT THE PROBLEM IS.

For us the Jewish Problem means this: How can we secure for Jews, wherever they may live, the same rights and opportunities enjoyed by non-Jews? And how can we secure for the world the full contribution which Jews can make if unhampered by artificial limitations?

The problem has two aspects: That of the individual Jew, and that of Jews collectively. Obviously, no individual should be subjected anywhere, by reason of the fact that he is a Jew, to a denial of any common rights or opportunity enjoyed by non-Jews. But Jews collectively should likewise enjoy the same right and opportunity to live and develop as do other groups of people. This right of development on the part of the group is essential to the full enjoyment of rights by the individual. For the individual is dependent for his development (and his happiness), in large part upon the development of the group of which he forms a part. We can scarcely conceive of an individual German or Frenchman living and developing without some relation to the contemporary German or French life and culture. And since death is not a solution of the problem of life, the solution of the Jewish Problem necessarily involves the continued existence of the Jews as Jews.

Councils of Rabbis and others have undertaken at times to prescribe by definition that only those shall be deemed Jews who professedly adhere to the orthodox or reformed faith. But in the connection in which we are considering the term, it is not in the power of any single body of Jews—or indeed of all Jews collectively—to establish the effective definition. The meaning of the word

Jewish in the term Jewish Problem must be accepted as coextensive with the disabilities which it is our problem to remove. It is the non-Jews who create the disabilities and in so doing give definition to the term Jew. Those disabilities extend substantially to all of Jewish blood. The disabilities do not end with a renunciation of faith, however sincere. They do not end with the elimination, however complete, of external Jewish mannerisms. The disabilities do not end ordinarily until the Jewish blood has been so thoroughly diluted by repeated intermarriages as to result in practically obliterating the Jew.



LOUIS D. BRANDEIS

And we Jews, by our own acts, give a like definition to the term Jew. When men and women of Jewish blood suffer—because of that fact—and even if they suffer from quite different causes, our sympathy and our help goes out to them instinctively in whatever country they may live and without inquiring into the shades of their belief or unbelief. When those of Jewish blood exhibit moral or intellectual superiority, genius or special talent, we feel pride in them, even if they have abjured the faith like Spinoza, Marx, Disraeli or Heine. Despite the meditations of pundits or the decrees of councils, our own instincts and acts, and those of others, have defined for us the term Jew.

LIBERALISM AND ANTI-SEMITISM.

Half a century ago the belief was still general that Jewish disabilities would disappear before growing liberalism. When religious toleration was proclaimed, the solution of the Jewish Problem seemed in sight.

When the so-called rights of man became widely recognized, and the equal right of all citizens to life, liberty and the pursuit of happiness began to be enacted into positive law, the complete emancipation of the Jew seemed at hand. The concrete gains through liberalism were indeed large. Equality before the law was established throughout the western hemisphere. The Ghetto walls crumbled; the ball and chain of restraint were removed in central and western Europe. Compared with the cruel discrimination to which Jews are now subjected in Russia and Roumania, their advanced condition in other parts of Europe seems almost ideal.

But Anti-Jewish prejudice was not exterminated even in those countries of Europe in which the triumph of

civil liberty and democracy extended fully to Jews "the rights of man." The Anti-Semitic movement arose in Germany a year after the granting of universal suffrage. It broke out violently in France, and culminated in the Dreyfus case, a century after the French Revolution had brought "emancipation." It expressed itself in England through the Alien Act within a few years after the last of Jewish disabilities had been there removed by law. And in the United States the Saratoga incident reminded us, long ago, that we too have a Jewish question.

The disease is universal and endemic. There is, of course, a wide difference between the Russian disabilities with their Pale of Settlement, their denial of opportunity for education and choice of occupation, and their recurrent pogroms, and the German disabilities curbing university, bureaucratic and military careers. There is a wide difference also between these German disabilities and the mere social disabilities of other lands. But some of those now suffering from the severe disabilities imposed by Russia and Roumania are descendants of men and women who in centuries before our modern liberalism enjoyed both legal and social equality in Spain and Southern France. The manifestations of the Jewish Problem vary in the different countries, and at different periods in the same country, according to the prevailing degree of enlightenment and other pertinent conditions. Yet the differences, however wide, are merely in degree and not in kind. The Jewish Problem is single and universal. But it is not necessarily eternal. It may be solved.

DEMOCRACY AND NATIONALITY.

Why is it that liberalism has failed to eliminate the Anti-Jewish prejudice? It is because the liberal movement has not yet brought *full* liberty. Enlightened countries grant to the individual, equality before the law: but they fail still to recognize the equality of whole peoples or nationalities. We seek to protect as individuals those constituting a minority; but we fail to realize that protection cannot be complete unless group equality also is recognized.

Deeply imbedded in every people is the desire for full development—the longing, as Mazzini phrased it, "to elaborate and express their ideas, to contribute their stone also to the pyramid of history." Nationality like Democracy has been one of the potent forces making for man's advance during the past hundred years. The assertion of nationality has infused whole peoples with hope, manhood and self-respect. It has ennobled and made purposeful millions of lives. It offered them a future, and in doing so revived and capitalized all that was valuable in their past. The assertion of nationality raised Ireland from the slough of despond. It roused Southern Slavs to heroic deeds. It created gallant Belgium. It freed Greece. It gave us united Italy. It manifested itself even among free peoples—like the Welsh who had no grievance, but who gave expression to their nationality through the revival of the old Cymric tongue. Each of these peoples developed because, as Mazzini said, they were enabled to proclaim "to the world that they also live, think, love and labor for the benefit of all."

In the past it has been generally assumed that the full

development of one people necessarily involved its domination over others. Strong nationalities are apt to become convinced that by such domination only does civilization advance. Strong nationalities assume their own superiority, and come to believe that they possess the divine right to subject other peoples to their sway. Soon the belief in the existence of such a right becomes converted into a conviction that a duty exists to enforce it. Wars of aggrandizement follow as a natural result of this belief.

This attitude of certain nationalities is the exact correlative of the position which was generally assumed by the strong in respect to other individuals before democracy became a common possession. The struggles of the eighteenth and nineteenth centuries both in peace and in war were devoted largely to overcoming that position as to individuals. In establishing the equal right of every person to development, it became clear that equal opportunity for all involves this necessary limitation: Each man may develop himself so far, but only so far, as his doing so will not interfere with the exercise of a like right by all others. Thus liberty came to mean the right to enjoy life, to acquire property, to pursue happiness in such manner and to such extent as the exercise of the right in each is consistent with the exercise of a like right by every other of our fellow citizens. Liberty thus defined underlies twentieth century democracy. Liberty thus defined exists in a large part of the western world. And even where this equal right of each individual has not yet been accepted as a political right, its ethical claim is gaining recognition. Democracy rejected the proposal of the superman who should rise through sacrifice of the many. It insists that the full development of each individual is not only a right but a duty to society; and that our best hope for civilization lies not in uniformity, but in wide differentiation.

The movements of the last century have proved that whole peoples have individuality no less marked than that of the single person; that the individuality of a people is irrepressible, and that the misnamed internationalism which seeks the obliteration of nationalities or peoples is unattainable. The new nationalism proclaims that each race or people, like each individual, has a right and duty to develop, and that only through such differentiated development will high civilization be attained. Not until these principles of nationalism like those of democracy are generally accepted, will liberty be fully attained, and minorities be secure in their rights. But there is ground for hope that the establishment of these principles will come as one of the compensations of the present war; and with it, the solution of the Jewish Problem.

NATIONS AND NATIONALITY.

The difference between a nation and a nationality is clear; but it is not always observed. Likeness between members is the essence of nationality; but the members of a nation may be very different. A nation may be composed of many nationalities, as some of the most successful nations are. An instance of this is the British nation, with its division into English, Scotch, Welsh, and Irish at home; with the French in Canada; and, throughout the Empire, scores of other nationalities. Other

examples are furnished by the Swiss nation with its German, French and Italian sections; by the Belgian nation composed of Flemings and Walloons; and by the American nation which comprises nearly all the white nationalities. The unity of a nationality is a fact of nature. The unity into a nation is largely the work of man. The false doctrine that nation and nationality must be made co-extensive is the cause of some of our greatest tragedies. It is, in large part, the cause also of the present war. It has led on the one hand to cruel, futile attempts at enforced assimilation, like the Russianizing of Finland and Poland, and the Prussianizing of Posen, Schleswig-Holstein and Alsace-Lorraine. It has led on the other hand to those Pan-istic movements which are a cloak for territorial ambitions. As a nation may thrive though composed of many nationalities, so a nationality may thrive through forming parts of several nations. The essential in either case is recognition of the equal rights of each nationality.

JEWISH NATIONALITY.

W. Alinson Philips recently defined Nationality as "an extensive aggregate of persons, conscious of a community of sentiments, experiences, or qualities which make them feel themselves a distinct people." And he adds: "If we examine the composition of the several nationalities we find these elements: Race, language, religion, common habitat, common conditions, mode of life and manners, political association. The elements are, however, never all present at the same time, and none of them is essential. * * * "A common habitat and common conditions are doubtless powerful influences at times in determining nationality; but what part do they play in that of the Jews or the Greeks, or the Irish in dispersion?"

See how this high authority assumes without question that the Jews are, despite their dispersion, a distinct nationality; and he groups us with the Greeks or the Irish—two other peoples of marked individuality. Can it be doubted that we Jews—aggregating 14,000,000 people are "an extensive aggregate of persons"; that we are "conscious of a community of sentiments, experiences and qualities which make us *feel* 'ourselves a distinct people,' whether we admit it or not?"

It is no answer to this evidence of nationality to declare that the Jews are not an absolutely pure race. There has, of course, been some intermixture of foreign blood in the 3000 years which constitute our historic period. But, owing to persecution and prejudice, the intermarriages with non-Jews which occurred, have resulted merely in taking away many from the Jewish community. Intermarriage has brought few additions. Therefore the percentage of foreign blood in the Jews of today is very low. Probably no important European race is as pure.

But common race is only one of the elements which determine nationality. Conscious community of sentiments, common experiences, common qualities are equally, perhaps more, important. Religion, traditions and customs bound us together though scattered throughout the world. The similarity of experiences tended to produce similarity of qualities and community of sentiments. Common suffering so intensified the feeling of brotherhood as to overcome largely all the influences making

for diversification. The segregation of the Jews was so general, so complete, and so long continued as to intensify our "peculiarities" and make them almost ineradicable.

ASSERTION OF JEWISH NATIONALITY.

We recognize that with each child the aim of education should be to develop his own individuality, not to make him an imitator, not to assimilate him to others. Shall we fail to recognize this truth when applied to whole peoples? And what people in the world has shown greater individuality than the Jews? Has any a nobler past? Does any possess common ideas better worth expressing? Has any marked traits worthier of development? Of all the peoples in the world those of two tiny states stand pre-eminent as contributors to our present civilization—the Greeks and the Jews. The Jews gave to the world its three greatest religions, reverence for law, and the highest conceptions of morality. Never before has the value of our contribution been so generally recognized. Our teaching of brotherhood and righteousness has, under the name of democracy and social justice, become the twentieth century striving of America and of western Europe. Our conception of law is embodied in the American constitutions which proclaim this to be a "government of laws and not of men." And for the triumph of our other great teaching—the doctrine of peace, this cruel war is paving the way.

While every other people is striving for development by asserting its nationality, and a great war is making clear the value of small nations, shall we voluntarily yield to anti-semitism, and instead of solving our "problem," end it by ignoble suicide? Surely this is no time for Jews to despair. Let us make clear to the world that we, too, are a nationality clamoring for equal rights, to life and to self-expression. That this should be our course has been recently expressed by high non-Jewish authority. Thus Seton-Watson, speaking of the probable results of the war, said:

"There are good grounds for hoping that it (the war) will also give a new and healthy impetus to Jewish national policy, grant freer play to their splendid qualities, and enable them to shake off the false shame which has led men who ought to be proud of their Jewish race to assume so many alien disguises and to accuse of anti-semitism those who refuse to be deceived by mere appearances. It is high time that the Jews should realize that few things do more to foster anti-semitic feeling than this very tendency to sail under false colors and conceal their true identity. The Zionist and the orthodox Jewish Nationalists have long ago won the respect and admiration of the world. No race has ever defied assimilation so stubbornly and so successfully; and the modern tendency of individual Jews to repudiate what is one of their chief glories suggests an almost comic resolve to fight against the course of nature."

ZIONISM.

Standing upon this broad foundation of nationality, Zionism aims to give it full development. Let us bear clearly in mind what Zionism is, or rather what it is not.

It is not a movement to remove all the Jews of the world compulsorily to Palestine. In the first place there are 14,000,000 Jews, and Palestine would not accom-

moderate more than one-fifth of that number. In the second place, it is not a movement to compel anyone to go to Palestine. It is essentially a movement to give to the Jew more, not less freedom; it aims to enable the Jews to exercise the same right now exercised by practically every other people in the world; to live at their option either in the land of their fathers or in some other country; a right which members of small nations as well as of large, which Irish, Greek, Bulgarian, Servian, or Belgian may now exercise as fully as Germans or English.

Zionism seeks to establish in Palestine, for such Jews as choose to go and remain there, and for their descendants, a legally secured home, where they may live together and lead a Jewish life; where they may expect ultimately to constitute a majority of the population, and may look forward to what we should call home rule. The Zionists seek to establish this home in Palestine, because they are convinced that the undying longing of Jews for Palestine is a fact of deepest significance; that it is a manifestation in the struggle for existence by an ancient people which had established its right to live—a people whose three thousand years of civilization has produced a faith, culture, and individuality which enable them to contribute largely in the future, as they had in the past, to the advance of civilization; and that it is not a right merely, but a duty of the Jewish nationality to survive and develop. They believe that there only can Jewish life be fully protected from the forces of disintegration; that there alone can the Jewish spirit reach its full and natural development; and that by securing for those Jews who wish to settle in Palestine the opportunity to do so, not only those Jews, but all other Jews will be benefited and that the long perplexing Jewish Problem will, at last, find solution.

They believe that to accomplish this, it is not necessary that the Jewish population of Palestine be large as compared with the whole number of Jews in the world; for throughout centuries when the Jewish influence was greatest, during the Persian, the Greek, and the Roman Empires, only a relatively small part of the Jews lived in Palestine; and only a small part of the Jews returned from Babylon when the Temple was rebuilt.

Since the destruction of the Temple, nearly two thousand years ago, the longing for Palestine has been ever present with the Jew. It was the hope of a return to the land of his fathers that buoyed up the Jew amidst persecution, and for the realization of which the devout ever prayed. Until a generation ago this was a hope merely—a wish piously prayed for but not worked for. The Zionist movement is idealistic, but it is also essentially practical. It seeks to realize that hope; to make the dream of a Jewish life in a Jewish land come true as other great dreams of the world have been realized—by men working with devotion, intelligence and self-sacrifice. It was thus that the dream of Italian independence and unity, after centuries of vain hope, came true through the efforts of Mazzini, Garibaldi and Cavour; that the dream of Greek, of Bulgarian and of Servian independence became facts; that the dream of home rule in Ireland has just been realized.

ZIONISM A FACT.

The rebirth of the Jewish nation is no longer a mere dream. It is in process of accomplishment in a most practical way, and the story is a wonderful one. A generation ago a few Jewish emigrants from Russia and from Roumania, instead of proceeding westward to this hospitable country where they might easily have secured material prosperity, turned eastward for the purpose of settling in the land of their fathers.

To the worldly wise these efforts at colonization appeared very foolish. Nature and man presented obstacles in Palestine which appeared almost insuperable; and the colonists were, in fact, ill-equipped for their task, save in their spirit of devotion and self-sacrifice. The land, harassed by centuries of misrule, was treeless and apparently sterile; and it was infested with malaria. The Government offered them no security, either as to life or property. The colonists themselves were not only unfamiliar with the character of the country, but were ignorant of the farmer's life which they proposed to lead: for the Jews of Russia and Roumania had been generally denied the opportunity of owning or working land. Furthermore, these colonists were not inured to the physical hardships to which the life of a pioneer is necessarily subjected. To these hardships and to malaria many succumbed. Those who survived were long confronted with failure. But at last success came. Within a generation these Jewish Pilgrim Fathers, and those who followed them, have succeeded in establishing these two fundamental propositions:

First: That Palestine is fit for the modern Jew.

Second: That the modern Jew is fit for Palestine.

Nearly fifty self-governing Jewish colonies attest to this remarkable achievement.

This land, treeless a generation ago, supposed to be sterile and hopelessly arid, has been shown to have been treeless and sterile only because of man's misrule. It has been shown to be capable of becoming again a land "flowing with milk and honey." Oranges and grapes, olives and almonds, wheat and other cereals are now growing there in profusion.

This material development has been attended by a spiritual and social development no less extraordinary; a development in education, in health and in social order; and in the character and habits of the population. Perhaps the most extraordinary achievement of Jewish nationalism is the revival of the Hebrew language, which has again become a language of the common intercourse of men. The Hebrew tongue, called a dead language for nearly two thousand years, has, in the Jewish colonies and in Jerusalem, become again the living mother-tongue. The effect of this common language in unifying the Jews is, of course, great; for the Jews of Palestine came literally from all the lands of the earth, each speaking, except for the use of Yiddish, the language of the country from which he came, and remaining in the main, almost a stranger to the others. But the effect of the renaissance of the Hebrew tongue is far greater than that of unifying the Jews. It is a potent factor in reviving the essentially Jewish spirit.

Our Jewish Pilgrim Fathers have laid the foundation. It remains for us to build the superstructure.

ZIONISM AND PATRIOTISM.

Let no American imagine that Zionism is inconsistent with Patriotism. Multiple loyalties are objectionable only if they are inconsistent. A man is a better citizen of the United States for being also a loyal citizen of his state, and of his city; for being loyal to his family, and to his profession or trade; for being loyal to his college or his lodge. Every Irish-American who contributed towards advancing home rule was a better man and a better American for the sacrifice he made. Every American Jew who aids in advancing the Jewish settlement in Palestine, though he feels that neither he nor his descendants will ever live there, will likewise be a better man and a better American for doing so.

Note what Seton-Watson says:

"America is full of nationalities which, while accepting with enthusiasm their new American citizenship, nevertheless look to some centre in the old world as the source and inspiration of their national culture and traditions. The most typical instance is the feeling of the American Jew for Palestine which may well become a focus for his *declassé* kinsmen in other parts of the world."

There is no inconsistency between loyalty to America and loyalty to Jewry. The Jewish spirit, the product of our religion and experiences, is essentially modern and essentially American. Not since the destruction of the Temple have the Jews in spirit and in ideals been so fully in harmony with the noblest aspirations of the country in which they lived.

America's fundamental law seeks to make real the brotherhood of man. That brotherhood became the Jewish fundamental law more than twenty-five hundred years ago. America's insistent demand in the twentieth century is for social justice. That also has been the Jews' striving for ages. Their affliction as well as their religion has prepared the Jews for effective democracy. Persecution broadened their sympathies; it trained them in patient endurance, in self-control, and in sacrifice. It made them think as well as suffer. It deepened the passion for righteousness.

Indeed, loyalty to America demands rather that each American Jew become a Zionist. For only through the ennobling effect of its strivings can we develop the best that is in us and give to this country the full benefit of our great inheritance. The Jewish spirit, so long preserved, the character developed by so many centuries of sacrifice, should be preserved and developed further, so that in America as elsewhere the sons of the race may in future live lives and do deeds worthy of their ancestors.

AMERICA'S DEMAND.

But we have also an immediate and more pressing duty in the performance of which Zionism alone seems capable of affording effective aid. We must protect America and ourselves from demoralization, which has to some extent already set in among American Jews. The cause of this demoralization is clear. It results in large part from the fact that in our land of liberty all the restraints by which the Jews were protected in their Ghettos were removed and a new generation left without necessary moral and spiritual support. And is it not equally clear what the only possible remedy is? It

is the laborious task of inculcating self-respect—a task which can be accomplished only by restoring the ties of the Jew to the noble past of his race, and by making him realize the possibilities of a no less glorious future. The sole bulwark against demoralization is to develop in each new generation of Jews in America the sense of "Noblesse oblige." That spirit can be developed in those who regard their race as destined to live and to live with a bright future. That spirit can best be developed by actively participating in some way in furthering the ideals of the Jewish renaissance; and this can be done effectively only through furthering the Zionist movement.

In the Jewish colonies of Palestine there are no Jewish criminals; because everyone, old and young alike, is led to feel the glory of his race and his obligation to carry forward its ideals. The new Palestinian Jewry produces, instead of criminals, great scientists like Aaron Aaronsohn, the discoverer of wild wheat; great pedagogues like David Yellin; craftsmen like Boris Schatz, the founder of the Bezalel; intrepid Shomerim, the Jewish guards of peace, who watch in the night against marauders and doers of violent deeds.

And the Zionist movement has brought like inspiration to the Jews in the diaspora, as Steed has shown in this striking passage from "The Hapsburg Monarchy":

"To minds like these Zionism came with the force of an evangel. To be a Jew and to be proud of it; to glory in the power and pertinacity of the race, its traditions, its triumphs, its sufferings, its resistance to persecution; to look the world frankly in the face and to enjoy the luxury of moral and intellectual honesty; to feel pride in belonging to the people that have Christendom its divinities, that taught half the world monotheism, whose ideas have permeated civilization as never the ideas of a race before it, whose genius fashioned the whole mechanism of modern commerce, and whose artists, actors, singers and writers have filled a larger place in the cultured universe than those of any other people. This, or something like this, was the train of thought fired in youthful Jewish minds by the Zionist spark. Its effect upon the Jewish students of Austrian universities was immediate and striking. Until then they had been despised and often ill-treated. They had wormed their way into appointments and into the free professions by dint of pliancy, mock humility, mental acuteness and clandestine protection. If struck or spat upon by "Aryan" students, they rarely venture to return the blow or the insult. But Zionism gave them courage. They formed associations, and learned athletic drill and fencing. Insult was requited with insult, and presently the best fencers of the fighting German corps found that Zionist students could gash cheeks quite as effectually as any Teuton, and that the Jews were in a fair way to become the best swordsmen of the university. Today the purple cap of the Zionist is as respected as that of any academical association.

"This moral influence of Zionism is not confined to university students. It is quite as noticeable among the mass of the younger Jews outside, who also find in it a reason to raise their heads, and, taking their stand upon the past, to gaze straightforwardly into the future."

OUR DUTY.

Since the Jewish Problem is single and universal, the Jews of every country should strive for its solution.

But the duty resting upon us of America is especially insistent. We number about 3,000,000, which is more than one-fifth of all the Jews in the world: a number larger than that comprised within any other country, except the Russian Empire. We are representative of all the Jews in the world; for we are composed of immigrants, or descendants of immigrants coming from every other country, or district. We include persons from every section of society, and of every shade of religious belief. We are ourselves free from civil or political disabilities; and are relatively prosperous. Our fellow Americans are infused with a high and generous spirit, which insures approval of our struggle to enoble, liberate and otherwise improve the condition of an important part of the human race; and their innate manliness makes them sympathize particularly with our efforts at self-help. America's detachment from the old world problem relieves us from suspicions and embarrassments frequently attending the activities of Jews of rival European countries. And a conflict between American interests or ambitions and Jewish aims is not conceivable. Our loyalty to America can never be questioned.

Let us, therefore, lead—earnestly, courageously and joyously in the struggle for liberation. Let us all recognize that we Jews are a distinct nationality of which every Jew, whatever his country, his station or shade of belief, is necessarily a member. Let us insist that the struggle for liberty shall not cease until equality of opportunity is accorded to nationalities as to individuals. Let us insist also that full equality of opportunity cannot be attained by Jews until we, like members of other nationalities shall have the option of living elsewhere or of returning to the land of our forefathers.

ORGANIZATION.

The fulfilment of these aspirations is clearly demanded in the interest of mankind, as well as in justice to the Jews. They cannot fail of attainment if we are united and true to ourselves. But we must be united not only in spirit but in action. To this end we must organize. Organize, in the first place, so that the world may have proof of the extent and the intensity of our desire for liberty. Organize in the second place, so that our resources may become known and be made available. But in mobilizing our forces it will not be for war. The whole world longs for the solution of the Jewish Problem. We have but to lead the way, and we may be sure of ample co-operation from non-Jews. In order to lead the way, we need not arms, but men; men with those qualities for which Jews should be peculiarly fitted by reason of religion and life; men of courage, of high intelligence, of faith and public spirit, of indomitable will and ready self-sacrifice; men who will both think and do; who will devote high abilities to shaping our course, and to overcoming the many obstacles which must from time to time arise. And we need other, many, many other men—officers commissioned and non-commissioned, and common soldiers in the cause of liberty, who will give of their effort and resources, as occasion may demand, in unflinching and ever strengthening support of the measures which may be adopted. Organization, thorough and complete, can alone develop such leaders and the necessary support.

Organize, Organize, Organize—until every Jew in America must stand up and be counted—counted with us—or prove himself of the few who wittingly or unwittingly are against their own people.

The Hammer

By JESSIE E. SAMPTER

I AWAKE with anguish in the night
And feel the hammer of the Lord
Beat on my quivering flesh.

For He is striking me with steel
Upon an anvil white with flame;
Twixt fire and ice I shrink.

I feel the hammer strike my heart
With beat on beat of tenderness,
With agonies of pity.

And while the Lord is shaping me—
My People—now with flame and steel,
I plead: Be merciful!

The past and future meet in me:
A thousand generations cry
For birth and death.

I cry: Oh, break the shape of life,
Oh, save me from this suffering time!

My flesh is all one agony.

The hammer strikes, the steel is white.
My soul is all one pointed sword
To do His will.

I thank Thee, Lord, that on my flesh
The histories of men are sealed,
That I am living now!

The hammer strikes to shape a spear
Whose edge shall break the sword of war—
The tender spear of mercy.

For is not this the day of fate,
And is not this the flaming spear
That kept the Way of Life?

My People is the sword of God
That set in Zion's sheath once more
The nations' hate shall slay.

The Confusion of Words

By DR. SCHMARYA LEVIN

THE vehicles of speech are not conceptions, but words. The words comprise and cover definite conceptions. Thus it happens that two people, speaking the same language and using the same words, do not understand one another, because they operate with different thoughts, because their thought language is different; and this circumstance often leads to debates and misunderstandings, which could be cleared, if we could determine what each word means. Especially is this necessary in international communication, when people of different worlds assemble. It is, however, also necessary in the relations among people of different geographical sections.

Even the simplest words of daily use have, in different lands, different meaning, and when you come to the complex words, it is not sufficient merely to utter the word, but it is also necessary to analyze and determine its contents.

Take, for instance, the words "conservative" and "liberal." They sound alike, whether spoken by an Englishman, an American, Russian, German or Montenegrin. How different, however, the visions these words produce before each one of them! If a Russian liberal should understand, under his liberalism, the same as the English conservative, he would certainly associate the vision of liberalism with the vision of an out-of-the-way village in farthest Siberia, or of the terrible prisons, because if the English conservative could make a practical demonstration of his conservative ideas in Russia, the Russian Government would regard him as a dangerous person.

Take, further, the words "parliament" and "parliamentary." There is a Parliament in England, a Parliament in Russia, a Parliament in Turkey and in Persia. At the outbreak of the war, several of the Russian representatives expressed themselves in a parliamentary manner on the war, that is, parliamentary according to the English idea, with the result that they are now in prison. Let us take, further, the words "revolution" and "revolutionary." The same word has, in different places, meanings far apart, and very often not only far apart, but even contradictory.

It is a general rule that to draw a parallel, or compare two events, incidents, or even two bodies, we must compare them under identical circumstances, or temperatures, or conditions, for, if we do not take a com-

mon basis on which to compare them, our comparison will be an imperfect one; it will not agree at some points, because every event is connected with its surroundings, with the situation in which it appears, with the time in which it takes place, and with the various other circumstances that determine its condition.

The same rule also applies to the use of words. It is not sufficient to determine what definition of it is given in the dictionary. One must also know the sort of dictionary. We must, therefore, be careful, for there are some words that frighten, as, on the other hand, there are words that attract. Our task is not to become frightened and coerced, not merely to look at the words, but also to examine their content; not to look at the vessel, but at what it contains.

Attempts have always been made to frighten the Zionists with words. The words "re-action" and "retrogression" have been thrown at us, because we have been preaching a "return" to people, to self and to ancestry. This would imply that we have preached a backward step, for which we can not be forgiven. The opposite of going backward is forwards, and going forwards denotes progress, advancement. At first, it seems as though our opponents were correct, but only at first glance, and only those are convinced who permit themselves to become frightened by words.

DR. SCHMARYA LEVIN



Picture, for instance, a man who has wandered from the way and is lost: another meets him, and says: "Stop; you have made a mistake, you have wandered off the road. Turn about; go back, and when you come to the cross-roads where you have made your mistake, turn to the right, instead of to the left." The wanderer, however, has attended a school where he has been taught to work with words, and not with thoughts, and replies, angrily: "You are a retrogressionist! I shall not go back, I must go only forwards." He does not realize that progress in wandering is retrogression.

Words alone can neither frighten nor win the thinking man. A scarecrow can frighten only foolish birds, and with glistening beads you can purchase only savages.

More recently, attempts to frighten us with the terrible words of "reaction" and "retrogression" have been abandoned, because the entire world has progressed, and only the ignorant and the indolent still ride the cosmopolitan hobby. Every progressive person understands now, that the ideal of national self-consciousness con-

tains within itself the greatest progressive idea of the century. Our opponents now have abandoned the frightening words, and are now employing the sympathy-winning words. From all sides they cry to us now, "Peace and Harmony," that is to say, that in the life of the Jewish people, peace and harmony reigns, but we Zionists come to destroy them both.

How foolish and petty it is to attempt to frighten us by such means! Either the new prophets of peace and harmony are very naïve and do not understand the meaning of the words they use, or they consider us naïve.

There is peace in sleep, and harmony in the cemetery. There is the peace of laziness, of not concerning one's self with the process of life; there is the harmony of doing nothing, of delivering one's self into the hands of fate, and waiting, "for that which is to come, will come." It is the fatalism that has killed many people and destroyed many lands.

Zionism, however, came as a protest against irresponsible sleepiness of Jewish leaders, and in that respect, it has revolutionized the Jewish mind. It has not

been frightened at the thought of revolution. Zionism came to awaken, to stir to activity, and to prevent our life from being influenced by external forces.

We, too, are for peace and harmony. We understand by these two words things entirely different. We see peace as a harmony of the creative power of a people. To preach the philosophy of "sit and do nothing," to cry that because of peace we must remain passive and undertake nothing; that because of harmony everything should continue as it has been dragging along until now, is the philosophy of "Good Night," the philosophy of the grave digger.

And, strange, people with ideas of the past, sleepy thoughts and with obsolete philosophy, cannot contain themselves. They cannot quiet themselves. They come with demands and protests in the name of *their* peace and *their* harmony, and insist that an entire people should remain quiet and passive, not argue and not protest. The Greek sophists might envy such emulators of their way of thinking.

Zionism and Religion

By DR. MAX HELLER

IN Reform circles, not only by rabbis, but also among interested laymen, much capital is made of whatever unreligious elements are tolerated, even prominently in Zionism. How can a rabbi, especially a Reform rabbi, feel at home in a movement in which even the leaders are often men who have been estranged from the synagogue for decades, men who have intermarried, other men who openly profess themselves adherents of no existing system of faith, still other men who scoff at the "mission of Judaism," others to whom Judaism has no particular value, even those who champion nihilistic and anarchistic theories and those whose literary work must be classed with the decadent schools? What sense of fellowship can a Reform rabbi harbor for such types of fellow-Jews? How can he ever feel at home among them? How can he, consistently with his convictions, even consent to work with them?

Whether it is to my credit or to my shame, I must confess that I have never seriously asked myself any such questions. To begin with, the whole absurdity of such quasi-religious scruples is laid open, once I formulate the question thus: How can a rabbi feel a sense of fellowship with a fellow Jew, be the latter whoever he may? There are rabbis, of course, whose ingrained and congenial snobbishness forbids any all-embracing sense of fellowship; this kind of moral cripple is produced in all spheres by the occupational diseases incidental to the life-vocation of the elboweer and climber. But the Jewish rabbi—for the distinction has a meaning—needs no explanation of the fact that somewhere in his heart there is a well-spring of sympathy, an irrepressible instinct of fellow-feeling, with everything that is—whether nobly or ignobly—Jewish. I may be repelled by Jewish vulgarity; but my repulsion is tempered by the con-

sciousness that this vulgarity was largely brought about by the injustice of abnormal conditions of living. I may be appalled, even stung into bitter resentment, by the disgraces of Jewish vice and Jewish crime; and yet I am prepared to find in the criminal, in the dangerous enemy of our peace and our good name, some tragically perverted human material, wherein the most promising of gifts may have been turned into social poison by the revolting alchemy of social injustice. If, in penitentiary and insane asylum; if, in restricted district and pick-pocket alley I can still trace Jewish physiognomy and Jewish type, no matter how extreme the disfiguration, it is because there is historic and psychological truth in the old rabbinic principle: even though he has sinned, he remains an Israelite. The spiritual discipline of centuries may be covered completely out of sight by some unfortunate environment which has all but overcome hereditary instincts; somewhere beneath the deceptive surface the Jewish heart is still stirring, the appeal to the fellow-Jew is still there, if one is sincerely and patiently on the look-out for it.

These are, of course, extreme, and, I fear, offensive illustrations, merely intended to accord to a principle its utmost scope. But why shall a man cease to be a Jew to me, simply because his education, his associations, the salient influences of his formative years, his reading and his intercourse have somehow estranged him from the faith of his forefathers? Wherefore must I resent the inescapable fact of a man's being the child of his period? Some forty years or so ago, a bold and noble spirit like Felix Adler, finding no room in Reform Judaism for his complexion of liberalism, built up a semi-religious organization outside its pale; some decades later an independent of similar calibre, Stephen S. Wise, secured not

only a Jewish following, but considerable constructive influence, under the auspices of the Synagogue. A Heine and a Boerne felt it necessary to profess Christianity in order to become full citizens of the republic of letters; and Auerbach and a Franzos remained, a Fulda and a Schnitzler remain Jews, largely because the moral atmosphere has improved. The same man who, under the exasperating wrongs of Russian despotism, has become a frenzied nihilist, even lends himself as tool for political assassination, may, under benign government, have become the most placid and law-abiding of citizens. It is, conversely, a fact witnessed in our own country, in more than one conspicuous instance, that coreligionists of ours who have come to these shores filled with the bitterest hostility to all existing systems of social organization have, in the course of years, taken service as parts of that system; at the same time their whole attitude towards the pillars of the commonwealth, among them religion, has undergone a radical change.

To me what a man calls his religious convictions is comparatively unimportant as against his strong or weak sense of solidarity with his people. If you force me to choose between the pious Jew (there are such), who prefers non-Jewish intercourse for his children, and between the Yom Kippur-frolicker whose family associations are altogether Jewish, I shall reluctantly have to confess that, in the life of the diaspora, Judaism has far more of a future with the latter. The truths, the history, the traditions of Judaism will not be destroyed by any amount of passing neglect; but that which is fundamental to them, their banner-bearers, are in constant danger of being assimilated out of existence by the rapid disintegrations of unhindered educational, vocational, social intercourse.

It is stupidly idle to declaim dogmatically that the Jew is a religious people, that religion is his one bond, his *raison-d'être*, his sphere of mastery, his one future, destiny, mission. The shallow error to which so narrow and pedantic an emphasis is bound to lead, and in instances, has led, is that of refusing to see how many by-ways and winding paths lead to religion, until it has actually happened at one rabbinical convention, difficult as it may seem to believe, that it was deemed insufficient for organizations of Jewish college-men to be animated by the Jewish spirit; to obtain the sanction of our modern Reform bigots they had to be banded together, like some brotherhood of monks, purely for religious ends! How unreal, how dishonest an insistence, in the face of well-known facts! But it is one bane of stubborn, rote-learned cant that it is unaware of its own hollowness.

For my part, I am willing to have patience with a much-tried people which can evolve only slowly into its permanent self out of all the whirlpools of upheaval after upheaval through which it is passing. Just as the Reform Jew has every prospect of passing out of his present intolerable phase of unreal professions, of pale non-descriptness, of heated pretension to religious Messiahship by the very side of dejudaised homes, declamatory forms of worship, the callow, flavorless, unedifying intellectual shoddiness of the "lecture," just as Reform Judaism is bound to emerge out of these adolescent ailments once we shall have sturdy Jewishness and fervid religiousness to take the place of ranting party cries, oratorical pyrotechnics and vulgar "Strebertum," even so

may we trust the pervert from Russian and Roumanian purgatories and the occidental drifter along swift currents of assimilation to take their rightful places along constructive lines of spiritual unfoldment.

Let us not forget that other movements, besides Zionism, have started out by cutting loose from religious leading-strings under the erroneous impression that such emancipation was serving the broader spirit of pure humanity. There was a time when the Order of Bnai Brith carefully eschewed all entanglements with Jewish religious interests; there was a time when our Young Men's Hebrew Associations fought shy of religious work of any kind. Settlement work, such as that of the Educational Alliance in New York, was bare of religious features, even eliminating the Jewish name; in our hospital work and similar charity there was a snobbish, toadying stress laid on the boast of unsectarianism; to accommodate the Kosher practices of the orthodox was equivalent, at that time, to indulging antiquated superstitions.

We have grown, in the last two decades, into a more rational appraisal of impalpable religious values. The Bnai Brith, from having flirted with Ethical Culture, has found an ally in the synagogue and a congenial soil in the Jewish spirit; our charities and benevolences, especially those of the educational order, have discovered religion to be something of a cement in family life, in character-building, in social morals. Judaism, from having stood for mere petty factional quarrel between orthodox, conservative and reform, is seen as a religious, moral and social factor, as a bond between hearts, a moulder of lives and homes, a discipline that has given rise to a type of spiritual culture which deserves not only to live, but to put forth vivid blossoms of fresh fragrance in the sunlight of freedom, in place of the pale, sweet, fragile wind-dw growths of Ghetto dungeons.

These, too, of course, will, to the men of abiding faith and indwelling religiousness, be the guiding principles when dealing with inescapable phenomena of this kind even in resurrected Zion. The atheist, the scoffer, the sceptic and cynic, the decadent are bound to appear in any nascent civilization to which the present stage of human progress stands godfather. The question may arise, in fact it has been asked by those who are sceptical of the Jew's capacities for self-government: Will there be a state church in a modern Zion? It is a question to which only one answer is conceivable; it is a free unfoldment for which we are asking; we must have confidence in the strength of the national genius to evolve into its true self, when left unhindered to follow its native promptings. Religion is strongest and most wholesome wherever it is freest from all outward coercion; a state-church is bound to breed obsequiousness, lip-service, wire-pulling among its followers, a spirit of resentment and animosity against religion itself among the victims of arbitrary discrimination. On the historical soil of the world's mother-faith, surrounded by those reminiscences of our past which the world united with us in revering, we need have no fear of atheist or scoffer, of sceptic and cynic: as constituents of a full-grown nation their feeble opposition is robbed of its sting.

It is while we are members of occidental civilizations with which we refuse to merge by intermarriage, that the patent inconsistency of our Sabbath-breaking, of our godless homes, of our ignorance of the Jewish past, our re-

ligious apathy, of our self-contemptuous aversion to Jewish names and Jewish labels becomes an open scandal, a reflection on our sincerity and our manhood; it is the absurdity of holding aloof for the sake of religion and, at the same time, flouting that religion by our whole manner of life, it is this incurable contradiction, this self-convicted disingenuousness which must degrade us in our self-esteem.

Under these circumstances, give me the honest, outspoken unbeliever, give me professed agnostic, avowed scorner of Judaism, rather than confirmed indifference, frivolous facetiousness and all the other forms of irredeemable shallowness and constitutional sensuousness that are willing to parade under the cloak of nominal affiliation with Judaism. The man with convictions as

to religious truths, be these convictions ever so negative, can be reasoned with; incurable religious apathy, the ingrained materialism which has nothing but cheap wit to contribute to all serious discussion, these are hopeless and valueless for all purposes of constructive religion.

"Look not at the vessel, but at what is in it!"

Faction, conviction, dogma, in religion as elsewhere, are the mere outward mould; sincerity is the life-giving wine which matures in due time. "Truth will answer her way;" it will make itself clear, with the help of discussion; there is no occasion for fearing to meet, on the common ground of our love for all that is Jewish, those of our brothers whose conditions and surroundings of life are making it hard for them to find their way back to Judaism.

Jewish Nationalism and the Torah

By EUGENE KOHN

ZIONISTS are prone to resent the attitude of those Jews who, while admitting the fact of Jewish nationalism and the legitimacy of Jewish efforts to regain Palestine as our national center, nevertheless, refuse to affiliate with the movement because many of its leaders have cut loose from Jewish religious tradition. This resentment is justified, for the democratic organization of our movement would give ample scope to these critics to work for the triumph of their ideals within the ranks. But we must not permit our indignation at the unresponsiveness of this large religious element to prejudice us as to the questions at issue between them and our "non-Judaistic Hebraists," to use the terminology of the latter. Moreover, many organized Zionists themselves, the writer of this article included, see a serious menace to our movement in the negative attitude that so many of its leaders, as well as of its rank and file, take to Jewish religious tradition. Wherein lies the danger that they fear?

The aim of Zionism is twofold: It strives both to preserve the Jewish People from disappearing through actual physical assimilation by the peoples among whom they live, and it endeavors, moreover, to preserve the spiritual distinctiveness of our people from the influence of ideals and standards foreign and antagonistic to it. It is with reference to the latter aim that the "Judaistic" Zionist feels that the Zionism of the mere "Hebraistic" nationalist defeats its own ends. For the very nationalism of these nationalists is itself the result of assimilation. The Jew is ever sensitive to outside influences. In a cosmopolitan age he suddenly discovers that the nationalism which he had cherished through the centuries was a colossal mistake, or rather he suddenly professes to discover that he never had really cherished it at all, that the only bond between Jew and Jew was one of a common faith, a religious mission. And then this cosmopolitan age gives way to one of nationalism; ancient faiths are discredited; ancient ecclesiastical organizations are stripped of their former powers, the development of national cultures becomes the dominant ideal. Suddenly the Jew discovers that his faith which he had cherished throughout the

centuries was a colossal mistake, or rather he professes to discover that he had not really cherished it at all; that Judaism has no dogmas that the genius of the Jew is not religious, but merely ethical, that he has no mission other than to live his own national life, etc. Obviously, a conception of Jewish nationalism, in order to be true to the aims of the Zionist movement, must not be derived from the nationalism of the European nations and then applied to the Jews, but it must itself be derived from Jewish sources and its evaluation of Jewish national cultural possessions must be based on traditional standards.

It is this principle which the non-religious Zionist fails to apply in that he discusses Jewish nationalism and Jewish culture without reference to traditional Jewish concepts. In order to make my point clear I shall take a single instance, one which is fundamental, however, and point out what a radically different scale of values some of our Zionists apply from that which has expressed the settled conviction of Israel at least from the time of Ezra to the present. This regards the position of the Torah in Jewish life.

The traditional view regards the Torah as a divine revelation. This doctrine has persisted in Judaism in spite of the rise and fall of various philosophic schools. It has been firmly believed by Jews and Jewries living under the most varied conditions and surrounded by the most diverse influences. The changes of philosophical viewpoint have brought with them changes in the conception of the manner of revelations but never a denial of revelation itself or the belief that Israel came into possession of the Torah because God intended it for Israel's authoritative guidance.

And yet the conception of the Torah's place in Jewish life has been rejected by a considerable number of Zionists for another which is not only contrary to the traditional view, but which is vastly inferior to it in philosophical depth and ethical significance. This alternative theory may be stated as follows: The Torah is a significant product of the genius of the Jewish People. As an important specimen of Jewish culture it is entitled to reverence. Observance of its precepts may,

in general, be recommended on grounds of national expediency and loyalty, but the sanction of the observance lies solely in the will of the nation to observe them, in the fact that they are the creatures of that will, and hence they can have no authority over it. It is not hard to detect the kinship of this theory, with that chauvinistic nationalism which has found expression in the writings of men like Bernhardt and Treitschke.

The superiority of the traditional position with regard to the Torah over this more modern view lies in the great objectivity of the moral standard which it affords. A generation or so ago, when the ideal of individual, personal liberty was emphasized, it was popular to speak of "the God within," to see in the force of personality the leading manifestation of the Divine, to say with Emerson that "Jove nods to Jove from behind each of us." But this doctrine was soon found to have its weaknesses. For it was impossible to distinguish between this "God within" and one's own ego with all its vanities, follies and lusts, how many of us transfer this heresy from the individual to the nation. It is the "God within" the nation whom alone so many ardent nationalists, Jewish and Gentile, recognize as supreme.

But such a conception is most abhorrent to the Jewish point of view. Ahad Haam, in his keenly analytic essay on Judaism and the Gospels makes the greater objectivity of its standards the chief distinction of Judaism as against Christianity. Jesus, he points out, prepares his significant utterances with the words, "I say unto you"; the Jewish prophets begin, "Thus saith the Lord." No human passion, not even that of love is a safe guide for conduct, only the recognition of an impersonal law that is not the creature of our own desires can be such. And if in the case of an individual subjective standards are inadequate, in the case of a nation they are even less adequate. For large aggregates of individuals are ever prone to evade moral responsibility. Corporations have been characterized as "bodies without souls." Mobs perpetrate a lynching where no individual among them would singly commit murder. It is this which makes war possible in an age that regards murder as a crime.

The prophets of Israel, therefore, notwithstanding their intense nationalism, were always insisting on the possibility of Israel's erring and incurring the wrath of God. Israel they regarded as God's chosen people, but this did not mean that God had delegated to Israel the authority to make its own standards of right and wrong. On the contrary, Israel is to be held to the strictest accountability.

Israel may accept God's law, which is right, and live, or reject God's law and the right, and die, but Israel has no power to alter or amend the Law. Right is right, neither because I, as an individual desire it, nor because I as a member of a national group desire it, but because the Creator who laid down all conditions of life desires it. The Torah may, so far as its text is concerned, be considered the product of the Jewish People, but this has never given it its sanctity or authority in the eyes of the Jewish People. It is the expression of the genius of the Jew, but in the same sense that the law, "Thou shalt not steal," may be said to express the character of all honest men, not because they have made the law, but because they have chosen to abide by it. In relation to the moral

law man stands not as inventor but as discoverer. Israel's history is one long quest for this law, and as his Torah was in every age the chart that guided him successfully in this quest, he is surely justified in assuming that this instrument was intentionally given him for the use by the Divine Author of the Law himself.

I think that this will suffice to illustrate the superiority of the traditional attitude to the Torah as authoritative over Israel to the newer view of it as merely deriving its authority from Israel. A few words, however, remain to be said in answer to a possible objection that might be raised against the views here outlined. It might be said that, since the Torah in its original form was intended to meet conditions very different from our own, it cannot be applied to changing circumstances without some process of interpretation, and that the process of interpretation makes Israel virtually its creator and renders impossible in reality that objectivity of standard which we have set up as constituting, in ideal, the superiority of the traditional sanction. But even if we allow the widest possible latitude to Israel as interpreter of the Torah, a much greater degree of objectivity is, nevertheless, assured by the dogma of revelation than by any substitute theory of the Torah's place in Jewish life. This can be made more clear by analogy with the moral life of the individual. If I am a believer in "the God within" doctrine, I am given great confidence in every impulse and intuition of mine and act upon it. If, on the other hand, I believe that morality is not of my own making, although I am dependent on my individual conscience for the interpretation and application of moral law, I will not act on my first intuitive impulse. I would probably ask myself, "What is the accepted law for this situation?" If it does not seem to fit the case, I would then ask, "Wherein is it exceptional? Are there other accepted principles that apply? What would be the effect if my action were made a precedent?" etc. Similarly, the necessity of seeking a "better" from the Torah for every deviation from commonly accepted norms, although it gives ample opportunity for the exercise of the national conscience in construing and applying the law to meet new conditions, forces an objective attitude of mind in the consideration of every important issue.

Ours is an age of nationalism, and the nationalism, as conceived by the nations of Europe, is today devastating the world. The glorification of the national will, the national genius, the national culture, without reference to universal moral laws that nations may accept or reject but cannot alter, must and will be held responsible for the present war. When "the tumult and the shouting dies," when penury and grief, empty chairs and full grave-yards, ruined habitations and ruined lives will occupy that place in the popular consciousness left vacant by the passions of conflict and the greed for glory, will there not inevitably be a revulsion of feeling against the nationalism that wrought all this woe? And if our Jewish nationalism be but the nationalism of Europe translated into Hebrew, will it not, too, fall under suspicion? It is for us to establish our Jewish nationalism on a traditional Jewish basis that it shall reflect the broad, objective moral outlook of Judaism and not the narrow, arrogant national egotism of the Christian nations. If we fail to make this distinction, we endanger our whole movement.

Henri Bernstein and "Israel"

By LEON FERARU

THE dramatic literature of the world has three great Jewish characters. Two of them are widely known; they are the property of mankind: Shylock and Nathan der Weise. The third, due to the language in which it was created, is the most unpopular, yet it is the most perfect. It is *Manasse*, the work of Ronetti Roman, the Rumanian-Jewish playwright.

Shakespeare and Lessing have taken the same hero with which to construct an exotic piece of art. One, the great English genius, used him for the purpose of exploiting prejudice, which is also a way of producing thrilling scenes. Shakespeare's Jew is the Jew of fiction, the Jew of his contemporaries' legends. The only human trace in Shylock is shown us in one single moment of revolt. The German classic, using its Jew for the same aesthetic purpose, takes his part, however, and assumes the role of the advocate of the victim of prejudice. Lessing's Jew is nearer to the truth. And the writer does not take the point of view of the current legends.

Ronetti Roman's Jew, *Manasse*, is the real Jew of the Goluth, the Jew of Russia, as well as of Rumania, of Italy, of Spain, of France, of England, of Germany, of America. In a word: *the Jew*.

An author of the power of Henry Bernstein should have created a masterpiece with his "Israel." But "Israel" is not a Jewish creation. Justin Gutlieb, the hero of the French drama, is far inferior to *Manasse*, far inferior to Nathan, inferior even to Shylock. He is not a Jew. He is a Frenchman, or if you will, a human being, very poorly sketched by Bernstein, to be sure.

This is equally true of the dramatist himself. Henry Bernstein is a Jew, as far as his birth and name are concerned, but even the manifestation of the French Royalists could not accentuate both accidents in the writer's life. None of the works of the French dramatist shows the slightest trace of his Jewish ancestry. We discover no Jewish influence in his plays, his personages are not imbued with Jewish philosophy or wit; and the anti-Semitic critic who tries to explain Bernstein's method of using his heroes' thirst for money as a main theme, as a Jewish characteristic, is a poorly equipped critic, as are the other critics who lay the author's brutality in

handling the scenes to the same cause. Jewish art is essentially spiritual and idealistic. Jewish poesy is the religion of the civilized nations.

And Henry Bernstein is not Jewish, because he is a Frenchman—a Parisian, to be more exact. Even when he writes "Israel," he is simply the successful playwright who finds an admirable occasion for exploiting an incident in his own life. He judges his would-be Jewish hero as a Gentile would. He uses the same arguments as any other society man would who knows the Jew only from his personal relations with some banker, or from second-hand information.

Had not the Royalists hissed down his play "Après Moi," Bernstein would never have written an "Israel," simply because Bernstein never felt as a Jew, nor did he know what it means to be a Jew. And the fact of his being hounded because of his parentage, did not take the wonderful melodies out of his heart, did not make him bleed and pour out his sick soul in the lines of an unforgettable poem.

On the contrary, the old hatred against the Jew offers an opportunity to the successful Parisian playwright to make a bit of fun, which shall amuse the "boys," his club-mates, in their idle hours of chatting. One of the characters in "Israel" says to his friends:

"I am an anti-Semite, but as long as the Jews are still with us, it is best to use them for our own benefit. My business-manager is a Jew. His name is simply Jacob Levy. I saw him promenading this afternoon with his hands

in his pockets. He was looking at the anti-Semitic riot. He said to me, carelessly: 'It's a queer sight.' A little surprised, I asked: 'Does it amuse you?' 'It interests me,' he answered. 'And are you not frightened?' I exclaimed. And Levy answered again: 'Not at all; we have seen so many things in the last 2000 years!'

Analyze this paragraph, and you will discover the snob of the Parisian *salons littéraires*. No Jew answers the inquiries of an inquisitive anti-Semite in such a way, be it even a French Jew. It is the sportsman who has seen so many things in his life that this new "show" no longer appeals to his nerves. Levy is used to pogroms just as Monsieur Morice, who relates the conversation, is used



Henri Bernstein in French Caricature

to automobile races.

And now let us consider what kind of an anti-Semite the second hero of "Israel" is. Thibault, Prince de Clar, says, "It seems to me cowardly and villainous to boycott a Jewish tailor, to break up a dry-goods store, or to molest poor people." We would wish that there were such anti-Semites among our brethren in Poland, in Russia, and Rumania.

I had a pleasant experience in southern France a few years ago. A French colleague of mine in the University, who had never before seen a Jew, as they are scarce in those provinces, said, "The Jews are dirty and ugly people. I can recognize them at once." He did recognize one, a Russian hooligan, a spy sent by the Russian government to watch the revolutionary students there. Yet my own features passed unnoticed by the shrewd observer. The same knowledge we discover in Bernstein's characters. They feel a Jew, they smell him, they are physically repelled by him. In reality, though, they have never seen a Jew, except in the articles published in the "Libre Parole." And Bernstein uses these anti-Semites in a play in which he wishes to bring out the eternal conflict between races.

The Jews in "Israel" are those who have entered the high society of Parisian life. One of them "likes to be in the midst of noblemen." The hero himself has committed the sin of having a son by a French married woman, and this son is the leader of the Royalists, the anti-Semites. It is a clever dramatic trick, we agree, but it is far from real life. Those Jews are no longer Jews. They are not even cosmopolitan. They are Frenchmen. And the conflict is merely a conflict between individuals of the same set. "Israel" is a hybrid work. Of course it comes from the pen of a skilled dramatist and it contains powerful moments. It might have been a Greek drama of high value. The conflict lies in the fact that the two

terrible enemies are father and son without their knowing it. But only the names of the author and hero are Jewish.

How does he handle the Jewish question in his play; As a French political question. It is a local and temporary conflict. It does not pass the frontier. It is not the epopee of Israel, but an incident in Monsieur Justin Gutlieb's private life. We do not agree with this tendency of generalization. Gutlieb is probably as the writer wants to depict him, but he is not "Israel." "Israel" is not Dreyfus. What a tremendous tragedy would "Israel" have been, if Bernstein really had felt that deep sympathy for his martyred countrymen!

The psychology of Gutlieb is superficially studied. One can see that to the Jewish author the Jews are unknown just as they are unknown to his anti-Semitic characters. "My first move is always one of submission," says Gutlieb. To put such words into the mouth of a Jew like Gutlieb is to be far indeed from the truth. Gutlieb utters them in the presence of the woman he once loved. It is supposed that the Gentile woman, who yielded to this Jew, would not have done it to a man whose "first move is one of submission," a man who has the soul of a slave. He must be strong, superb, a hero, to win over a Catholic woman. The words are put in Gutlieb's lines, because Bernstein himself judges his hero from the point of view of current prejudice. Henry Bernstein, in creating Gutlieb, seems to have looked at him from a certain height, with the superiority of a stranger. He seems to have said to Gutlieb:

"Now I am going to show the people what a Jew is. I, personally, know very little about his soul, for my own soul is no longer Jewish. I am trying to make you as sympathetic a Jew as I can, but you will have to excuse me if I take some material from the treatises of the anti-Semites. As a dramatic author I must be impartial."

With Dances and Singing

By NATHAN C. HOUSE

Jew, when I heard your violin in the opera-house,
Something poignant in my Jewish heart responded,
For I heard the wail and pathos of our people,
Suffering long centuries,
Sobbing up to me, mourning through the galleries,
Imploring the tear-stained pale faces in the audience,
With sometimes a little twist of laughter,
As sunlight flashes through the vines of Zion,
Sometimes a little sigh of contentment,
Like the wind rippling through the olives on the beloved
hills of Zion.

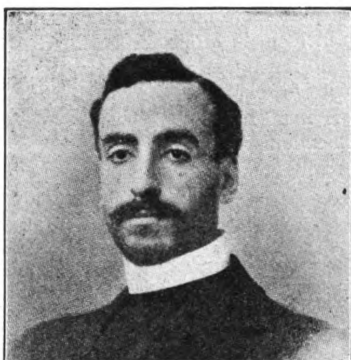
My heart cried out with a vision,
Cried out with yearning, louder than the throbbing of
your music,
For I saw all the genius of our people,
Gathering again unto the temple that stood rebuilt more
beautiful than of old
Upon the hills of our longing.

Unto the temple which was built with the cry of my heart,
With chaste dances and a sound of glad singing.
The old hills blossomed anew with their coming,
Once more the waters of Zion ran sweet and pleasant.
With a joyous sound of instruments, a perfume of Pales-
tinian flowers, they came.

And above all I heard the laughter of your violin,
The laughter as of sunlight streaming down amid the
bronze vines of the land of our deliverance,
Laughter, laughter, alone, from your violin, wailing no
longer,
As the genius of my people offered itself once more, with
music and singing and dances,
To the God of our fathers,
Upon the altar of that temple which stands on the hill
of my desire,
The temple that I have built with the longing cry of my
heart.

Intermarriage and Zionism

By DR. D. DE SOLA POOL



INTERMAR-
RIAGE is
perhaps the
bitterest prob-
lem that has
troubled Jewry in
exile. The Ghetto
furnished a partial
solution to the
problem, both so-
cially and religious-
ly. When the Jew-
ish community
lived its own life

entirely within Jewish social confines, intermarriage was comparatively rare. For intermarriage takes place, as a rule, only within the common segment of intersecting social circles. Intimately bound up with this social segregation was the religious isolation of the Jew in the Ghetto. Sabbath observance, the festival regulations, the daily regimen of the periods of the Sefira, the "Drei Wochen" and the Selichoth, the continual segregation through the dietary laws and the innumerable other ritual observances of traditional Judaism, all worked in practise as constant separatist forces of immeasurable, sentimental and religious strength and further served to make intermarriage of rare occasion in Ghetto communities. In addition, the predominant power of the Church outside the Ghetto walls in its turn rendered intermarriage of rare occurrence, both because of the strength of mutual religious intolerance and because of the fact that civil marriage without sanction of the Church was hardly recognized.

These conditions no longer exist, and the intermarriage problem has become of the utmost gravity. The fall of the Ghetto walls has broken down the physical isolation of the Jew, and in emancipated communities Jews have freedom of social intercourse with their non-Jewish neighbors that is limited only in certain directions by social anti-Semitism. But this social prejudice is not strong enough to prevent Jews and non-Jews meeting freely in the streets and market places, on land and water, at work and at play, in close enough social contact to make relatively large a measure of intermarriage inevitable. Especially in centers where the Jewish community comprises only a very small portion of the total population is the percentage of intermarriage of necessity very high. Together with this growing social intermingling has gone a growing ignorance of and disregard of traditional Judaism with all its sentimental and religious safeguards against intermarriage. When the young generation of Jewry associates freely and without prejudice with the young generation of Christendom, working and playing together seven days in the week without any religious observances to hold them apart, eating and feasting together without any ritual prescriptions to curb them, passing the door of both synagogue and church

without stepping aside to enter and worship, intermarriage is but an incident in the natural and inevitable sequence. Whether it comes in one or two or three generations, ultimately it must find its place in the course of development. Throughout Australia and in scattered and small communities in North and South America, the percentage of intermarriage is appallingly large. And in larger cities, also, such as Copenhagen or Hamburg, sometimes more than half of all the marriages contracted by Jews or Jewesses are mixed marriages. Intermarriage is thus endangering the very existence of the Jews as a separate people.

What can Zionism add to the solution of this problem of intermarriage? It would seem to be clear that Zionism when regarded *only* as a national movement gives no assurance of diminishing the number of intermarriages. Paradoxical though it be, non-religious Jewish nationalism tends to increase rather than to decrease mixed marriages.

In self defense, Jewish communities in the past have always been compelled to refuse recognition to mixed marriages, and the one who contracted a mixed marriage virtually cut himself off from participation in Jewish life. This non-recognition of an intermarriage, though rigorous and hard in practise, confirmed that ingrained repugnance to intermarriage which ensured our survival. It was a drastic measure dictated by the instinct of self-preservation. But the modern Jewish nationalist movement, in giving recognition and honor to men who have intermarried, has virtually proclaimed to the Jewish youth that an intermarriage is no bar to Jewish leadership. With national leadership accorded to such men, the inference has been not illogically drawn that marriage is entirely a personal matter not affecting the Jewish people as a whole. We cannot with grace read any pioneer of Zionism out of the movement because of his marriage with a non-Jewish wife. But we can frankly and boldly recognize the preposterous absurdity of acclaiming as leaders of Jewish nationalism men who by their marriage have well-nigh negated every desire for or probability of national Jewish survival in themselves and their offspring. We can and should frankly and boldly recognize the demoralizing effect of honoring such men as Jewish leaders through its ominous weakening of the popular Jewish sentiment against intermarriage.

We should have sufficient strength of conviction to make it an uncompromising principle of our movement that henceforward anyone who by his marriage has shown treachery to the Jewish people shall not be eligible to leadership, whether in the international, the national or the local Zionist organizations. Such a principle will be denounced by some as narrow, medieval, harsh, bigoted and inquisitorial. Yet we cannot compromise with intermarriage. Facts, figures and common observation prove that through intermarriage the very existence of the Jewish people as a separate entity is endangered. Must not all Jews, especially those who believe in Jewish

national survival, take summary and drastic measures to oppose intermarriage? If Zionism dared to proclaim such a policy, it would not only strengthen the loyalty and intensify the national consciousness of Zionists, but it would also gain an invaluable and large accession of adherents from among those ardent, orthodox Jews who until now have held aloof from the national movement because of its compromises with such fundamental traditions as the non-recognition of intermarriage.

In another way, also, Zionism when regarded *only* as a nationalist movement favors rather than opposes intermarriage. The one who is a nationalist Jew and who recognizes his affiliation with the Jewish people entirely on nationalist or racial grounds without any regard to religion is indubitably free to marry a member of any other people. The leader of the Jewish Territorial Organization when still a Zionist married a non-Jewish wife and refused to have her made a Jewess by religious ceremony. As a nationalist Jew he argued that as a member of the Jewish people, he was free to marry a woman of the English people, just as a Frenchman is free without prejudice to marry an Italian woman, or a Danish woman may marry a German man without incurring dishonor. This racial argument is unassailable. There is no cogent reason why marriage should not be contracted between members of any two friendly states or nationalities on a similar plane of culture. There is no evidence that such marriages are infertile, and close observation has shown that such marriages are not prejudicial to the next generation. Neither genius nor degeneracy is more likely to spring from such mixed parentage than from homogeneous parentage. So long as the peoples between whom the intermarriage is contracted are on a similar plane of civilization and are of similar ideals and purpose, there can be no possible biological or eugenic objection to the intermarriage. It is therefore clear that Zionism as purely a national movement will fail to check that intermarriage which has weakened and which is weakening Jewry, by the dilution and the draining of Jewish blood.

But Zionism when conjoined with the religious ideal of the Jew gives the brightest promise of successfully coping with the acute problem of intermarriage. We cannot return to the Ghetto, nor would we try to limit freedom of economic and social intercourse between Jew and non-Jew. The religious training of young Jewry is today usually so lacking in quantity, quality and spirit, that standing alone it is often ineffective as a force to stem the tide of intermarriage. But when to this religious training is added the Zionist consciousness, the

awakened national feeling reinforces the opposition to intermarriage inbred in the Jew by religious training and by the tradition of centuries. By its reawakening of Hebrew culture and its assertion of Jewish individuality in *every* sphere of life, besides the religious sphere, Zionism gives to our youth that vivid sense of oneness with their people that their religious training has perchance failed to inspire as a moving force, and they learn to recognize that the interests of the whole Jewish people are involved even in so intensely personal a step as marriage. By emphasizing the historic individuality of the Jewish people, as well as the historic religion of the Jewish people, Zionism substitutes for the single religious safeguard against intermarriage the double safeguard of religion and nationalism. Judaism alone is proving itself not fully effective against the tendencies making for intermarriage. Zionism alone is far less able successfully to oppose those tendencies. But Judaism and Zionism together give hope of overcoming the powerful disintegrating forces that culminate in intermarriage. Let us recognize, therefore, that although the effect of non-religious Zionism as a purely national movement may be to hasten rather than to check the dissolution of the Jewish people by intermarriage, Zionism as a national movement coupled with the traditional Jewish ideals of Judaism can work only as an invaluable and unique force for the up-building and inward strengthening of Jewry.

It need scarcely be added that the creation of a Jewish state in Palestine would mean the creation of an immeasurably strong Jewish centripetal force for counteracting centrifugal forces such as intermarriage. It would at once prevent much intermarriage in Golus and lessen the harm to Jewry of such intermarriage as would occur. In our present disorganization in Golus, strange wives or husbands finding no recognizable Jewish people into which they may become incorporated almost always absorb their Jewish mates into their own peoples. Without recognizable national existence, we cannot assimilate into our own midst those who intermarry with us, and we therefore lose our sons and daughters who, as the phrase puts it, "marry out." But when Zionism succeeds in creating a center where the Jewish influence is supreme, and where Jews are organized into a body of recognized Jewishness, it will become more possible for the strange wives or husbands taken by Jews or Jewesses in exile to be incorporated into the Jewish people. In the union of Zionism and Judaism, therefore, rests our hope of preventing or counteracting the destructive solvent of intermarriage.



The Problem of Jewish Culture in America

By ISRAEL FRIEDLAENDER

FEW things in Jewish life are talked about so much and understood so little as is Jewish culture. In discussing so comprehensive and so complicated a concept, the writer is fully aware of the difficulty, nay impossibility of arriving at objective incontrovertible conclusions, but he hopes that, however subjective and imperfect his treatment of the subject may be, it will serve as a stimulus to the reader to bend his mind to one of the most important questions which faces us alike in the practical field of Jewish life and in the abstract domain of Jewish thought.

To begin with a short definition of the word, Culture, which is etymologically identical with *agriculture*, primarily refers to the soil and then to every other object in nature which human endeavor has raised from its primitive natural state to a higher form of existence. In this connotation the culture of a people largely coincides with its *civilization*. It comprises its *manner of living*, its habits and customs, the way it builds and furnishes its homes, takes its food, marries its sons and daughters, buries its dead and discharges all the innumerable functions of its external physical life. In this sense the word is still unequivocally used by the Germans who speak of a *Kulturgeschichtch*, i. e. of a history of the manner of living of a given people.

In its higher application the term culture, also in this still reflecting the Latin usage, means cultivation of the *mind* and stands for the development of the *mental* or *spiritual* life of a people. In this connotation culture comprises the mode of thinking (and feeling) of a nation, its sentiments, conceptions and ideals and the expression they find in religion, philosophy, literature and art.

Combining these two aspects we may briefly define culture as the manner of living and mode of thinking of a given nationality.

When, armed with this simple definition, we shall now examine the genesis of national life, we shall discern in it three different stages or phases.

The first phase might be called the *ethnological*. The individuals of the nation are held together by ethnological or racial ties; they are a nation in the literal sense of the word (from *natio* birth, descent). Their unity is founded on a basic and unalterable fact of nature.

The second phase might be designated as the *cultural*. By being together the members of the nation develop, on the one hand, a common manner of living, a common civilization expressing itself in common habits and customs, and evolve, on the other hand, a common mode of thinking, a common form of spiritual life such as sentiments, conceptions and ideals, which crystallize themselves in religion, philosophy, literature and art. In this phase a national language is created or developed which becomes the medium and expression of the national culture. The national unity, while still resting on the natural substratum of a common descent, is intensified by the unity of culture which embraces all the manifestations of national life, both physical and spiritual, in its lowest as well as its loftiest functions.

The third phase is the *political*. The members of the nation form a polity, a commonwealth, for the purpose of safeguarding its ethnological and cultural unity against its enemies from without and of protecting and strengthening it among the individuals of the nation from within.*

If we may be permitted to use a simile, the relationship between these three different phases of national life may perhaps be best compared to a picture. The ethnological phase which, though the crudest of the three, is yet the basis and substratum of national life would be represented by the canvas. The cultural phase might be compared to the painting itself, while the frame which holds both canvas and painting together, would symbolize the political phase in national life.

It is clear that of the three phases or elements, by far the most important is the cultural. For while the ethnological phase, being an unalterable fact of nature and beyond the reach of human volition, cannot become the object of national or individual endeavor, and while the political phase limits itself to the relations of the individual to the state, the cultural phase enters deeply into the daily life both of the individual and the nation, and constantly reveals itself in their manner of living and mode of thinking.

This supreme significance of the cultural phase stands out with particular prominence when, instead of looking at the genesis of national life, we try to pursue the course of its disintegration. Here the process is exactly the reverse. The element that suffers first is generally the political. The polity or commonwealth is often destroyed by a superior brutal force. But even after losing its political unity, a nation can survive and even develop as long as it preserves its cultural unity and maintains its ethnological integrity. Thus the Polish nation, though politically shattered, is still united by ethnological and cultural ties and, owing to the remarkable progress of Polish culture in recent times, is much stronger today than it was during certain periods of its political independence. The same is applicable to the Irish and to many other politically subjected nationalities in which a revival of their culture has immediately resulted in a revival of their national consciousness and in the strengthening of their national unity. It so happens that in the case of the Polish and Irish the political phase still lingers on in the form of a hope for the political restoration of their respective nationalities. But we only have to call to our mind the case of the Scotch or the Welsh, whose political aspirations are completely and indissolubly bound up with those of the English and who more than ever cling to their ethnological and cultural separateness, in order to realize that ethnological and cultural unity is possible without the slightest admixture of the political element.

*Compare the interesting expositions of S. M. Dubnow in his book "Die Grundlagen des Nationalismus" (German translation published by the Jüdischer Verlag, Berlin, 1905) p. 31f.

The second stage in the disintegration of national life affects the cultural phase. When the cultural element of a nation is broken up and the latter adopts the culture, i. e., the manner of living and mode of thinking of another people, so that the only remaining tie that binds its individuals together is the ethnological fact of common descent, then the fate of the nation is sealed. For while the consciousness, or more correctly the instinct, of common origin may for some time keep the nation together, it cannot, as a mere brutal fact of nature, form the basis of national endeavors and aspirations or evoke national enthusiasm and loyalty. The third and final stage in the process of disintegration is inevitably bound to follow. The ethnological element loses its hold upon the individuals of the nation in whose value and future they no more believe. They gradually withdraw, by intermarriage and assimilation, from the membership of their people and slip into that of the nation with which they had become politically and culturally identified, and their own nation becomes a memory of the past.

It will thus be seen that both in the genesis and in the decline of a nation the cultural element is the deciding factor: its survival means the survival of the nation, its progress marks the progress of the nation, its decline and disappearance result in the decline and ultimate disappearance of the nation itself.

II.

The development of the Jewish people during the variegated periods of its existence illustrates in bold relief the threefold process sketched above. At first the Jews appear as an ethnological entity, as the common descendants of the patriarchs. Whether the Jews have in the course of their history experienced an influx of foreign blood or not, it remains a fact that few, if any, races or nations have with such supreme zeal and self-sacrifice guarded and maintained their racial purity as have the Jews. On the substructure of this racial or ethnological element there arises very early a common manner of living and mode of thinking, in other words, a Jewish culture which, in accordance with the fundamental tendency of the Jewish genius, assumes a religious character. Finally comes the political phase to safeguard and to protect the ethnological and the cultural element. This conception of the state not as an end in itself, but as a means to an end, as a frame and vehicle for the culture of the nation, has nowhere been so clearly conceived and so boldly carried into reality as in Judaism. The political ideal of the prophets, which, after a bitter struggle of centuries, became the inalienable conviction of the bulk of the Jewish people, is a polity not for purposes of conquest and physical aggrandizement, but a commonwealth which shall vouchsafe the integrity of the spiritual possessions and aspirations of Judaism and shall, regardless of size and material resources, become the center whence "the Law and the Word of the Lord" shall go forth to Israel and the rest of the world. The second Jewish commonwealth founded by Zerubabel and firmly established by Ezra and Nehemiah was an exact copy of this political ideal of the prophets and became in this form the medium through which Judaism became a vital factor in the development of mankind.*

Hence, when the Jewish state was finally destroyed by the Romans, the cultural element almost automatically

stepped into the gap created by the political catastrophe. What the Jews lost in political unity, they made up by the strict maintenance of their cultural and ethnological integrity; and since the geographical dispersion of the Jewish people made a visible uniformity among the scattered members of the nation not only extremely difficult but also absolutely indispensable, that part of Jewish culture which is represented by a common manner of living was particularly emphasized and was finally crystallized in elaborate religious practices which, no less than the common mode of thinking, safeguarded the unity and existence of the Jewish people in the Exile. At the same time the political aspirations survived in the Jewish people in the shape of the Messianic hope which pointed to the restoration in a more or less distant future of the Jewish commonwealth which shall once more become the national frame for their cultural or religious life.

In this wise the Jews, without a state and without a land, scattered and divided to the four corners of the earth, the perpetual lightning rod of the world's hatred and cruelty, survived and even developed as a sharply-marked nationality, distinguished by a uniform manner of living and mode of thinking and linked by the ties of common descent.

The political emancipation of modern Jewry marks the beginning of a period of decline in the history of our people. The desire to join the nations in whose midst they lived made the Jews, or, more correctly, some of their leaders, adopt the ideal of assimilation, i. e. the tendency to become similar to the other nations and, as a necessary prerequisite, to break up the Jewish national separateness in its threefold aspect of ethnological, cultural and political unity. As a first step, the Jewish political aspirations which had survived in the form of the Messianic hope were sacrificed on the altar of emancipation. In its further progress assimilation demanded the annihilation of the outward separateness of the Jewish people in the shape of religious ceremonies and practices. Yet even this was not sufficient. The Hebrew language which had throughout the centuries been the literary medium of the Jewish national culture was the next victim. But the anxiety to break down the bars that separated the Jews from their neighbors was compelled with the force of a devastating natural phenomenon to affect also the mode of thinking, the sentiments, conceptions and ideals of the Jewish people. All that was left of a highly developed and sharply-marked Jewish culture were a few scanty remains in the form of a few abstract doctrines, such as the unity of God and the brotherhood of Man, which had in the meantime become the possession of the non-Jewish world and, therefore, no more separated the Jews from their environment. Judaism, once a rich and magnificent culture embodying the national life in all its manifestations, was reduced to a lifeless and colorless catechism which was no more able and no more deserved to hold its own in the midst of a hostile world. This is practically the stage which large sections of emancipated Jewry have reached already: a community without political aspirations, without a uniting cultural element, with merely the consciousness or, more correctly,

*I have said more about this in my pamphlet, "The Political Ideal of the Prophets." (Reprint from the Jewish Comment, Baltimore, 1910, No. 23.)

the dim instinct of ethnological unity; the frame shattered, the painting faded, and only the coarse, colorless canvas dangling lifelessly in the air. The outcome of this process can be easily foreseen. The ethnological factor may linger on for a little while. But the Jew to whom Judaism is nothing but a brutal fact of nature, who knows nothing of Jewish culture, of Jewish forms of life, of Jewish sentiments and ideals which alone constitute the value, the strength and the reason for existence of the Jewish people, will ultimately refuse to be bound and hampered by the mere accident of birth. Inter-marriage will set in, and in some sections of Jewry it has set in already, and with the disruption of the third and last tie that still keeps these Jewish people together Judaism will soon be a thing of the past.

III.

It is therefore evident that if we wish to preserve the Jewish people and save it from complete annihilation, the only way left to us is once more to revert to the cultural element, to make it again a power in Jewish life and the basic principle of our national existence.

This tremendous task, upon the solution of which depends the further existence of the Jewish people, is greatly complicated by the fact that, while other nationalities, though deprived of a commonwealth of their own, still live in compact masses on their own soil, the Jews are dispersed all over the world and, since they do not and indeed cannot return to their Ghettos, must form part and parcel of the nations in whose midst they live and must fully and actively participate in their life and culture. It is this realization of the additional difficulty of the Jewish dispersion that called into being the Zionist movement, which endeavors to overcome it by creating a Jewish center on the historic soil of Judaism. That the Zionist solution is logically correct is borne out, far more than by any abstract reasonings, by the actual achievements of the Zionists in Palestine who, in the face of tremendous odds and in spite of the incredible indifference and hostility of the bulk of the Jewish people, have succeeded in creating the beginnings of a Jewish Culture in Palestine, have called into life the first buds of a future Jewish art and have, above all, managed to revive one of the most important vehicles of our national culture, the Hebrew language, which, having existed as a mere literary instrument for nearly two thousand years, is sprouting forth as a living tongue in the mouth of our children in the rejuvenated land of our fathers.

However important and convincing as the Zionist solution undoubtedly is, in the discussion of our problem it can be left out of account. For whatever be the result of the Zionist endeavors, in this all thoughtful Zionists will agree: That the overwhelming majority of our people will continue to live outside of Palestine in the lands of the Diaspora. And while Judaism in the exile will, no doubt, be enormously strengthened and refreshed by the healthy breath of life wafted upon it from a normal, Jewish life in Palestine, it will still be confronted by special problems of its own and above all by the fundamental problem, how to preserve Jewish culture in the midst of a differently constituted environment. It is clear that the solution of this problem can only

consist in a compromise between Jewish culture, i. e. between Judaism as a manner of living and mode of thinking, on the one hand, and the culture, i. e. the manner of living and mode of thinking, which we must adopt from our environment, on the other. It will have to be a compromise which is honorable to both sides and will equally safeguard our status as citizens of our respective countries and our position as members of the Jewish nation. It will, no doubt, be a difficult and delicate task, but that it is not impossible of solution may again be illustrated by the Welsh and Scotch who form part and parcel of the political and cultural life of England and yet not only stand out as a sharply marked ethnological entity, but have also managed to preserve and in recent times even to strengthen their own particular cultural life.

And if this great task is to be solved—and solved it must be if Judaism in the exile is to have a chance of life—it can, in my firm belief, nowhere be better solved than in America. Here in the land of the free, in which liberty is not merely freedom from physical shackles, but implies no less freedom of the spirit and the pursuit of happiness, here the Jews, hand in hand with the other nationalities that inhabit our great republic, while fully participating in the political and cultural life of our common country, will strive to preserve their ethnological identity and the great cultural traditions which have made Judaism a power in the world. Our manner of living and mode of thinking will naturally be colored and modified by American life and culture, but they will be strong enough not only to keep the Jews of this country together, but also to link them with the rest of the Jewish people all over the world. It is indeed only in this way, by staunch adherence to its traditions and aspirations, that the Jewish community of America can be of any value to this land and the world beyond it. For a denationalized Jewry, a Jewry without a culture, without any national values of its own, is of utmost indifference to this republic with its vast and rapidly increasing population. But a Jewry which has retained all the vigor and vitality of our race, which fosters and develops its noble traditions—those traditions to which the American nation and civilized humanity owe the best they possess—which, in spite of all vicissitudes and persecutions, has preserved its unparalleled mental elasticity and its ability to produce cultural values in all the domains of life, a Jewry of this type will be a tremendous factor in American life, making for everything that is good and noble, grafting the highest traditions of the oldest of peoples upon the loftiest aspirations of the youngest of nations.

IV.

Finally, if the problem of Jewish culture, which, as will now be realized, is coextensive with the problem of Judaism, the problem of the spiritual life of our people, as distinguished from the problem of Jewry, of the aggregate of Jews and their material welfare, is to be solved in this country, those who will be and ought to be chiefly instrumental in bringing about this solution will be the Jewish college youth of America. For the problem of Jewish culture, though it will eventually involve

(Continued on page 130.)

A Course in Zionism

(Outline used by the Hadassah Group of the Zionist Training School, and by some other groups. Address all communications to Miss Jessie E. Sampter, 31 West 110th Street, New York City.)

SYLLABUS 3. EPOCHS IN JEWISH HISTORY.

1. BIBLICAL PERIOD.

- A. To Abraham
 - (a) Oriental origin of cosmogony.
 - (b) Monotheistic morality the peculiar gift of the Jewish mind.
 - (c) World history and origin of human sin as an explanation for the choice of the Jewish nation to redeem the world.
- B. To Moses. Tribal history emphasizes:
 - (a) Divine promise of the Land;
 - (b) Justice of that promise;
 - (c) Israel's moral task as a nation.
- C. Exodus
 - (a) Theocracy, religious democracy as the nation's goal.
 - (b) Dependence of the nation on the land.
- D. To Ezra and the Second Temple.
 - (a) Moral philosophy of Jewish history. Jews hold the land only by virtue of national righteousness. The punishment is exile, the reward restoration.

2. TO THE YEAR 70 C. E.

- A. Religious law as the backbone of the nation.
- B. Democracy, the Pharisees.
 - (a) In all disturbances the people were on the side of the Law.

3. DISPERSION

- A. Early Christianity.
 - (a) Law and education the safeguards of the Jewish nation in disruption.
 - (b) Social (national) as opposed to individual salvation.
 - (c) Non-national character of Christianity.
- B. Legalism in Exile.
 - (a) Development of law outside of land.
 - (b) Its application in part to communities.
 - (c) Its gradual degeneration into hair-splitting in those matters in which it had no such application.
 - (d) Shulchan Aruch and subsequent fossilization.
 - (e) In a democratic nation, law develops.
- C. Persecutions and anti-Semitism.
 - (a) National causes in mediaeval and modern times.
- D. Democratic influence of Judaism on Europe.
 - (a) The Reformation;
 - (b) Cromwell;
 - (c) Puritans and Pilgrims;
 - (d) French revolution;
 - (e) Socialism.

4. MODERN MOVEMENTS.

- A. Modern Disaffection.
 - (a) Haskalah a wrong step in the right direction.
 - (b) Reform Judaism an anti-national movement. Consequent assimilation.
- B. Zionism.

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SUGGESTIONS FOR DISCUSSION.

Our object is to divide Jewish history into epochs, however long, in order to be able to deal at all with this vast theme. Jewish history almost covers world history. We have a continuous record of our past for 3300 years. Its continuity must be emphasized. There has been no break from earliest times to the present. We are the descendants of the nation which dwelt in Palestine, of the people who created and formulated the Bible as the expression of their national ideal, (first epoch) who made it the basis for maintaining their national character in their own land through the vicissitudes of conquests, rebellions, tyrannical rule, subjugation to Rome, (second epoch) who carried this national ideal, the expression of their national self-consciousness, with them into exile, and preserved it in exile for two thousand years by making of their religion the vehicle for their national life (third epoch), for Jewish self-consciousness culminates in God-consciousness. The God of Israel is the God of nations; not of one nation only, for then He would have been a tribal god who disappeared with the conquest of his people. But he is the God of all nations, who will not desert the people that knows His name, even when they are scattered among all the nations. This faith in a national covenant with a universal God was the foundation of that life of religious law which kept the Jews a nation even in exile.

The fourth epoch is the present. Jewish history, our history, is now in the making. Jewish self-consciousness has taken a new turn. Through the attempt of the Reform movement to disassociate religion from nationalism, and the subsequent weakening of Judaism itself, our eyes have been opened to the fact that the distinctive feature of Judaism is its national idealism. It is time to fulfill, to embody that ideal. This realization came home to us when we saw that religion as a preservative force might fail us. Zionism was the answer. What the Bible did in the first epoch, what the Pharisees did in the second, what religious life and law did in the third, Zionism is doing now. All Jews are the descendants of the Jewish nation in Palestine. The Zionists are the spiritual descendants of that nucleus of the Jewish people which has in each age fought with its own weapons of defence for the life of the Jewish nation. Today we are the remnant, the Jewish patriots.

We are supposed to know the facts of Jewish history when we take up its nationalist interpretation. That interpretation means the special study of those features of our history which strengthened national feeling and raised it to a pitch that made possible the miracle, unlike anything else in human history, of a people maintaining its national self-consciousness through 2000 years of dispersion.

For this reason we accentuate in the first epoch not the actual life of the Jewish people in Palestine, which can never be fully known, but we accentuate their own conception of their history, as expressed in the Bible. The Bible is the philosophy of Jewish history and nationalism. Therefore, we look in it not for facts but for meanings. What interests us in these early times is the Jew's conception of his own history.

In the second epoch we emphasize not the dynasties and the glories of the Hasmonian and Herodian lines, but the codification of the Bible and the laws, the democratic faith of the people, and the struggles for national existence carried on by the Maccabaeans and the Sadducees and the Pharisees.

In the third epoch, the dispersion, we study not the great lights of Jewish culture or the famous assimilators, but the community life, the development of Jewish law, and the consequent resistance to absorption of a people whose religious life was the safeguard of its national existence. We study also the underlying national causes of persecution and anti-

Semitism, the prejudice against aliens without a land, and the fear of Jewish cultural, economic, and racial domination. Also, the democratic national ideal of the Jew, and whatever indirect influence it may have had upon the national and democratic development of Europe.

Lastly, in the fourth epoch, we study not the Jewish philanthropic institutions of the past century, which have made of us almost a huge charitable organization, but we study the Reform movement, the Haskalah movement, and Zionism, each as a reaction of Jewish national impulse to modern

conditions, to the nationalist movements of Europe. When the Maskilim in Russia separated Jewish learning and the Hebrew language from religion, when the Reformers in Germany separated Jewish religion from national tradition, this separating process served to emphasize the central fact of Jewish nationality. By dividing the ancient unity of Jewish life, which for 3000 years had taken for granted its religion, its learning, and its nationality, we came only the better to understand its elements.

The London "Nation" on Zionism

The London "Nation," one of the most influential journals of opinion in England, published, on May 1st, the following editorial comment on Zionism:

"The Gentile world has been at small pains to understand the real point of Zionism. It was intelligible enough to us all that Jews should turn with longing and passion to the thought of finding some free soil, to which they could direct the refugees from the humiliations and oppressions of the Ghetto and the Pale. If on that free soil they could erect some kind of national state, the ambition, we thought, was natural, though somewhat Utopian. But when the problem was stated in these crude terms, the answer of common sense was only too obvious. The refugees from the shadows and terrors of the Eastern Ghetto do not turn to Zion at all. Their New Jerusalem is on the banks of the Hudson, and they are satisfied to become citizens of a Republic which welcomes and absorbs them. Even if one could imagine in Palestine a material well-being which could compete with the allurements of the New World, what fraction of Russian Jewry could it accommodate? To the Zionist the very certainty that the population of the Eastern Ghettos would more and more abandon the land of bondage to settle in America was an additional reason for building up a national centre in Palestine.

"The life of the Ghetto might be degrading and perilous. There the Jew wore, from childhood to old age, the badge of hopeless servitude; his economic existence was straitened; the avenues to learning and progress were closed, and the terror of overt persecution was never absent for long. But in this hostile environment he remained a Jew. Precisely because he was repelled by an intolerant Christianity, he kept his own religious and national traditions. Here the ambition of an able man was still to devote his mind, perhaps in poverty, certainly in obscurity, to a life of study and contemplation. The traditional lore survived, and Hebrew was still the learned tongue. When the Ghetto-bred youth merged into the spacious life of the States, it was a secular and international atmosphere which welcomed and engulfed him. Mr. Zangwill has dramatized the process in his deeply interesting play, 'The Melting Pot,' but his sympathetic acceptance of the merging of the Jew in a new cosmopolitan society, a nation with no racial basis, is not the attitude of all patriotic Jews.

"Zionism is a large reaction against this whole process of assimilation, and the idea of a return of some fraction of the race to Palestine is only a means to an end. The end is that the Jew everywhere should retain his racial self-consciousness, and with it the self-respect which every man loses in some degree who strives to seem what he is not. It views with a mingled contempt and regret the Jew of whom his Christian friends will say, that 'one would never guess that he was a Jew.' It seeks to arrest the decay of that racial pride which alone can preserve the special intellectual and

social significance of Judaism. The world would be much the poorer if it were to mean the withdrawal of the best minds in the younger generation of Jews from intellectual and social movements which ought to have no exclusive basis in racial or religious particularism. It does not mean this, or it will not mean it, when it has passed the stage of a rather combative protest. On the contrary, it will mean that the Jew who enters these movements will bring with him what is of more worth than his individual capacity, his share of tremendously educative racial experience. Nor do we think that this self-respecting Neo-Judaism is likely to foster anti-Semitism; on the contrary, that ugly tendency is always excited by its suspicions of the concealed Jew.

"It is an integral part of the doctrine of this revived Judaism that the Jewish race, like every other nationality, must possess a homeland. Somewhere the tradition must acquire a mass-consciousness, somewhere this religion, which is, above all else, ethical and social, must stand embodied in a society which observes it. The function of the Ghetto in conserving it is ceasing to operate. The dispersion of the Jewish race is a fact which nothing can alter, but, as Mr. Leon Simon argues in a recent pamphlet on 'Zionism,' even a dispersed race can retain its identity if it has somewhere a home, as the Irish race, the world over, retains its individuality by its common attraction to Ireland. A restored Palestine would become a place of pilgrimage, but, above all, it would become a centre of education. A Jewish University at Jerusalem would do for Judaism what the Sorbonne and Bologna did for the Christian world in the Dark Ages, what the Azhar did for Islam. It would permit at once the consolidation and the diffusion of a national culture. In its early stages, when Turkey seemed on the point of dissolution, Zionism laid stress on the creation of a Jewish State in Palestine, under international guarantees. The Turkish revolution forced the aspect of the programme into the background. It is conceivable that the issue of the present war may revive it.

"Certainly there is no motive which might carry any other nation to Palestine which would not deem frivolous and trivial beside the passionate nostalgia which makes it to this day the centre of Jewish hopes. The Christian world has long ago repented its past of persecution, but it has performed no act of reparation. The old-world pilgrim went in person with his staff and cockleshell to Jerusalem to do penance for his own sins. The graceful and generous act in us would be to expiate by a vicarious pilgrimage all the accumulated wrongs done by our fathers between Lincoln and Kischineff. How better could we make amends than by smoothing the return of the exile to the home which the sentiment of twenty centuries has cherished with an unquenchable hope? In the dreams of the seers and the mystics is it not the Return of the Jews which crowns the end of wars and the discomfiture of Antichrist? It is a good prophecy to fulfil."



The Zionist Conventions at Boston

The largest Zionist gathering ever held in the United States will be held in Boston, opening on Sunday morning, June 26th. The Boston Conventions Committee, of which Jacob de Haas is chairman, has arranged, in addition to the regular sessions of the various organizations that are to hold their annual conventions, for a series of public functions, which will be a demonstration of the various phases of Zionist organization and activities.

It is expected that there will be an intercollegiate Zionist students' conference at Cambridge on Friday, June 24th, which will be attended by delegates from the Zionist student organizations in the United States. An attempt will be made to organize an Intercollegiate Zionist Association.

Religious services will be held on Friday evening, June 24th, and on Sabbath morning, June 25th, with meetings in the synagogues in the afternoon, and several receptions in the evening.

On Sunday evening, June 27th, a mass meeting will be held in Mechanics Hall, where the following will speak: Louis D. Brandeis, Dr. Schmarya Levin, Dr. Stephen S. Wise, Judge Julian W. Mack, Joseph Barondess, the Rev. Hirsch Masliansky, and Rabbi Meyer Berlin.

On Monday evening there will be a banquet.

On Tuesday evening several affairs will take place, including a Hebrew Conference, a Mizrahi conference, a conference of Young Judea Leaders, etc.

On Wednesday afternoon, a special reception will be tendered Hadassah and the women delegates, and in the evening a reception will be given to Young Judea delegates in Chelsea.

It is possible that a concert will be given in Symphony Hall on Thursday evening to close the convention.

The following is the program of the Federation convention:

SUNDAY MORNING, JUNE 27th:

General opening session of all Zionist organizations. Brief reports of executive committees of the Federation, Hadassah, Order, and Young Judea will be presented. Appointment of committees.

MONDAY MORNING, JUNE 28th:

Discussion of Executive Committee's report; resolution and discussion on General Jewish Situation. Report of National Fund, and resolutions bearing on National Fund.

TUESDAY MORNING, JUNE 29th:

Reports on Periodical Publications; Yiddish Folk, Maccabaeon, Young Judean. Resolutions bearing on Periodicals and Publications. Education: Report of Young Judea, literary propaganda; Resolutions bearing on Education and literary propaganda and education.

WEDNESDAY AFTERNOON, JUNE 30th:

Propaganda and Organization. All resolutions bearing on these problems. The Budget. Report of Nominations Committee.

WEDNESDAY EVENING, JUNE 30th:

Miscellaneous resolutions. Elections.

In case the business of the convention cannot be disposed of by Wednesday evening, a session will be held on Thursday morning.

INFORMATION FOR DELEGATES.

All the general sessions and meetings will be held at the old Boston City Club, cor. of Somerset and Beacon Sts., Boston.

Special arrangements have been made for the accommodation of delegates at the Bellevue Hotel and at the Parker House. These rates are about 25 per cent. less than the usual scale. Delegates wishing to write direct, should ask for such reservations as they want, stating that they are at-

tending the Zionist Convention.

All delegates will be met at boat piers, or depots by representatives of the Convention Committee, with recognizable badges, on Thursday, the 24th, Friday, the 25th, and Sunday, the 27th. Delegates are urged to notify the Conventions Committee so as to be sure of being properly received.

All the Eastern Railroad Lines have declared for a two-cent a mile fare on the round trip from the 25th to the 1st, inclusive, and tickets at that rate can be obtained at any of the railroad offices with special certificates. This is as against the usual 2½c fare.

Delegates coming West of Chicago are advised that a special round trip thirty-day ticket is being issued from that city to Boston at \$27.50, and that this ticket can also be obtained on a number of lines going East with special certificates.

Delegates coming South of Washington are advised that special round-trip tickets can be obtained from their homes to Washington and that from that city they get their two-cent a mile ticket to Boston. A number of the roads, however, are running special excursions to points further North, and therefore, delegates South of Washington and East of Missouri are urged to carefully consult local railroad agents on these tickets.

Delegates coming West of Buffalo and East of Chicago are advised that special summer-rate tickets are being issued by the Grand Trunk to Boston. Delegates taking the boat trips are advised to be sure to secure their state rooms several days ahead.

Delegates coming from New York State are assured that tickets running via Rotterdam Junction are perfectly good, but in writing or wiring their arrival should so stipulate.

The Convention headquarters is about equal distance between North and South Stations. The delegates should make sure not to leave the train on entering Boston except at North or South Stations according to the line they are travelling on. The headquarters will be open with full service from the 24th of the month, but to receive every possible attention, delegates should communicate with the Conventions Committee, at the Zionist Bureau for New England, 161 Devonshire St., Boston, Mass. The telephone number of that office is Fort Hill 5595.

Delegates who desire Kosher food during the sessions of the Convention are requested to notify the Committee so that adequate provisions can be made for them for lunches, etc.

AN INTERCOLLEGIATE ZIONIST CONFERENCE AT BOSTON.

The Harvard Zionist Society has issued a call to the Jewish students in American Colleges and Universities for an Intercollegiate Conference to be held at Harvard University, Phillips Brooks House, on Thursday evening, June 24, for the purpose of forming an Intercollegiate Zionist Organization and of taking such further steps as may be deemed advisable for the promotion of Zionism both within the Universities and without. The meeting will be addressed by Louis D. Brandeis, Chairman of the Executive Committee for General Zionist affairs, upon "The Meaning of Zionism to University Men" and upon the ways in which University men may help the Zionist Movement and the Jewish cause in general.

It is intended to include graduates, as well as undergraduates, in the proposed Intercollegiate Organization, and University graduates are cordially invited to attend the meeting on June 24th. All who wish to participate directly in this Conference please communicate with William Berman, Harvard Zionist Society, 33 Matthews Hall, Cambridge, Mass.

Original from

UNIVERSITY OF ILLINOIS AT
URBANA-CHAMPAIGN

The Zionist Movement

PROVISIONAL COMMITTEE WILL TRANSMIT MONEY TO RUSSIA AND AUSTRIA.

The Provisional Zionist Committee has, since November 1st, been accepting money for transfer to Palestine and Egypt. In the knowledge that all normal means for money transmission had been suspended, owing to the war, this Committee felt that it would be rendering a distinct service by establishing ways and means for the safe transmission of money to individuals and institutions in the Orient. Up to May 1st, this Committee has remitted to Palestine and Egypt the sum of \$155,503.74. These remittances came from 221 cities, in forty states of the United States, and from twenty-two cities in foreign countries.

Feeling that this practical form of relief is a distinct service to the people in this country, as well as to those suffering in the war zone, the Provisional Committee has made arrangements for the extension of this service, and is now prepared to accept money for the following points: Russia, Austro-Hungary, Palestine, Egypt, and the cities of Constantinople, Aleppo and Beirut.

The Committee is making no charge for its services in this connection, remitting the entire amount entrusted to it, at the current rate of exchange. Those desiring to avail themselves of these services, are requested to observe the following instructions:

Remittances for Russia and Austro-Hungary.

1. Remittances should be in the form of money order or New York Exchange, made payable to the order of Mr. E. W. Lewin-Epstein, Treasurer.

2. The sender must fill out, in duplicate, on the blanks furnished by this Committee, the name of the person who is to receive the money, and as complete an address as possible. The name of the recipient should be written in English, and also in the language of the country of destination. Care should be taken to write clearly and legibly.

3. Remittances for such places where it is not certain whether the territory is in Russian or Austro-German control, should be made by sending two remittances. The Committee will then forward both remittances, one through its Austrian channels, and the other through its Russian channels. It is probable that one of these remittances will be returned by that representative who is unable to make payment. In that case, a refund will be made. There is, however, a possibility that both remittances may be delivered.

Remittances for Russia are made through the agency of the Jewish Colonial Trust, in London. Remittances for Austro-Hungary are made through a special, reliable committee, organized in Vienna for this specific purpose.

Residents of New York and immediate vicinity, should write or call at the office of the Committee, 44 East Twenty-third Street. For the convenience of those living outside of New York, the Committee has appointed representatives in the larger cities of the country, who will accept funds for transmission.

HOW THE ANGLO-PALESTINE BANK MET THE SITUATION.

The Provisional Zionist Committee has received a letter from one of the managers of the Anglo-Palestine Bank, which throws an interesting light on the actions of the Bank when Turkey went into the war. The correspondent writes:

"All our depositors have, at all times, received at least sufficient means for their subsistence. Others, who were established in business in Palestine and in Alexandria, were granted the necessary money for continuing their business, and those who departed, received sufficient for travelling and other expenses for their re-patriation. American depositors who were going home had the situation explained to

them, that owing to the moratorium, the Bank was necessarily limited in funds, and although not obliged, legally, to make payments at this time, all Americans received a portion of their deposits."

"At all times, we did more than our duty towards the depositors of the Anglo-Palestine Company. In such an abnormal time, when the Bank was closed, and all its assets in Palestine were tied up, and the transfer of money from London attended by the greatest difficulties, we enabled them to subsist in Alexandria and to obtain money sufficient for their repatriation.

"Payments were made in the following manner: Persons who had deposits up to 100 Fr. were paid in full. To those who wished to establish themselves elsewhere in business, we paid considerable sums, in some cases up to 3,000 Fr. Persons who departed for America, Australia and Russia, and who had deposits ranging from 1,000 to 1,500 Fr., received all or nearly all of their deposit. Larger depositors, who had from 10 to 20,000 Fr. received 20 percent to 30 percent on account, and, in some cases, even 50 percent.

"In Alexandria, we made payments to more than 700 depositors of the Anglo-Palestine Company, aggregating a total of nearly 19,000 pounds."

THE ACHOOZA MOVEMENT AND THE ZION COMMONWEALTH.

On the 23rd day of February, 1915, the Zion Commonwealth, Inc.—the latest development of the Achooza movement—received the first payments for its Palestine "Land Fund." Within the past three months, it has already succeeded in enlisting a membership of forty-nine, comprising groups in Baltimore, Maryland; Hartford, Connecticut and two separate groups in New York City. Dr. Harry Friedenwald, Honorary President of the Federation of American Zionists, has joined the Baltimore group; while among the trustees who supervise the "Zion Commonwealth Land Fund," are E. W. Levin-Epstein, treasurer of the Provisional Executive Committee for General Zionist Affairs, and Louis Robison, treasurer of the Federation of American Zionists. These men, who have spent some time in Palestine, and other Palestinian experts have advised our organization in securing a contract for the purchase of land, through the agency of S. Pewsner, of Haifa, Palestine; and the first payment for such land has already been made (April 15, 1915). Our contract includes an option for the purchase of three thousand acres of land, situated not far from the Lake of Galilee, and near the third station from Haifa, and only one station from the co-operative colony of Merchavia, on the Haifa-Damascus Railroad (one and a half hours ride from the seaport of Haifa). We have a growing bank account, and, if our membership continues to increase at the present rate, we shall soon be called upon to exercise the option over the larger acreage which has been offered us.

Our contract with S. Pewsner, and, through him, with the Palestina Amt, gives us ample protection against all war risks, for good title to the land must be given to the Zion Commonwealth, Inc., within nine months from the termination of the war in which Turkey is now engaged, and in case of inability to deliver undisturbed possession and satisfactory title within such time, any money that may have been paid over to S. Pewsner must be returned to the organization (with interest at the rate of four per cent. per annum).

We have been agreeably surprised at the rapid progress of our organization in this time of war and misfortune. But two facts have combined to build up a company which gives promise of becoming an important factor in American Zionism.

(1) While the ordinary Achooza is restricted to activity

in some one particular city or Jewish community, the Zion Commonwealth, Inc., has taken an important step in advancing the whole Achooza movement by permitting persons from all parts of the United States to join the organization. In fact, while the local Achooza may be compared to a branch or a camp of a fraternal order, in which Palestine land purchase takes the place of insurance; the Zion Commonwealth is the counterpart of a large life insurance company, but instead of insuring individuals for death dues, we assure them for life—on a Palestine farm or country home. Any Jew, wherever he resides, may become a member of the Zion Commonwealth, Inc., upon the payment of five dollars for a share (or initiation fee), and a subscription to one or more Land Certificates. Each Land Certificate is of the par value of two hundred and fifty dollars, payable in forty installments, over a period of ten years, at the rate of \$6.25 every three months on each Land Certificate. It is estimated that in order to secure developed agricultural land sufficient for the support of an ordinary family, a member must subscribe for about ten Land Certificates, i. e., pay into the Land Fund \$62.50 every three months for a period of ten years.

(2) The feature of the Zion Commonwealth which has attracted the most attention, and which has made a particular appeal to many Jewish leaders, is the social program embraced in its land policy. At least ten per cent. of all the land which it purchases for its members will be kept as communal property, which may be leased to individuals for use and occupation, but never sold; and on this land the town and the industries of the community will be developed. As a result, the benefits from the rise in value of town lands will not fall to the portion of a particular fortunate class, but will be shared by the whole community. The profits derived from the "landlord" interests of the community might be utilized for reducing taxation to a minimum, for educational purposes and for public improvements. Furthermore, it will insure a careful and systematic development of city life, under the regulation and control of the whole community, free from the schemes of greedy landlords and the haphazard influx of tenants. Only then may we have the opportunity for the development of the "city beautiful."

We are making rapid progress in Zionism. There was a time when the payment of the shekel was regarded as a fulfillment of Zionist duties. Now, no right thinking Jewish Nationalist is satisfied until he becomes an active instrument in the Regeneration of Palestine. The Zion Commonwealth offers the opportunity for every Jew to acquire a piece of land in the domains of our forefathers—a share in the Land of Israel.

For full information regarding the Zion Commonwealth, communicate with Sylvan Robison, Secretary, 550 Riverside Drive, New York City.

B. A. ROSENBLATT

NATIONAL FUND RAISES OVER \$50,000 THIS YEAR.

The following monies were received by the office of the Jewish National Fund Bureau for America, 44 East Twenty-third Street, New York, during the period of June 1, 1914-June 1, 1915:

For General Collections, \$24,977.79; National Fund Boxes, \$7,557.25; Golden Book, \$4,883.47; Tree Donations, \$4,663.83; National Fund Stamps, \$3,302.07; Yemenite Housing Fund, \$1,816.28; Co-operative Fund, \$1,279.70; Dunam Land, \$1,002.68; Voluntary Tax, \$473.85; N. F. Postcards and Literature, \$32.43; N. F. Telegrams, \$10.80. Total, \$50,000.15.

RECEIPTS OF THE NATIONAL FUND IN APRIL.

The donations sent in to the National Fund at the Hague in the month of April, 1915, amounted to Frs. 51416.

The following countries have contributed towards this result: North America, Frs. 35,071; Germany, 5,591; Russia, 2,917; Roumania, 2,195; Argentine, 1,301; Austria, 1,117; Greece, 881; Tunis, 825; Holland, 685; Italy, 338; England, 264; Sweden, 120; Switzerland, 110.

THREE JEWISH ORGANIZATIONS ENDORSE ZIONISM.

We are pleased to report that three large Jewish organizations have, during the past month, endorsed the Basle Program, and voted that their members become shekel-payers and participate in Zionist propaganda.

On Sunday, May 30th, the Galician Verband, of New York, with a membership of 40,000, at its annual convention held in Tammany Hall, adopted a resolution endorsing the Basle Program and voted that every society affiliated with it become shekel-payers and work for Zionism throughout the year.

On Monday, May 31st, the annual convention held at Hartford, Conn., of the Independent Order Berith Sholom, which has a membership of 40,000, adopted a resolution setting aside one day in the year for all Lodges to devote themselves to Zionist work for the shekel, the National Fund, etc.

On Monday, June 7th, the Independent Order Berith Abraham, with a membership of about 200,000, meeting in Atlantic City, adopted a resolution re-endorsing the Basle Program, and voting that its Lodges become shekel-paying groups and work for the National Fund and other Zionist institutions.

Dr. Levin was the speaker at the Galician Verband, and the Berith Sholom. Mr. Brandeis spoke at Hartford and at the I. O. B. A. convention. These results were obtained with the co-operation of a number of loyal Zionists, members of the respective organizations. At the I. O. B. A. convention, success was due to the intelligent co-operation of Boston and New York delegates, of Jacob Massel, H. B. Meites, Judge Aaron J. Levy and Max Perlman. At the Berith Sholom convention, David B. Tierkel and other Zionists were helpful. At the Galician Verband success was due to the general appearance of Zionist delegates, including Mr. Asskenazi, who secured the support of leading officers of the Verband.

The action of these organizations has had a sensational effect upon Jewish public opinion. The event was featured in all the Yiddish papers. Especially notable was the fact that the conventions were not content with merely adopting resolutions, but in every instance demanded Zionist activity of their constituents.

The Federation has issued a circular letter to all societies urging them to take advantage at once of the sentiment created, and to urge in the lodges and societies that their members enroll as shekel-payers.

RENEWED SHEKEL ACTIVITIES.

A situation has arisen which demands of the organized Zionists a special effort to enlarge the organization by securing a notable increase of shekel-payers. We need not dwell upon the reasons for such an activity. It should be apparent to every Zionist aware of what is going on in the Jewish life that the circumstances make imperative that Zionism now secure the predominant position in Jewish life in America. Jewish life, at this time, must present a nationalistic front.

Special notices have been sent to all Zionist organizations, urging them to devote the month of June to the shekel, and to be prepared to report to the Boston convention the results of their activity. Acting upon this urgent appeal, Zionists of Cleveland, Buffalo, New York, Norfolk, Boston, Chicago, and other centers, have started the campaign. They intend visiting lodges, societies and congregations, inviting enrolment by means of the shekel. From every indication, this shekel activity will be crowned with unusual success.

The work in New York is well organized. Every society is at its post, and special committees have been at work for the past two weeks in all Jewish organizations. The endorsements of Zionism by leading Jewish Orders has made an excellent impression. Everywhere the committees have found popular interest. June 20th is to be shekel day, with a house-to-house canvass. Let the roll-call find every organized Zionist at his post.

YOUNG JUDAEA'S CONVENTION.

The program for Young Judaea's Convention, at Boston, will include several events beside the regular sessions. On Sunday morning, the delegates at the joint opening session will be greeted by the Young Judaeans of Boston and vicinity. On Monday morning, a series of Zionist performances are planned for children of Boston at the local theatres. On Tuesday evening, a Leaders' and Students' Conference will be held at which short addresses will be delivered by Dr. D. de Sola Pool, Rabbi Herman H. Rubenowitz, Miss Jessie E. Sampter and Mr. Sundel Doniger. Dr. Horace M. Kallen has been asked to preside. On Wednesday evening, a reception will be tendered the delegates by the junior clubs of Chelsea. The business sessions of the Convention will be held on Wednesday and Thursday, morning and afternoon. Reports have been received indicating delegations from Rochester, Syracuse, Newark, Philadelphia, Baltimore and places throughout New England. A large delegation will attend from Greater New York. In connection with the Convention, an exhibition of the work of the clubs will be held at which essays, scrap-books, drawings, needle-work, and other articles will be shown.

CONVENTION AT NEW YORK.

The Young Judaea clubs, of New York and vicinity, will hold a local Convention on Sunday, June 20th, at the Recreation Rooms, 186 Chrystie Street. Sessions will be held in the morning and afternoon and a mass meeting in the evening. Each club affiliated with Young Judaea or a Young Judaea Council will be entitled to send two delegates and their leader.

In the morning reports will be read from the five junior councils of New York, and a plan will be presented for the organization of a united council of Greater New York and vicinity.

At the afternoon session, a paper on Entertainment will be presented by Mr. Max Arzt, president of the Lower-Manhattan Council; on the Training of Leaders, by Mr. Jacob Golub, of the Harlem Council; on the Young Judaeans, by Hyman Lewin-Epstein; on Publication for Senior Young Judaea Clubs, by Mr. S. Felshin, of the Cultural Zionists Club; on Education, by Mr. Fischkoff; on Lectures and Debates, by Mr. Max Cohen; on Athletics, by Mr. Paul Zaslowsky; and on Zionist Activities, by Mr. Louis Ehrlich, of the Young Zionists of Brooklyn. In the evening addresses will be delivered by representatives of the various senior Zionist bodies of New York, and in addition there will be a Jewish declamation contest in which each local council will enter one contestant.

The purpose of this Convention is to bring the local groups of Young Judaea clubs together, to discuss plans for united effort for the following year and to adopt resolutions to be presented to the Boston Convention of Young Judaea.

TOUR OF NEW ENGLAND.

On the Sunday, May 30th, Mr. David Schneeberg, the Executive Secretary of Young Judaea, visited Boston to complete arrangements for the Seventh Annual Convention to be held at Boston the week beginning June 27th. On Sunday afternoon, Mr. Schneeberg addressed a conference of junior Jewish clubs of Boston and vicinity. On the same afternoon he attended the Third Anniversary of the Blossoms of Zion of Malden, Mass. In the evening, at a meeting attended by representatives of student and teachers' organizations, plans were discussed for a large conference for Convention Week. On Monday afternoon, May 31st, Mr. Schneeberg spoke to the Blossoms of Zion, of Newburyport, and in the evening before the Flowers of Zion, of Haverhill, Mass.

On Tuesday afternoon, he succeeded in organizing a Young Judaea branch at Providence, R. I., and in the evening, addressed the members of the Patriots of Zion and the Hadassah Society, at the Young Men's Hebrew Association.

On Wednesday afternoon, the junior Zionists of New London were addressed, and in the evening the Young

Judaea clubs of Norwich. On Thursday afternoon, Mr. Schneeberg addressed the junior Zionists, of Hartford, at the Zionist Institute and in the evening visited the Judith Zion Club, of Meriden, and addressed a large gathering of the young Zionists and their friends, at New Britain, in the auditorium of the local Talmud Torah.

On Friday afternoon, the Hatikvah Club, of Wallingford, were visited and in the evening a large gathering of the Bridgeport Zionists were addressed in the Adath Israel Synagogue.

FLOWER DAY CELEBRATION BY KNIGHTS OF ZION.

The arrangements for the Flower Day in Chicago were well made, and although for two days it had been raining, on the day of the event the sun came out bright and encouraging, with every member of the committee present. R. W. Epstein was in charge of the distribution of flowers at headquarters, with Louis Newberger in charge at Lawndale, and Messrs. Harris, Koenigsberg and Link on the North Side. H. Steinberg, chairman of the National Fund, was in charge on the West Side; Benjamin H. Bernstein, secretary of the Knights of Zion on the North Side, Samuel Ginsberg was stationed at Lawndale. Three hundred girls participated. Ten thousand flowers were sold in the morning, and in the afternoon many thousand more were secured. At three o'clock rain threatened and the work had to be discontinued.

The collections of the North Side totalled \$600.00; the headquarters district \$375.00; Lawndale \$240.00; the South Side \$44.00; in all \$1,300.00. The best collections were made by Miss Jennie Arkin, North West Side, \$15.39; Miss Mollie Edelman, Lawndale, \$14.90; Miss Fannie Dolgin, headquarters, \$11.44.

Taking into consideration the threatening weather conditions for a week before, which dampened the ardor of the committees, the results were satisfactory.

The Knights of Zion also report from St. Louis a collection of \$268.00.

To the effort of Jacques Rieur and his aids must be attributed the collection of \$160.00. in Omaha, Neb. Nathan D. Kaplan, president, who addressed the Zionists of Madison on Flower Day, brought with him the Flower Day Collection of \$21.30. A complete report has not yet been submitted from Des Moines, but the return shows a collection of \$81.36. Sioux City reported as a result of their efforts \$40.65. Unfortunately rain prevented the celebration of Flower Day in Milwaukee, but Jehuda Halevi Gate reports a collection of \$82.59. Superior reported a net profit of \$67.70. Gary realized the sum of \$12.60.

MADAME PEVSNER IN VIRGINIA AND ELSEWHERE

Mme. Pevsner made her first address in Virginia on Friday evening, May 14th, in Roanoke, arriving there after a successful visit in St. Louis. The following week Mme. Pevsner spent in Richmond and the vicinity, speaking three times in Richmond and also at Danville, Lynchburg and Petersburg. At Lynchburg and Danville she made new recruits for Zionism who have been in correspondence with the Federation office. At Petersburg she strengthened the organization already formed, and interested a group of women in Zionist work. At Richmond she also strengthened the organization.

We now have over 50 members in Roanoke, about 60 in Petersburg, and a nucleus of an organization in Danville and Lynchburg.

Mme. Pevsner returned to New York the end of May, and is now active in New York and New England. She spoke on Sunday evening, June 6th, at the Austro-Hungarian club rooms for the shekel, and was in Meriden, Conn., on June 11th.

MAX SHULMAN AND NATHAN KAPLAN IN MADISON.

Max Shulman and Nathan D. Kaplan, of the Knights of Zion, delivered addresses in the Madison, Wis., orthodox synagogue on Sunday evening, May 16th.

ZIONISTS OF NORFOLK.

The Central Zionists' Committee of Norfolk and Portsmouth had charge of all the arrangements for "Flower Day" in this locality. The sum of \$113. was realized from contributions during the day. The following young ladies volunteered their services and went out to dispose of the flowers: Misses Kate Cohen, Bertha Polis, Esther Simon, Celia Aduhoff, Jennie Jaffe, Helen Jaffe, Julia Mantinband, J. Lebowitz, Rose Kandel, M. Green, R. Bremer, H. Fine, M. Silverman, Mrs. S. Silverman, M. Smith, Portsmouth, L. Smith, Portsmouth, Rose Lasting, Portsmouth, and Rose Rosenthal, Portsmouth.

In the evening an entertainment was given in honor of the young ladies who had served as volunteers during the day. Members of the Zionists societies and their friends were invited and the affair was a delightful one in every way. Miss Rose Rosenthal had charge of the program. Amongst those who participated in same were Prof. Salzberg, violinist, Miss Mary Kahn, contralto, M. Klavans, New York, baritone, little Miss Celia Rosenthal, recitation. Rabbi Louis I. Goldberg, the president of the B'nai Zion Alliance addressed the assembly. Mrs. David Blaustein called the attention of all Zionists in this locality to the Boston Convention, urging each society to send their full quota of delegates. Mr. S. Finestone, Chairman of the Central Zionists Committee of Norfolk and Portsmouth, presided as Chairman of the evening. Mrs. S. Aduhoff and Mrs. S. Silverman of the Norfolk and Portsmouth Chapter of Hadassah served the refreshments.

A very large audience enjoyed the Shevuoth Festival given by the B'nai Zion Alliance to the members of all the Zionists' societies in the cities of Norfolk and Portsmouth. Rabbi Goldberg acted as toastmaster of the occasion, making appropriate remarks. Mr. S. Frieden sang a Zionist song and Mr. B. A. Banks delivered an eloquent address on Americanism and Zionism.

Musical selections were rendered by Misses Rosenthal and Cohen. Messrs. Philip Barkas, S. Finestone, H. Ginsburg, J. Kandel, J. Aduhoff and Miss Kate Cohen, President of Young People's Hebrew League all made appropriate remarks. Each speaker laid great stress upon the growth of the Zionist movement amongst the younger people in the cities of Norfolk and Portsmouth.

The Norfolk and Portsmouth Chapter of Hadassah held a large and enthusiastic meeting on Sunday, May 23rd, in the vestry-room of Beth-El Synagogue. Mrs. David Blaustein acting president of the Chapter presided at this meeting. Business pertaining to the Boston Convention was discussed and delegates elected to the same. Many new members joined the organization. The Chapter decided to continue their work for the Emergency Fund during the summer months. The next meeting of the Chapter will be held in Portsmouth during the early part of June.

Miss Fannie Rosenthal of Portsmouth, the President of the Norfolk and Portsmouth Chapter of Hadassah has accepted a position in the General Social Service Bureau in Philadelphia where she will reside in the future. Miss Rosenthal tendered her resignation to the Chapter which was accepted with great regret by the members and co-workers. During Miss Rosenthal's absence from Portsmouth for the past five months, Mrs. David Blaustein has served the Chapter in the capacity of president-secretary. The members have requested Mrs. Blaustein to continue her positions as above until the meeting on the anniversary of the Chapter's birthday (Rosh Chodesh Heshven). 1915.

The Central Zionists' Committee of Norfolk and Portsmouth held their regular weekly meeting on Wednesday night, May 26, when matters pertaining to the Boston Convention were fully discussed. Also the reports from the Committees for "Flower Day" were heard. Mr. S. Finestone, Chairman of the Central Committee, presided and Mr. A. Klavans acted as secretary of the meeting. The following are the officers of the Central Zionists' Committee of Norfolk and Portsmouth; Mr. S. Finestone, Chairman; Mrs. Lizzie Steinman, Vice-Chairman; Mr. A. Klavans, Recording Secretary, Mrs. David Blaustein, Corresponding Secretary and Mr. J. Kandel, Treasurer.

THE BRONX ZION CLUB "HASHACHAR."

Great activity is going on in the "Hashachar" to disseminate Zionism among the Jewish masses.

The "Hashachar" has grasped this splendid opportunity, and has arranged a series of open-air meetings, to be held during the summer months in various sections of the Bronx.

Meetings of such nature have already been held under the auspices of the "Hashachar," on Saturday afternoon, May 15th, and have everywhere met with great success. All these meetings were visited by hundreds of people, who with great interest, listened to the speakers. Of especial significance was the meeting held at Washington Avenue and Claremont Parkway. As soon as our flag of white and blue was hoisted on the platform large throngs from all sides streamed to it, and within a few minutes the street was crowded with, perhaps, over a thousand people. It was very interesting to see Jews with long beards who on their way to "Mincha," stop at the corner and listen with intense emotion to the words of the speakers.

Joseph Seff, Mr. Carmel, Mrs. Weisgal, Mr. Zinmanowitz and Mr. Indenbaum, who addressed this meeting, spoke with unusual eloquence.

Most impressing, however, or the culmination of this inspiring meeting was when a few members of the "Hashachar" mounted the platform to sing the Hatikvah, and the whole audience joined the chorus.

NEW YORK HADASSAH GIVES ENTERTAINMENT.

The New York Chapter of Hadassah held a festival on Flower Day at the Young Women's Hebrew Association. A group of girls from Barnard College gave some classic dances to the accompaniment of oriental music. A Chorus of Children's voices rendered some Hebrew songs and some well posed tableau illustrated the reading of the book of Ruth by Miss Stern.

Mr. Israel Doskow posed the tableaux painted the stage setting and drop curtains. Miss Babette Reinhardt made a charming and beautiful Ruth. In spite of inclement weather \$165.00 was gained by the sale of tickets. Mrs. Nathan Straus sent flowers from her private conservatory for the occasion. These flowers were sold and netted \$135.00.

Hadassah is encouraged by the artistic success of the festival and will give similar performances during the next season.

CHATTANOOGA, TENN., HADASSAH.

An Hadassah chapter has been organized in Chattanooga, as a result of Mme. Pevsner's recent visit. Mrs. Harry Winer was elected president; Mrs. S. Leventhal, vice-president; Mrs. A. S. Levine, secretary, and Mrs. M. Silverman, treasurer. Meetings are to be held monthly, and interesting programs provided.

AGUDATH ZION GATE OF SUPERIOR.

In spite of the very rainy weather, the committee in charge of "Flower Day" did excellent work. The sum of \$86.25 was realized, of which the expense was \$18.55, leaving net profits of \$67.70. The following were in charge: Herman Aronsohn, chairman; Louis Gordon, treasurer; Hannah D. Kaner, secretary. Captains: The Misses Alice Holberg, Celia Kaner and Florence Weingarten. Canvassers: The Misses Sarah Haronimus, Edith Lasky, Mamie Goldfein, Evelyn Kaner, Rae Schnieder, Miriam Solomon, Rose Vogel, Helen Weingarten, Bertie Weingarten and Mr. Silverman. Messrs. A. Averhook, A. Aronsohn and Chas. Arinowitz assisted the worker with their automobiles.

PETITIONS CALLING ON PROVISIONAL COMMITTEE TO CONVENE JEWISH CONGRESS.

It is reported from Kansas City, Superior, Duluth, Boston, New York, Chicago, Los Angeles, and many other cities, that petitions are being circulated calling upon the Zionist organization, through Louis D. Brandeis, to convene an American-Jewish Congress. These petitions are coming into the Federation office daily in large quantities. They are signed by Zionists and non-Zionists.

Original from

UNIVERSITY OF ILLINOIS AT
URBANA-CHAMPAIGN

The Problem of Jewish Culture in America

(Continued from page 122.)

vast practical issues and demand great material sacrifices, is in its initial stages primarily a problem of study and education. For the deepest tragedy of the Jewish people consist in the fact that even those who honestly and sincerely strive to share and to promote its spiritual life are, by sheer ignorance of Judaism, prevented from carrying their endeavors to useful ends. Ignorance may be bliss elsewhere; in a nation like ours whose chief striving has ever been for knowledge and whose principal passion has always been education, whose whole social structure throughout the ages has been based not upon worldly possessions, but upon mental and moral attainments, ignorance is a positive curse. Never before in Jewish history has the ignorance of Judaism, has *Am-haaratzuth* stalked about so insolently, so self-complacently as it does today. It is clear that the solution of our spiritual problems must be preceded by our studying and knowing them, and it is just as clear that our college youth, the men and women at our universities, are the natural bearers of this striving for the study and knowledge in Jewish life. Let others engage in practical work, in social and philanthropic endeavor, in combating the innumerable ills which our people is heir to. But our students can render no greater service to Judaism than by studying Judaism and, through studying Judaism, learning to understand and to love it. Let then the knowledge of Judaism once more become a badge of honor and a standard of worth in our people. Let the college and university occupy the same central place in Jewish life as did the *Yeshibah* and *Beth Hamidrash* of old. Let our young men and women who eagerly drink from the sources of non-Jewish and often anti-Jewish wisdom learn also to draw knowledge and inspiration from the fountain of Judaism. Let them study our past, let them become acquainted with the Jewish present in this and in other lands, let them catch a glimpse of the aspirations which the best of our people still cherish for its future. Then will Judaism no more be to them a burden and a hindrance, but a thing of joy and beauty, a cause that hallows our existence and makes life worth living.

MR. CARMEL'S WORK FOR THE ORDER.

Mr. Isaac Carmel addressed a well-attended meeting of the Zion Social Club, Brownsville, on Friday evening, May 13th. On Saturday night, May 8th, Mr. Carmel addressed two large open-air meetings under the auspices of the "Hashachar," in the Bronx. On Sunday, May 9th, Mr. Carmel addressed a Zionist Mass meeting together with Messrs. Pawnsar and Philip I. Shick, at the Hebrew Institute, Passaic, N. J., under the auspices of the Passaic Zion Camp, and Zion Educational League. On the same evening Mr. Carmel addressed the Zion Kadimah Camp, at the Masonic Hall, Greenpoint.

On May 28th Mr. Carmel addressed, together with Mr. P. I. Shick, the Curland Jewish Aid Society, in Newark, on the objects of the Zionist organization.

On Sunday, May 30th, Mr. Carmel addressed a large Zionist meeting in Vineland, N. J., on the "Jewish Problem." The same day, Mr. Carmel installed the Vineland Zion Camp into the "Order Sons of Zion," on behalf of the nasi and Executive.

On Thursday, June 3rd, Mr. Carmel attended a meeting of Zionists in Yonkers, N. Y., where a Camp of the Order

Sons of Zion was formed with Mr. D. Talalturoff as chairman and Mr. M. Moscovitch as secretary.

CAMPAIGN FOR YOUNG JUDEA FUNDS.

Young Judea is making an active campaign to raise \$250 before the Convention to be held at Boston the last week of June. It has already received the following contributions:

Mr. William Fischman	\$10.00
Emanath Zion Circle	5.00
Mr. Joseph Barondess	5.00
Mr. Harry Fischel	10.00
Mr. Benjamin Perlstein	5.00
The Zionist Council of Greater New York..	5.00
Harlem Zion Society	5.00
Mr. Louis Lipsky	5.00
Aus. Hungarian Zionists	10.00

Checks for contributions should be made out to the order of Young Judea, 44 East 23rd Street, New York, N. Y.

SPRINGFIELD AND HARTFORD.

Bernard A. Rosenblatt, with S. Frankel, visited Springfield, Mass., on Sunday evening, May 16th, and attempted to form a branch of the Zion Commonwealth. In the evening, Mr. Rosenblatt spoke in Hartford, in connection with the Flower Day celebration. George Cohen was chairman of the Hartford meeting.

NEW HAVEN KADIMAH.

At a meeting of the Kadimah, of Hartford, held on May 12th, at the Hebrew Institute, Charles Cohen, president of the Yale Menorah, spoke on Perez Smolenskin. The Kadimah is giving a series of lectures on nationalistic personalities.

UTICA DAUGHTERS OF ZION.

The Daughters of Zion is the name of an organization of young women formed in Utica at the suggestion of Miss Althea Osber. The society will meet Tuesday evenings. The officers of the new organization are: President, Ruth Case; vice-president, Eva Brond; secretary, Bessie Manchester; treasurer, Minnie Dolgoff.

NEW ORLEANS OHAVEI ZION.

The Ohavei Zion Society, of New Orleans, gave an entertainment, followed by dancing, on Sunday evening, May 16th, in connection with the Flower Day propaganda. Dr. Max Heller spoke.

ZIONIST ASSOCIATION OF GREATER NEW YORK.

The annual meeting of the Zionist Association of Greater New York was held on Sunday afternoon, June 13th, at Temple Anshe Chesed in Harlem. The following officers were elected: George Lubarsky, president; Meyer Goodfriend, vice-president; E. W. Lewin-Epstein, treasurer; Philip Barish, secretary. Board of Directors: Sylvan Robinson, B. A. Rosenblatt, S. Abel, Levi Hirschfeld, Rabbi Jacob Kohn, Dr. D. de Sola Pool, Rabbi Elias Solomon, A. E. Lubarsky and Dr. A. Hilkowitch. The following delegates to the Boston convention were elected: Dr. Jacob M. Kohn and E. W. Lewin-Epstein; alternates, Meyer Goodfriend and A. E. Lubarsky.

It was decided to call on an active propaganda for members next year by parlor meetings, which have proven successful this year.

NEWARK CHAPTER OF HADASSAH.

At a meeting of the Newark Chapter of Hadassah the chairman of the Flower Day Committee reported that \$250 worth of flowers were sold. All Zionist organizations aided, but the work was supervised by the Hadassah Chapter.

An innovation in the form of growing plants for the gardens was introduced. Another unique fact was the selling of flowers to all confirmants. It is customary, in the Newark synagogues, for the confirmants to carry flowers, which are later donated to institutions. This year these flowers were bought from Hadassah.

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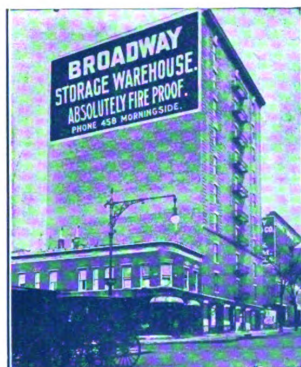
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EDITORIAL

The Significance of the Boston Zionist Convention.

The echoes of the Boston Convention still reverberate throughout the United States. In every Jewish community, and among the non-Jewish public, the word Zionism now stands for a powerful, progressive practical force in Jewish life.

A great deal of this interest in Zionism, the reciprocal influence which has made Zionism the foremost idea in Jewish life, may be attributed to the war. Facing a great catastrophe, seeing thousands of our brethren ruined, and witnessing the collapse of hundreds of Jewish communities, the Jews not directly affected were made to feel that in Zionism they had the one constructive program which gave hope, courage and vision. Thousands of Jews, overwhelmed by the calamity, have remained indifferent to the situation, for they felt that all human effort was useless to influence the perpetrators of the offenses against Jewish life: they saw nothing that could be done by puny individuals to relieve a calamity which seemed to be the work of superior malevolent forces. In Zionism, however, many hitherto impervious to Zionist appeals have found an outlet, have found something to make them feel that at least when the war is over, salvation is possible.

This sub-conscious feeling had its effect upon the growth of Zionism during the year, and it made possible the large popular interest which the Boston convention evoked. Something was expected of the Zionists, something no other party in Jewry had to give. All other theories and policies were mute; they had become paralyzed; they seemed to be capable only of mouthing old platitudes, old panaceas. With the convening of the Zionist gathering, it was felt that a refreshing word would be uttered.

Already the large Jewish fraternal organizations had spoken. What they said meant encouragement for the Zionists. These large organizations, for years engrossed in their internal conflicts, for the first time aligned themselves unequivocally with the constructive, democratic aspirations of Jewish life. It was known that the rank and file of these organizations were with us, but it was not thought possible that the voices of the people could penetrate through the inner chambers of the leaders, who ordinarily would have suppressed any vagrant desires to become part and parcel of any large Jewish movement. These organizations revealed that the inborn instinct for Jewish solidarity was strong enough to overcome petty differences arising out of partisan considerations, and with a surprising unanimity they boldly proclaimed their allegiance to the Zionist ideal, pledging themselves to pay their just tribute to the corporate form that ideal had taken in the Zionist organization.

Mention must also be made of the splendid response of the Yiddish press. Much has been said against the Yiddish press, and especially from the "lofty casements" of the earlier comers to this land, great contempt had been expressed with regard to the quality of the idealism of the Yiddish press. But one thing no one can successfully deny, and that is the genuine closeness of the Yiddish press to the Jewish masses, and their interest, and its responsiveness to the agitating currents in Jewish life. The Yiddish newspapers are not imposing their views on the Jewish masses. They are endeavoring to reflect the views of the masses. They feel with rare sensitiveness what the Jewish heart feels, and on matters relating to Jewish feeling, they seldom shoot wide of the mark. These newspapers have felt instinctively what Zionism means today to the Jewish masses, and they have not been loth

to express that feeling. Day in and day out, since the war broke out, the best of them have been discussing Jewish problems from a Zionist's point of view, appealing to Jews to be true to their best national interests, and bringing to them, undoubtedly with greater intelligence than has been displayed by the general press, the conclusions to be drawn from the war, at least so far as Jews are concerned.

What was the Jewish world expecting of the Zionist Convention? Certainly not to raise funds for the relief of suffering. Every one knew that the Zionists were the fanatical instigators of relief measures in almost every city of any size. They were the men who since last August have been influencing Jews of larger or lesser prominence to take action. They have been on relief committees, they have been house-to-house canvassers, they have been selling relief stamps, in addition to doing their regular Zionist duty. Nor was it expected that the convention would raise large funds for the relief of Palestine. This would be done by the Zionists at home. It was not necessary for delegates to travel hundreds of miles to announce what they intended to do for Palestine.

Nor was it expected that the convention would create a strong Zionist organization. A strong Zionist organization is the outcome of a strong Jewish people. While the Jewish world is astounded at the awfulness of the problem before all Jews, it would have been folly for us to discuss plans and methods of organization. In the light of what was before us, these plans and methods, the selection of officers, the divisions of territory, etc., all this was of slight significance.

What was expected of the Zionist organization was the liberating word that would set in motion forces for the organization of the Jewish people for the great task before them. Not the organization of Zionists, but of Jews.

What had stood in the way of the statesmanlike handling of the Jewish problem? It was not lack of appreciation of the theories of Zionism. It was not the fact that Jews did not believe in Palestine, or were content to forget it. It was not the indifference of Jews, or their lack of religion, or their lack of funds. It was, briefly stated, the lack of democratic organization of the Jewish people which prevented the circulation of ideas through the body corporate. In effect, there was no circulation of the blood-giving properties among the Jewish people.

On the one hand were men and women who denied that there was such an organism as the Jewish people. Denying that, they certainly had no interest in the circulation of thought and ideas among the Jews. The natural consequence of holding this idea was bureaucracy, benevolent despotism, the judgment of the man in camera

as against the judgment of masses on the street. The question was, not what should be done, but who should do it.

On the other hand, there were men and women, denying the fact of Jewish national existence, who felt that every vestige of fact that might raise the presumption that a Jewish nationality existed must be suppressed or denied, must be prevented from exercising power in Jewish life; and these same men and women, prating for a generation of American patriotism, preached and acted in Jewish life in America in contradiction of the fundamental principle of American life, that every man and woman had an equal right to a voice in the affairs of the government which seeks to rule their lives. From denying the existence of a Jewish nationality, they proceeded to prevent the expression of Jewish national life wherever it sought to raise its head, and they sought, by exercising their influence, to prevent the features of Jewish life from assuming a national aspect.

Control of Jewish life was essential for the maintenance of this position, for once the fresh air of democracy penetrated Jewish life, the mummery of pretension would crumble away and disappear.

What was demanded of the Zionist convention was the word of liberation. It was expressed in the idea of a Congress.

The Congress was to be the conduit for a declaration of independence. It was to overthrow autocracy and to seat the democracy.

The Congress was to destroy the pretensions of the timid conservators of the ignoble status quo and replace them with an energizing, constructive organization that would reflect Jewish life truthfully and without oppression of the individual.

It was this Congress the Zionist Convention brought to the Jews of this country. It proclaimed that at this critical period in Jewish history, the Jews shall appear before the tribunal of the world's conscience and speak courageously, conscious of their value, speak with the voice of the prophets and not with the voice of the time-server, and with the burden of centuries of suffering on their shoulders, to ask the rights of men and the rights of national life.

For having forcefully prepared the way for a democratic Jewish Congress, and impressed the issue upon the American Jewish mind, the Boston Zionist convention justified the years of sacrifice and devotion of the small group of democratic Zionists who have upheld Jewish dignity in this country.

The Congress will liberate Jewish life. The Jewish problem will become the responsibility of the Jewish masses. The Zionist Convention placed the responsibility where it rightly belongs.



THE ANNUAL CONVENTIONS OF THE ZIONIST ORGANIZATION OF AMERICA

THE JOINT OPENING SESSION OF THE CONVENTIONS

The opening session of the convention was a joint session of the delegates of all organizations convening in Boston. The meeting was held at Ford Hall, Asburton Place. The hall was crowded, and as the leaders of the organization appeared on the platform cheers greeted them. A large number of the New York delegates who had arrived late on the Providence boat missed the opening of the convention and owing to the crowded condition of the hall had difficulty in finding seating space.

The meeting was opened by Jacob de Haas, chairman of the convention committee, who said, in his preliminary address:

ADDRESS OF JACOB DE HAAS.

"Our commonwealth, our city and the community of Israel in New England bid all your conventions, and every delegate welcome. The floral display in our Public Gardens, the Zion flags waving in our principal streets, the decorations by our principal merchants, the welcome that will be officially extended to you by State and City, and the wide participation of all Jewish elements in the preparations for these conventions are the welcome extended by a united community. It is not accident that New England is receptive to ideas; nor is it chance that this city of Boston surges with ideals. Here the essential traditions of America were nursed into life and strength, and it is here that such causes as these conventions represent must receive whole-hearted support if they are to become part of the American understanding of the full-rounded duty of life.

"Nor do you come to Boston by chance. You come here as, I believe, all Jewry will come in conference within the next few years, because Boston appreciatively numbers among its townsmen Louis D. Brandeis, the leader of this movement, a movement in which leader and followers so react upon each other that within a short time he will be the acknowledged leader of the Jewish people throughout the world. You have come here because it is a truism in American political life that the home state must lend its support before any cause can win nation-wide approval. We of Massachusetts are certain that locally victory is perched upon our banners. The Jewries of all Northern New England stand for Zionism, and it is that assurance which constitutes our heartiest welcome in you.

"There are some few moments in life when the spirit of reverence should entirely sway us, shutting out from the individual mind all conceptions of self, and personal circumstance, ambition and the desires that go to make our individual lives. This, I believe, is such a moment, and it is to be hoped that the spiritual exaltation which fills us all at this juncture will be maintained through all our sessions here in Boston.

"A score or more of Jewish conventions have been held in this country since the outbreak of the war, and at all of these some resolutions have been adopted relative to the problems of our people. But I may well remind our visitors that this joint convention of all Zionist forces differs from all such gatherings in that our business—the business that brings us together—the varying programmes that we shall endeavor to work out is none other than the welfare of our people, and the development of our nationality. Therefore, our conventions are at this time of such serious importance to the Jewish world.

"The reports that will be presented to you will, I am sure, show that we have lived up to the needs of the hour. Every organization will show by facts and figures that we have gained in America during this world crisis. Our Provisional Committee will be able to relate that we have gained in pub-

lic esteem and the great world casts a favorable eye to the ends we have so longingly yearned for. New men, new forces, and a thousand incidents have strengthened our position in this year of trial.

"The Zion flag floats more proudly and in a more favorable breeze than when Theodor Herzl helped to raise it publicly for the first time at Basle, in 1897. Let us respond in the spirit and strength of the vanguard. Let the sum total of all our convention in this city of ideas and ideals, of freedom and intellectual constancy, read like a message of hope and rescue to the millions of our fellow Jews now moiling in the trenches or harrassed in the cities and towns of the Old World. Let these be conventions of accomplishment and achievement so that at the end of all these sessions we may honestly proclaim to the world that we have led the Jewish people a league or two nearer to Zion."

ADDRESS OF GRANDMASTER SANDERS.

Mr. de Haas then introduced Grandmaster Leon Sanders, of the Independent Order Berith Abraham, who said:

"As Grand Master of the Independent Order Berith Abraham, rightly called by the Chairman the largest Jewish fraternal order in the world, having a paid membership of 200,000, and representing over one million Jewish souls, I come here to this convention of delegates of various Zionist organizations to greet you and to express the hope that, as a result of your deliberations, Israel may at last be united. Our Convention, held in Atlantic City on the 6th day of June, after hearing a most eloquent and instructive address from the man whom you have recognized here, and who is recognized by all of us, as one of the greatest leaders and exponents of Zionism, Mr. Louis D. Brandeis, has unanimously adopted resolutions pledging to the cause of Zionism the full force and strength of the Independent Order Berith Abraham.

"While our institution is primarily organized for fraternal and benevolent purposes, nevertheless we have always claimed that we are founded upon the broad principles that all Jews are brethren, and that the cause of Judaism must, of necessity, be the basic foundation of every Jewish organization. Personally, I have never been a member of any organization created for the purpose of advancing the principles of Zionism. It may be, perhaps, due to the fact that no one has ever asked me to join, and I state it here only because it will serve to encourage many of you who may be under the impression that your membership is not large enough, to encourage you to the extent of asking every Jew that you meet, from now on, to become a member of your organization, and though not a member, I recall that it was about twelve or thirteen years ago, when I was a member of the Legislature of the State of New York, I introduced a bill which incorporated the Federation of American Zionists, and which has given you the charter upon which you work; and though not an active member of any of your organizations, the spirit, the ideals and the purposes of Zionism have always been in me, as they must have been in the heart of any man through whose veins runs the blood of our people.

"There never has been a time, from the day that our people were dispersed and driven from their own native land, when there was not a Jew who did not entertain the hope and have in him the burning desire of once more seeing Israel re-established as a nation among the nations of the earth; and if our hope had not been realized, it was, in a measure, due to the fact that our people have never yet really united in an effort to obtain it. We have been divided too much, and for this reason have been easy victims for the world. We have

found that instead of Israel profiting by its sad and bitter experience of centuries, we have still maintained those invisible walls between us that separate one Jew from the other. We found that one Jew, born in one country, without reason detested another Jew born in an alien land.

"And it is because of these divisions in our ranks that we have been played with by our enemies just like a man plays on a checker-board; we have been the football of the earth. But twenty long centuries of persecution should have taught us a lesson, and the lesson has been brought home to us more strongly by these Zionistic organizations that seek to implant in the hearts of our people that union is desirable, and without it, no success can come to us. And if this Convention, representing all different Zionistic organizations, has been called together and united their thoughts to work for the accomplishment of their common purpose, then I can see before me an end to the miseries that have been the lot of our people.

"You meet here today at a time when there is real work to be done. The opportunity presents itself today that has not been ours for two thousand years. The wars of Europe will cause many changes in the maps of the world. Many nations that heretofore have played a great part, may become the vassals of others, or may be extinct altogether. Many new nations, perhaps, will come into their own. We hear now of the Polish nation and of the Polish people being restored to a place among the nations of the earth. I am not going to say an unkind word of those or any other people, but I do believe that the time has come, and if this war will accomplish it, the blood that will be spilled and has been spilled will not have been in vain, to bring together into national unity all nations that have a common religion and that speak a common tongue, and if that is going to be accomplished, then why not Israel be restored among the nations of the earth?

"But this can be accomplished not merely by passing well-phrased resolutions; not merely by applauding the speakers; but this can be accomplished by getting together and standing behind the men whom you will select to lead you. Follow them blindly, if it be necessary; encourage them in their work.

"My friends, time does not permit, nor would I take advantage of your kindness, to speak at any great length other than to give expression to the few thoughts that I have this morning. I wish for you a deliberate convention and a deliberative convention, where real constructive work may be done, and I hope that when this convention is over, the result of your work will be something that not only you alone will be proud of, but something that will go down in the history of our people as the day when Israel was re-awakened to its proper thoughts, when Israel again has been united, and Israel has again come into its own."

ADDRESS OF GRAND MASTER LEVINSON.

The next speaker introduced by Mr. deHaas was Henry H. Levinson, Grand Master of the Independent Order Sons of Israel, who said:

"Mr. Chairman and delegates, as Grand Master of the Independent Order Sons of Israel, I bring you the greetings of the officers of our Order and every member of our organization. I bring you a message of good will and good wishes. I bring you the sentiments of every member of our organization, and their fervent hope that the aims and the aspirations, which bring together so many loyal and devoted representative adherents to the cause, shall soon be realized. We in Massachusetts, in this grand old Bay state, which has fought so valiantly for human rights, for equality and for liberty, and for every progressive movement initiated within its quarters, we, the Jews of this state, felt that here we ought to make some united effort, some concentrated attempt to bring together the Jewish people of this commonwealth, for their common protection and for their united benefit, and, feeling as we did, we organized the Independent Order Sons of Israel. The Order is but two and a half years old, and is in its infancy, but in our very youthfulness, we find our strength, because we have profited by the mistakes which larger institutions have made, because they have, unintentionally, per-

haps, for an unreasonably long time, delayed the recognition of the great Jewish movement and Jewish endeavors in the world, and we, although an Institution organized for fraternal and beneficial matters, have constitutionally incorporated in our laws the prime reason for organizing an Institution in this state, and that is, to interest ourselves to support, to pledge our loyalty and devotion to every Jewish movement and every Jewish endeavor that is begun for the benefit of the Jews. More specifically and more especially, have we recognized the great, world-wide movement—Zionism—that universal effort, the only effort, which attempts to solve the numerous vexing problems which have confronted in the past and now confront the Jew, and our whole people all over the world for the last two thousand years; and we, the Sons of Israel, cannot possibly fail to do what we can to promote the interests of this movement and all the children of Israel, and we have, at our last Convention, because of these beliefs, caused the following resolutions to be passed:

"Whereas, the Independent Order Sons of Israel, in annual Convention assembled at Boston, is mindful of the great problems confronting the Jewish people of the world, and believing with that leader in Israel, Louis D. Brandeis, that relief at best but alleviates temporarily the sufferings of our people, and that the only positive and lasting solution of the Jewish problem is the removal of the causes that have created discrimination, social ostracism and persecution of our people, and believing further that the true solution is offered by the Zionist platform;

"Be it resolved, therefore, that this convention endorse and adopt the Zionist platform and pledge itself to support the Zionist principles.

"Resolved, that the Grand Master be and is hereby directed to order the collection of a Shekel for every enrolled member of the Independent Order Sons of Israel,

"Be it further resolved, that a committee of five be appointed by the Grand Master which shall have charge of the work of collecting such shekels.

"Be it further resolved, that the Independent Order Sons of Israel pledge its support to the Zionist National Fund."

REMARKS OF GRAND MASTER RUBINSOHN.

Dr. L. S. Rubinsohn was the speaker for the Independent Order Brith Sholom, of which he is Grand Master. He said:

"I bring you the greetings of the Independent Order Brith Sholom, an Order that is always looking for peace, and that small Order of 50,000 was the leader to get the big Order to adopt the same resolution. What I expect is that every Order in the United States shall follow this movement. In the olden times we looked to Europe, and now it is changed—Europe looks to America. I wish you success in your deliberations, and hope that you will do a great deal to further the aims of Zionism."

ADDRESS OF DR. HARRY FRIEDENWALD.

Mr. de Haas introduced Dr. Harry Friedenwald, honorary president of the Federation, who said:

"We meet at a time when half the world is convulsed in terrible battle, when all the world is stirred in its deepest feelings, full of fear and anxiety and sorrow because of the destruction of life and limb, of property and of all those values which the modern world has come to regard as the mark of civilization. Nation is striving with nation in mortal combat and the whole earth trembles. We grieve in their sorrow, our hearts are torn by their cries of hate and their cries of mourning. Together with all our fellow-citizens we offer a fervent prayer that this great nation, our beloved America, may be spared forever the horrors and the sorrows of war, and may lead the world in securing peace and justice, the ideals to which our Jewish people have looked forward since the days of the prophets.

"But our grief is deeper, our sorrow is greater, for who have suffered in this war as have our brethren in Poland and Galicia. The Pale has become the battlefield, devastating armies have swept over it, to and fro—their homes are destroyed—they have suffered death in every form, and those who have survived have become starving fugitives. Little does our sym-

pathy help them. Would that we could let them know, that we, their brethren in America, feel for them, share their sorrow and would help them if we could.

"In these terrible days we meet, the Eighteenth Convention of American Zionists, feeling the burden that rests upon our people, and fully conscious of the responsibility that we bear. We have witnessed the marked impetus which has been given to our movement; we have seen the Zionist organization in this country grow in size and influence, and we have had the satisfaction of aiding, through the Provisional Executive Committee for General Zionist Affairs, in upholding the international organization through these critical times and in helping to sustain the institutions and the colonies in the Land of Promise. The duty that lies before us is great and it is serious. Let us devote every energy to it—let us translate our sorrow as well as our hopes into intelligent activity and complete devotion to the cause of our people—to the cause of Zion.

"The attitude of American Jewry towards us is most favorable, they have shown a readiness toward us in our work and a sympathy with our purposes as never before. It is our duty to enlighten them still more as to our aims and our activities, to show them that in our effort to raise Israel to its rightful position among the peoples of the world, we are but fulfilling our obligation which every devoted son owes to his people, we are but taking over its traditions and its aspirations and trying to realize them. And we must prove to American Jewry that in serving our ancient people we are committing no act of disloyalty to this blessed land of our birth or of our choice, but that we cannot better serve America and Humanity than through our service to Israel.

"There is one criticism which is frequently heard and which makes many hesitate to enter our ranks. We are looked upon as irreligious and charged with a course subversive of Judaism as a religion. It is not easier for an organization than it is for an individual to prove his virtue. In the position in which I have been placed these many years, by the confidence of the delegates to these conventions, I am able to speak with knowledge, and I trust that my statement will receive acceptance from all who know the seriousness with which I regard this matter. The Zionist movement is not irreligious, and the Zionists as a body hold as their highest treasure Jewish traditions and the Jewish religion. The force and energy behind our movement lie in the inborn hopes which our prophets have proclaimed and which have been the solace and the aspiration of our People throughout the exile. They have been given a new—a modern form. And as modern thought forbids any inquisition into the belief and the religious conviction of the individual, we welcome every Jew who shows his desire to remain true to his people, to throw his lot with them and to work for their future. No movement has made for higher respect and veneration for our religion, for its customs and its ceremonies than has Zionism. None has intensified the Jewish consciousness as has Zionism! None has taken off the burden and again made of Judaism a joy and a delight as has Zionism. And the reason is that Zionism has given back to us our true Judaism with its hopes that are worth while striving for—living for—and dying for.

"I therefore state most solemnly that our movement is not irreligious, but is permeated and inspired by a love for Judaism.

"In this spirit I welcome the delegates to this convention, those who have attended conventions in the past and those who are here for the first time, those from far and those from near by; and I express the hope and the assurance that the labors of this convention will be of great help to all Israel in its efforts to attain its best, its highest, its noblest ideals."

REPORT OF LOUIS LIPSKY.

Mr. Louis Lipsky, Chairman of the Federation of American Zionists, reported for the Federation. Mr. Lipsky said:

"We are gathered here today in annual convention after ten months of ceaseless devotion to our cause, whose flag has been held high, and raised even higher, in the midst of the clamor and confusion of a world-wide war.

"With energy and self-sacrifice, the Zionist organization in

America rallied at the outbreak of war to the defense of our possessions in Palestine and the maintenance of our international organization.

"In co-operation with Dr. Schmarya Levin, a member of the Inner Actions Committee, we established the Provisional Executive Committee for General Zionist Affairs, with Louis D. Brandeis as its chairman, to act for us in this emergency. A report of the splendid work of this committee will be submitted to you.

"The Zionists of America have been the volunteer army of the Provisional Committee, executing its plans. The Federation of American Zionists and all its branches and affiliated organizations have been the divisions of the army, acting in obedience to the word of command.

"As a result of our activities—the activities of the American Zionists—we raised for Palestinian Zionist institutions and for organization purposes, the sum of \$78,957.77. For the general relief fund of Palestine, when all other agencies had failed to operate for individuals, the sum of \$166,955.47. Not only this, but in a majority of Jewish centers, the Zionists were the initiators and rank-and-file workers in gathering the fund for the general relief of the Jewish war sufferers in Europe.

"In brief, the Provisional Committee, acting for the Zionists of America here assembled in the persons of their elected delegates, was enabled to save for the time being the accumulated national possessions of the Zionist organization and of the Jewish people in Palestine, to maintain the entire settlement and our international organization and all its branches intact so that it is now in a position to deal with the larger problems that may arise at the conclusion of the world-war.

"Furthermore, notwithstanding the unusual pressure upon our organization for emergency work in Palestine, we collected for the Jewish National Fund this year \$50,000 as against \$37,500 collected last year.

"That these collections were not due merely to charitable impulses, but indicated strong nationalistic sentiments is shown by the fact that we enrolled this year 30,178 shekel-payers, as against 14,860 enrolled last year, an increase of 15,318.

"Our organization has also grown in the number of groups affiliated with it, and in membership. Last year we reported 198 societies affiliated with us; this year we report 270 societies with an increase of from twenty-five to seventy per cent. in the membership of the older societies.

"Our propaganda has been comparatively sensational. We held 294 mass meetings throughout the United States in 109 cities, in New York alone conducting 72 meetings. This is the number of meetings arranged by and through the Federation, and does not include a large number of local meetings conducted by local groups with their own speakers and the successful tour of Dr. B. Epstein, of the National Fund.

"We circulated an immense amount of literature, and secured an immense amount of publicity in the press. We circulated 95,000 pieces of literature gratis, exclusive of articles and discussions in the press of not less than 6,000 items in newspapers with a circulation impossible to estimate. The Yiddish press especially has been throughout in the service of Zionism. It is true that our business was conducted this year for the first time in four years, at a loss, with a deficit of \$1,606.44, but we feel that all our expenditures were justified by their results.

"We have maintained and increased the circulation of The Maccabean and Dos Yiddische Volk, our two periodicals; the work of Young Judaea, supported by the central organization, has been extended, and the Achoza movement has grown notwithstanding the unsettled conditions in Palestine.

"We ask to place on record, as further indications of the progress of Zionism, the unanimous decision of the Independent Order Berith Abraham, with 200,000 members, endorsing the Basle Program and voting that its members become shekel-payers. Also, the same action on the part of the Independent Order Brith Sholom with a membership of 50,000 and of the Galician Verband with a membership of 40,000.

"With former indorsements of Zionism by the Progressive Order of the West, the Western Star Order and the Independent Order Sons of Israel, which have combined memberships to 40,000, we are entitled to claim that this year we come before the Jewish people with the unqualified endorsement of the great majority of American Jewry.

"We owe—the Jewish nationality owes—a debt of gratitude to the Yiddish press for its patriotic co-operation in the Zionist work of the year. They have felt, as organs of public opinion, as representatives of the Jewish people, the strong pressure of Jewish longing and idealism, the great Jewish need for Zionism, and they have not hesitated to place their influence and strength on the side of the larger Jewish interests.

"But it is to you, fellow Zionists, we owe more than to any other element in Jewish life. You have given a remarkable exhibition of the activating influence of Zionism. Not in words has your Zionism been expressed, but in deeds that will be remembered when the new volume of the Jewish record will be written.

"We are still in the midst of a terrible war, which now engages eleven nations. No one can foresee when the conflict may end. It is entirely possible that conditions in Palestine will become even more serious than they have been during the past year. New problems arise that require serious and delicate handling. Jewish life in Europe has been paralyzed. Our stake in Palestine must be protected in spite of all obstacles. It also devolves upon us, as recent events have shown, to organize the Jewish forces in America for a strong and representative action on behalf of our national interests. This last duty will not be discharged by men who have no faith in Jewish nationality for only a national determination can, at this juncture, secure what we have been striving for during the past twenty years.

"Zionists of America: With such possibilities and opportunities before us, we must prepare for a long stretch of unrelenting, unselfish devotion. Our forces must be trained and organized. Every Zionist must appreciate that this is not a time for thought of self. We are tools of a historic movement now proceeding with accelerated speed to adequate realization. Zionism is on the world's agenda. Now is the time for the Jewish will to live as a nationality, to manifest itself strongly, persistently and without hesitation."

ADDRESS OF MISS HENRIETTA SZOLD.

Mr. deHaas then called upon Miss Henrietta Szold, President of Hadassah, who said:

"I feel, in fact, that it is almost necessary to offer an apology for a women's movement within so democratic an organization as the Zionist Organization. I am not going to deal with generalities; I know what the pitfalls of generalities are, but I do venture to say that we women were practically forced into a separate movement by the peculiar circumstances of our life in America. The Zionist organization, in general, naturally had to think only of the general principles. We had another task and that was to break down the barriers between woman and woman, between Jewish women and Jewish women, between American Jewish women and foreign Jewish women, and I believe that is what Hadassah has already accomplished in the three short years of its existence. Moreover, if I read woman's nature aright, I believe it is absolutely necessary for them to have a definite, practical object, a pedagogic object, because women are didactic, above all things, and for us Zionist women it was necessary to feel that we were attached, by a particular bond, to the land of our fathers. Women are conserving, and therefore, with the courage of Zionists, we established ourselves in Jerusalem, the stronghold of the old settlement, and began our work from within.

"Let me give you a few of the figures and facts of our three years' work. I believe you ought to know that we despatched two nurses to Palestine. They have done remarkable healing work. There are those on this platform who have seen it with their own eyes. The maternity work, the trachoma work, the visiting of two trained women in un-

numbered houses, in the old and new parts of Jerusalem. That is not charity, remember. That criticism has been made of the Hadassah movement, that it is a charitable movement. I deny it! We go to Palestine equipped as we, as American Jewish women particularly are, with philanthropic and social work, with the purpose of bringing to Palestine the results of American healing art, and I believe that beyond that, no Zionist can go; if we can do that service to Palestine—Palestine, which for long was known as a land of disordered philanthropies—if we can bring order to that land of chaos, that charge cannot be made against us, that we are a charitable society. If there were any reason for doubting our Zionist work, please listen to these figures:

"We collected \$9,000 for our work during the last fiscal year, of which \$6,000 were expended. We have not been able to extend our work, as we might have done, in our efforts in collecting funds. In the past six months we have added \$1,344 to our Palestinian fund, but the greatest result has been achieved through the work that has been done by our nurses in Palestine in the education of American Jewish women. The series of intimate letters written by our two nurses in Palestine have come to each one of us as a personal message, and have done more to give our members in the sixteen chapters an intimate proprietorship feeling in Palestine than anything I know of. Here in America, under the guidance of the Provisional Zionist Committee and the Federation of American Zionists, we have been devoted to all the branches of propaganda work, organization, and particularly, education. As I told you, our membership has increased to 1,150; our Chapters are 16 instead of 8; we have added two sub-chapters in small towns where women are prepared to do all the work of the town and to add Palestine to their duty besides. We have members at large scattered throughout the United States in small towns, where there is no opportunity of forming a society. Our propaganda, like that of the Federation of American Zionists, has consisted of meetings (open meetings, mass meetings), and in particular, of neighborhood meetings, by which, by the give and take of conversation, there has been aroused a real interest in the underlying principles of Zionism and Nationalism. The educational work we have done, partly in conjunction with Young Judaea, has resulted in the establishing of a school for Zionism, through which we hope there will flow educational material for all parts of the country. But we consider the very best educational work we have done, we have done in connection with Flower Day for the National Fund. Some of you may know of our efforts to add an aesthetic feature to Zionist activities. The Flower Day celebration, arranged by Hadassah, consisted of two parts. Weeks before Flower Day came, seeds were distributed, in order that they might blossom on Flower Day, and on Flower Day, this celebration consisted of attaching itself to an old tradition of the Book of Ruth, which belongs to the Shebuoth Festival. We are only at the beginning of our aesthetic activity, but we hope that in time, in connection with the old traditions, there will grow up new traditions that will defy the old attitude toward Jewish problems. We have originated the monthly bulletin, which has brought all our Chapters into close communion with each other, and has made each member of Hadassah throughout the country feel a close attachment to the central organization, and that bulletin gives us an opportunity of educating our members, of giving lessons in organization to those who are distant from the organization center, and to analyze Zionist literature, for those who cannot afford to have the living word brought to them. Above all Hadassah has done, it has broken down the lines of prejudice between women and women. Another fact I did not mention at first, and the most important classification; there has disappeared the division between the consciously national woman and the unconsciously national woman. Through Hadassah, it has been brought to many a Jewish woman's heart that, unknown to herself, national feeling is slumbering there, and it has been Hadassah's good fortune to awaken that national feeling into a real flame, and we hope, in the future, with the assistance of the Federation of American

Zionists, to develop national feeling into national conviction, and from national conviction, it will grow to national will, that will win us Palestine and a nation. "

REPORT OF NATHAN D. KAPLAN.

Mr. deHaas called upon Mr. Nathan D. Kaplan to speak for the Knights of Zion. Mr. Kaplan said:

"The report of the Knights of Zion, prepared by its secretary, Mr. Benjamin H. Bernstein, which I as its president have the privilege to tender to this convention, presents an outline of the history of our organization, its scope of activities, its inter-relationships with its subsidiary societies as well as with the Federation of American Zionists, the Provisional Committee for General Zionist Affairs, and the other branches of our Zionist organization; showing also the record of financial achievements from the first day of January, 1914, until the tenth day of June, 1915, as well as the budget prepared for approval for the current year, and is supplemented with a report of its eighteenth annual convention, held in January, 1915.

"Showing a confederation of forty-seven societies, totaling a membership of 2250 men and women, it touches upon the fluctuations of prosperity and adversity in its numerical size, reciting a few of the trials which have contributed to the struggles encountered in the course of its service to our cause. These ancient walls would be of little interest were it not for the fact that with the advent of the Provisional Committee of General Zionist Affairs and the necessity for centralizing certain functions of organization control in that body, a complete survey of the entire situation of the Zionist organizations in America is essential for the purpose of readjustment of the scope of work, to the end of securing the highest degree of efficiency through the medium of perfect system.

"In the first place it will be noticed that during the years of activity on the part of the Knights of Zion, much energy was exhausted in conflict for jurisdiction which precipitated misunderstandings with the Federation of American Zionists, culminating at one time in a complete breach, whereby the Knights of Zion declared itself an independent federation and was properly recognized as such by the Actions Committee and, subsequently, by the Zionist Congress. During that period of conflict, as may readily be seen, there necessarily prevailed a spirit of rivalry which could not have been very beneficial to our movement.

"During all that time, however, there were many in both organizations who championed the principle of a united people for a common cause, and at our convention in January, 1913, through the efforts of Mr. Louis Lipsky on behalf of the Federation of American Zionists, supported by those of our Middle Western Federation who entertained the same views, the Knights of Zion surrendered its independence as a federation and permanently affiliated itself as a branch of the Federation of American Zionists. Since then much progress has been made in the perfection of systematic co-operation and the growth of Zionist sentiment throughout our territory has been more gratifying and promising.

"Just how these experiences may be taken advantage of in the formation of the new system of organization made necessary by the creation of the Provisional Committee may best be discussed in committee and need not be dwelt upon here; but inasmuch as all of the committee recommendations necessarily call for action on the part of the convention, it is well that you be called upon to observe in particular some of the details of our report wherein the figures of moneys collected and work accomplished, taken together with the consideration of the character of our scope of activity and the means at our hands, force the conviction that with every department of our complex enterprise so placed as to work in perfect harmony with all existing forces in our organization and so directed as not to encroach upon the efforts of any other branch, the results must prove profitable and advantageous.

"The Zionist movement has been thorough in its enthusiasm, inspiring in its determined perseverance, progressive in its course of propaganda, and in the matter of organization, its progress is gratifying and praiseworthy. But conditions

are constantly altering circumstances, and as the war has placed upon us responsibilities for greater work and we are standing on the threshold of an era fraught with unknown possibilities, it is incumbent upon us to prepare, to be able to meet any contingency that may arise and to so perfect our machinery of organization that, under all circumstances, no matter what demand may come upon us, we may respond with the highest degree of efficiency.

"The report of the Knights of Zion shows a period of struggle during which it had to resort to the time-honored methods of giving balls and entertainments for the purpose of raising money to defray the expenses of its own subsistence, and it shows that, at times, it found itself unable to meet its obligation for per capita to the Federation of American Zionists. I might say that a careful scrutiny may disclose the fact that even now its treasury is at a very low ebb, and yet the report discloses that during the period from January 1, 1914, until the 10th day of June, 1915, the following sums of money were raised by the Knights of Zion and remitted to the respective funds:

"Shekolim, \$1,414.75; National Fund, \$9,365.20; Provisional Fund, \$16,267.03; Bread for Palestine (Food and Cash), \$17,547.41; Bezalel, \$4,263.22; Palestine Relief Collections, \$12,500, making a total of \$61,357.61.

"And this does not include moneys that were sent for the National Fund and some of the other funds direct from some cities in our territory without having been transmitted through the office of the Knights of Zion as they should have been. In other words, with proper system prevailed with reference to the recording of remittances and contributions, the Knights of Zion would have on its record contributions from its territory, the direct result of its efforts and the efforts of its societies and members, a considerable sum larger than the \$61,357.61 which our report shows.

"Our report is supplemented by a budget for the current year, which is put in merely for the purpose of suggestion to give an idea of what we believe we ought to allow ourselves rather than what we have been allowing ourselves to do, and then follows the report of the eighteenth annual convention of the Knights of Zion held in St. Louis in January of this year.

"It shows also that we have a field well worth cultivating, for we must know that this sum of sixty-one and a half thousand dollars was not raised from among the members of the Order—the members of a Zionist organization are usually not so fortunately situated as to be able to give in large figures—but the money was raised from among the friends and sympathizers whom the Order Knights of Zion has won within these years, and a little effort well directed can make these friends and sympathizers members who, in turn, will be winning to us other friends and sympathizers.

"We have reached the state where all our energies should be bent towards increasing our membership, securing more shekel payers, collecting for the Provisional Committee and the National Fund and such other moneys as any emergency may require, without the responsibility of solving local home problems or problems of relationship between one organization and another.

"It is our earnest hope that this convention of the Federation of American Zionists and the Provisional Committee will realize and appreciate the importance of co-operating to strengthen the efficiency of the Knights of Zion within its territorial jurisdiction, to the end that the Knights of Zion may consecrate itself wholly and exclusively to the cause which brought it into existence, that its entire efforts, and the efforts of all its officers and members may be concentrated upon the great purpose outlined and defined by our several congresses, the purpose of renationalizing the Jewish people on its ancestral soil.

"The Knights of Zion directs me to pledge its loyalty and wholehearted support to the Federation of American Zionists and to the Provisional Committee in all that may be undertaken; to pledge our organization to a consecration to the cause of our people. The Knights of Zion has set its course in the direction that leads to the highest pinnacle of efficiency. It seeks for guidance the encouragement that springs from

approval and endorsement. By its direction and in my own behalf, I express thanks for this opportunity to speak for the Knights of Zion."

REMARKS OF RABBI MAYER BERLIN

Mr. de Haas introduced Rabbi Mayer Berlin as the representative of the Mizrahi. Mr. Berlin said, in part:

"Two months ago the Mizrahis held a convention; at that convention there were present 100 delegates, young and old, men and women; there were 40 delegates representing Schuls; since the convention 8 societies have been added, two being women's societies and one society of college boys. A number of Schuls have come into the organization, notably among them being that of Rabbi Ashinsky of Pittsburg."

"The Mizrahi organization is one of the armies in the Zionist ranks, and goes hand in hand with all Zionist activities and in all work for the progress of the Jewish people. This is an important moment in our history, and all Jews should join the movement. Prepare yourselves, my brethren, the geulah approaches."

REPORT OF BERNARD A. ROSENBLATT.

Mr. Bernard A. Rosenblatt, the Honorary Secretary of the Federation, spoke for the Achooza Movement and Zion Commonwealth. Mr. Rosenblatt said:

"Particularly at this time, when Zionism is becoming a popular cause, we must not fail to emphasize the fact that the future of Israel must depend largely upon the Jews of Palestine. What are we doing towards the redemption of the Jewish land? How many Jewish pioneers are we recruiting for Palestine? These are questions of paramount importance."

"The Achooza movement is the connecting link between the Zionist organization and Palestine. It makes possible the accumulation of large funds to be utilized for land purchase in Palestine, while, at the same time, it secures a reservoir of living men and women from which our motherland draws its Jewish farmers."

"A few years ago, we would have been told that it is impossible to interest American Jews in an actual physical return to Palestine, although their interest might be awakened to the extent of contributing to the Jewish National Fund and to charitable and educational institutions in the Holy Land. Yet, we find Achoozas (all organized within the last six years) in New York, Chicago, Cleveland, Pittsburg, St. Louis, Los Angeles and in Toronto and Winnipeg, Canada, with a total membership of over five hundred and paid up capital of nearly \$200,000. These societies have already purchased more than thirty thousand dunam of agricultural land, i. e., more than eight thousand acres, situated, for the most part, in southern Galilee, following the course of the Haifa-Damascus railway. These facts indicate that several hundred American Jewish families will settle in Palestine in the near future, and, what is of far more significance, that they will form the nucleus for the introduction of groups of American Jews who will develop the Land of Israel along modern lines and with modern industrial methods."

"For a long time, the organized Zionists of this country paid but slight attention to the work of the Achoozas. No blame can justly be placed on the officers of the Federation of American Zionists for this attitude of neglect, for, after all, the Achooza movement was purely an experiment in this country—although the Chovevi Zion of Russia had succeeded in establishing several Jewish colonies in Palestine—and it is not the function of a large and responsible organization to spend its time, energy and resources upon experimentation. It was the individual Zionist who had to do the pioneer work of the Achooza, and praise for the progress of such work is due to those common soldiers of Zion in each Jewish community, whose names we seldom hear, who sacrificed time, energy and material success for the upbuilding of the various Achoozas. However, we cannot fail to mention Simon Goldman, formerly of St. Louis, now of the Colony of Poreah, Palestine, who organized the first Achooza in the City of St. Louis, in 1909, and S. Frankel, the Yiddish propagandist, who, at great personal sacrifice, was instrumental in organizing a number of Achoozas, notably in Toronto and Winnipeg, Canada, and in Pittsburg, Pa."

"During the last two years nearly all the leading Zionists have taken active interest in this 'back to the Jewish land' movement. Since the last Convention, a new form of Achooza, known as the Zion Commonwealth, Inc., has been organized in the City of New York, and has succeeded in enlisting as its members several of the leading officials of the Federation of American Zionists. This Company, in the four months of its active existence, has secured fifty-two members, with two branches in New York City, and one each in Baltimore, Maryland, and Hartford, Connecticut."

"The Zion Commonwealth has united with its Palestinean interest a social program for communal control over its non-agricultural lands which has awakened the interest both of Zionist and non-Zionist. It has translated, into modern economic and social theory, the great moral principle of the Jubilee Year, for it limits and modifies the control of individual land ownership in the interest of the whole community. One feature of this social program is the principle that while agricultural and farming lands may be held in private ownership, industrial lands belong to the whole community, to be leased to individuals, from time to time, but never to be alienated."

"We must so prepare ourselves, that, at the termination of the war, no matter who may be the political masters of Palestine, we shall be ready to assume and secure the economic and social control over the Chosen Land of the Prophets. Let us, in our generation, become the economic and social power in Palestine, and we may look forward without fear to whatever the future may have in store for the house of Israel."

REPORT OF MR. SCHNEEBERG.

Mr. David Schneeberg was called upon next by Mr. de Haas to render a report for Young Judaea. Mr. Schneeberg made the following report:

"The work of Young Judaea during the last year looms so large by comparison with former years that it may well be said to be its first year of real existence. For the first time it has had a regular organized office with a paid staff in charge. It has been able to keep in close touch with its affiliated circles. It has been able to supply them with the necessary help in the carrying out of their literary work by means of a course of study, suggestive programs, publications, information, etc."

"Generally, the plans made at the last convention for enlarged activities in this field have been carried out and the progress made is satisfactory. In New York City, the councils in the various localities were re-organized, new centers were formed, and there are now enrolled under Young Judaea's banner in New York 60 affiliated clubs and over 65 clubs that cooperate with Young Judaea and receive its assistance and suggestions although not technically allied with it. Organization of new clubs out-of-town has been facilitated by our ability to send our Executive Secretary on organization tours. The following figures speak eloquently of the work done in this connection. In the city of Baltimore, Md., 12 clubs have been organized and are affiliated with the local organization. In Philadelphia, 15 circles exist. Circles have also been organized in many new centers, so far as Young Judaea is concerned, at Denver, Col., New London, Conn., Washington, D.C., at Savannah, Ga., Louisville, Ky., Salem, Mass., St. Louis, Mo., Long Branch and Plainfield, N. J., Glen Cove, Far Rockaway, Monticello, Rochester, Utica, N. Y., Cleveland and Columbus, O., Johnstown, Old Forge, Wilkes-Barre, Pa., Providence and Westerley, R. I., Memphis, Nashville, Tenn., and Hamilton, Ontario, Canada."

From September 1st, 1914 to June 30th, 1915, 107 clubs regularly affiliated themselves with Young Judaea. Many Young Judaea centers exist in places where no other Zionist activities of any kind is carried out. The Young Judaea club is becoming as popular among the Jewish youth as the Boys' Scouts Movement has come to be among the masses of boys in this country."

The Zionist Training School whose object is to train Zionist club leaders and workers, was established by Young

Judaea in cooperation with Hadassah. The school was organized by Mr. Posner and subsequently directed by Miss Jessie E. Sampter. For organization reasons, the official affiliation between Young Judaea and Hadassah was dissolved at the end of the year and Young Judaea and Hadassah will in the future each conduct its own group but in close co-operation for the attainment of the best results.

Young Judaea has received a larger recognition from the general Jewish community because of its large activities in this field than for any other work that it has done. Beside, the celebration and entertainments given by the various local groups, in every part of the country, Young Judaea undertook at Chanukah and Passover, a series of gatherings in New York City at which over 35,000 Jewish children had brought to them, through picture, songs and story, the Jewish vitalizing messages of these holidays. We have been able to do this, through the general support of theatrical managers who offered us their theatres, free.

Only the Syllabus and Course of Study has been issued during the year. This publication promises to be of invaluable assistance to our circles. Nevertheless, we are not satisfied with our accomplishments in this field. A book of Zionism suited to the understanding of the average child has long been planned but it was impossible to carry it out last year for lack of funds.

The Young Judaeans, although it was confronted with the financial problems that had been accumulating in past years, was able to make excellent progress. The average circulation of 3,000 copies per month was continued and efforts were concentrated along the lines of securing annual subscriptions and sale of copies in the Young Judaea clubs rather than in Hebrew schools as heretofore. The subscription list of the Young Judaeans is about 900. During the year, a Hebrew supplement was published but due to the lack of funds we were compelled to discontinue its publication. Beginning June 15th the Young Judaeans has been taken over and financial responsibility assumed by the "Judaeans Press, Inc." Young Judaea will of course still continue to control the editorial management and assume responsibility.

At the annual Leaders' Conference held in February, the need of emphasizing physical activity in Young Judaea clubs was brought out. A Zionist athletic league was organized. Preliminary work has been taken up by Mr. Paul Zasofsky as director and various activities have been planned and will be undertaken in the summer. These activities will be in the nature of track and field meets, baseball and tennis tournaments between the various clubs in each locality. In this connection, it was also decided to uniform our circles in the form of Zion guards, modelled on lines laid out by the Boys' Scouts movement; that is, with military discipline but without military badges or tactics. A committee was appointed by Mr. Louis D. Brandeis, for the same purpose. This committee is cooperating with Young Judaea and an endeavor will be made to organize an automimist Young Judaea Boys' Scouts under Young Judaea's supervision and lead its program of Jewish literary work as one of the elements.

Young Judaea's contribution to practical Zionist work is remarkable. For Flag Day, Young Judaea's activity netted the National Fund \$1,000; for Flower Day \$800 was raised in New York City alone and about \$1,700 throughout the country. In connection with Emergency Fund, a special collection blank was issued by Young Judaea, and Young Judaea's efforts netted nearly \$3,000 of which over \$2,000 were collected by the Young Zionists of Boston and vicinity. Still some criticism has arisen as a result of Young Judaea's efforts in raising funds on the ground that too large a burden has been placed upon the children. We believe that on a moderate scale, this work is not only useful to our movement but beneficial to Young Judaeans themselves in that it teaches them Zionism by actually doing Zionist work. As a result of this activity, Young Judaea has given the prestige among the Senior Zionist societies that is very gratifying.

ADDRESS OF DR. NAHUM SYRKIN.

Dr. Nahum Syrkín spoke as a representative of the Poale Zion organization. Dr. Syrkín said:

"It is unusual for me to address a meeting in the English language. Unfortunately we are a cosmopolitan and polyglot

nation. We speak all the languages and make mistakes in all the languages, just as we live in all countries without being rooted in one country. But I hope that you will kindly excuse me when I will violate the English grammar. I bring you the greetings of the Socialist Labor Party Poale Zion. It is a small organization but in it lies the hope and the future of the Jewish proletariat. There was a time when the Jewish workingmen counted themselves as 'anti-Jewish,' as assimilators, as indifferent to the Jewish cause. It has been an unfortunate time. The Jewish workingmen have been misled and disabled through different causes than the combination of Zionism and Socialism. But this time is going to end. The Jewish masses are awakening to the fact that a proletariat which is not rooted in the nation is an impossibility and a contradiction. Jewish socialism advocated cosmopolitanism in the world, but the war has come and changed the situation in international socialism. Herve in France joined his suffering and struggling nation, Vandervelde is fighting for the freedom of his nation, and so is it the policy of all the socialists of the world. In this great storm of human history, the Jewish masses begin also a process of national awakening and rejuvenation.

"The time is approaching when hundreds of thousands of Jewish workingmen socialists will join our national colors, and when the great hope of the Poale Zion will be accomplished. The workingman is the creative and leading factor in modern society. Without the Jewish workingman Zionism is doomed to failure and futility. But Zionism must prepare itself for the great movement when the working masses will join the movement for the liberation of the Jewish nation. Zionism will become social and the Jewish homeland in Palestine will not be a land of social struggle and contradiction but a country established on new ideals and higher human aspirations. From the great Jewish nation that produced Jeremiah and Isaiah in old times and Marx and Hess in modern times, from this nation will come also perhaps the social salvation of the world.

"The workingmen are full of enthusiasm for the Jewish cause, and from this national platform I make the call to the Jewish workingmen in the whole country. Every Jewish workingman shall do his duty!"

ADDRESS OF LOUIS D. BRANDEIS.

Mr. Louis D. Brandeis spoke as follows for the Provisional Committee:

"In undertaking to report to you for the Provisional Committee, it is fitting that I should say that next to the great cause which we represent, what we have been able to accomplish has been due, first and foremost, to the constant aid and support which has been given us by the officials of the United States Government. This has been true equally of the officials in the United States and of the officials abroad. It has been true equally of the officials of the Department of State and of the Navy Department, without whose aid it would have been impossible to bring to the people of Palestine that assistance and help which has saved Palestine's existence, and saved from distress our brethren in Palestine. In this noble aid given us by the great Republic, it would seem invidious to mention individuals, because everywhere where an official of the United States, from the highest to the lowest, has found it possible to help us and our brethren. That help has been given, generously and graciously. But it may be proper to mention, because he is a Jew, Ambassador Morgenthau, who has, with single devotion and with an efficiency and ability that is his own, watched over our interests and constantly done all that man could do, with a great and sympathetic Government behind him, to make possible our aim and to preserve and protect the Zionist institutions and the Jews of Palestine.

"What the Provisional Committee has accomplished in detail will have to be stated at other meetings during the Convention week, but I want to say this on behalf of the Committee: we recognize, as everyone of you must recognize with profound satisfaction, that the day is very near which Rabbi Berlin prayed for—the day when we shall no longer have to speak of Zionists but of Jews, because practically all Jews will be Zionists.

(Continued on page 34)

The Conference of the Provisional Executive Committee

Decides in favor of a Democratic Jewish Congress

The conference of the Provisional Executive Committee for General Zionist Affairs was held on Sunday afternoon, June 27th, in the Old Boston City Club. Mr. Louis D. Brandeis opened the conference with a report on the general features of the work of the Committee. He was followed by Mr. E. W. Lewin-Epstein, the treasurer, who gave in detail the methods of distribution of the funds of the Committee in Palestine. His report will appear in the next issue. After Mr. Lewin-Epstein had reported, Mr. Brandeis added:

Brandeis: There are a few words I ought to say supplementing Mr. Lewin-Epstein's report. This morning I stated that after our own great cause, it was the United States which has been next of importance in enabling us to assist our brethren in Palestine and to maintain there the Zionist Institution. Third in the list, immediately after the work of our own government, ought to be mentioned the extraordinary work of Dr. Arthur Ruppin. Nobody, save those who have occasion to consider in detail what Dr. Ruppin has done, can begin to realize the extraordinary ability and devotion with which he has managed our affairs. I have had in other walks of life occasion to meet men who were leaders in financial administrative affairs of work. I can say, without exaggeration, that in all my experience I have never found work which seemed uniformly of a higher or more trustworthy nature in any and every respect than that of Dr. Ruppin. Every Zionist in America and every Zionist everywhere may feel assured that every cent of money that goes to Palestine to be administered by Ruppin or under his direction, will be administered as effectively in every respect as it is possible, but aside from that great business ability which he has shown, he has shown statesmanship of the highest order. If there were need of presenting to the world proof that the Jews of Palestine possessed high statesmanship and the capacity to administer themselves, we have but to refer them to the work of Dr. Ruppin. It may seem almost like exaggeration for me to dwell so upon this matter, but I may tell you that never a letter comes from him which does not deepen my conviction that it is our great good fortune to have in Palestine at this time men of the great breadth of view and of the high character and judgment of Dr. Ruppin.

Dr. Harry Friedenwald moved the following resolution: That we express, through our Chairman, to the President of the United States and to the Secretaries of State and Navy our grateful appreciation of their cordial help in affording protection and relief to our brethren in Palestine, and that we thank the Government for the aid rendered by the Diplomatic and Consular service, and especially by the U. S. Ambassador to Turkey.

Carried.

Mr. Perlstein read his report as Administrative Secretary. This report will be given in full next month.

Judge Aaron J. Levy: I come here with a committee of those representing Jewish Congress Organization Committee that has been laboring approximately four months for the all-important question of a Jewish Congress, during which period of time fourteen organizations have taken action by proper resolutions.

We appeal to you, Mr. Chairman, to take the lead in co-operating with us in this plan for a Jewish Congress and, briefly, and in a moment, I shall direct the attention of this conference to the wise and eloquent remarks of the chair made today and a year ago. The chair gave utterance to the thought that all Jewish questions are properly a consideration for the Zionists and that the struggles for human liberty and the removal of the disabilities and the securing of equal justice are essentially within the province of Zionist undertaking. On the 23d of August of last year when a similar conference was convened the distinguished gentleman who occupies the chair today took occasion to say:

"I have found in them (speaking of the Jews of the America), the very qualities which we of the twentieth century longed for in our aim for justice and democracy. Our claim is founded upon that very plan."

Continuing, he said: "It has made me feel that the Jewish people should be preserved, and it is our duty to go directly to the methodical saving of that people, which should be successful. We must work together and we need every one here and the tens of thousands which those here can influence."

In conclusion, I urge that these sentences are far more expressive in their emphasis of the position we represent in this body than anything I can say. We demand that human liberty which the Jews have been denied; the removal of those disabilities from which they have so inhumanly suffered and the securing of equal justice, and I know of no way by which those things so human and so humane can ever be accomplished than by a full and free American Congress of Jews where the voice of all may be heard and where all classes and shades may be properly represented so that whatever command is issued may come forth authoritatively from the American Jewry as a whole and without a question on the part of any one whether he does or does not represent American Jewry. I ask your serious thought on this subject which so vitally affects the Jews this whole world over.

Brandeis: I think it proper before there is any discussion of this proposal that I should lay before the delegates present the resolution of the Provisional Committee of May 9th; that in the opinion of the Provisional Executive Committee for General Zionist Affairs it is desirable that at the proper time a Congress of American Jews, convening on a democratic basis, should be held for the consideration of the problems of the Jewish people.

Lipsky: It is my serious responsibility, in common with a number of the delegates here present, to ask your judicious consideration and adoption of the following resolution: (see page 18).

The resolution was seconded by Mr. deHaas.

Leon A. Kohn: May I inquire whether Mr. Lipsky is aware of the fact that the American Jewish Committee has decided to call a congress or conference.

Lipsky: As every one knows, a private meeting of prominent gentlemen in New York, who have constituted themselves a committee, decided to call a limited conference to discuss a limited program. This small conference selected by various organizations, whose names have not been given, on a basis of representation which has not been made public, is to meet some time in November. It is to take up questions that may be considered by any group of Jews at any time and anywhere. Any group of men may confer solely for the purpose of considering the Jewish question as it affects our brethren in belligerent lands. What we here propose is something altogether different. Let the prominent gentlemen of New York hold their conference. That does not interfere with the holding of an American Jewish Congress on a democratic basis to consider the nationalistic problems of the Jewish people.

Judge Mack: I have been given to understand that the so-called private conference has been the subject matter of resolutions by the American Jewish Committee at the instance of the New York Kehillah and that a copy of those resolutions have been transmitted to this body with the request that it be laid before it.

Brandeis: It has come to my notice that a copy of that resolution has been sent to the Federation of American Zionists, but nothing to this body.

Mack: If Dr. Magnes, who is on that committee, and who is one of the four Zionists who form a majority of the committee of the American Jewish Committee, to whom has been

given the power of selecting the national organizations whose delegates are to compose this conference, has with him the resolutions, I think it would be fair to read them.

Magnes: I regret that I have none.

Lipsky: I have a copy of the resolutions.

Magnes: Before Mr. Lipsky reads these resolutions I would ask that the letter accompanying the resolutions be read.

Letter read by Mr. Lipsky (see page 17).

Magnes: I must confess to some slight surprise that in the presentation of the question it was found unnecessary for the Federation chairman to present the communication received from the American Jewish Committee for consideration by this convention. It would seem to me that in the consideration of so important a subject all of the elements concerned might well receive careful, calm deliberation. The letter has now been presented. The letter asks the Federation of American Zionists as one of the so-called national, that is, country-wide Jewish organizations of the United States, to have elected or appointed, as it sees fit, seven delegates to a conference of national Jewish organizations to be held in the latter part of October for the sole purpose of considering the Jewish question as it affects the Jews of belligerent lands. The complete number of delegates to this conference, which is supposed to be a deliberative conference, is not to exceed 150. The number 7 was fixed as the maximum that any organization was to have. The American Jewish Committee; the Federation of American Zionists; the Union of American Hebrew Congregations; the I. O. B. A. and, if I remember right, perhaps one or two others of the large and important organizations of this country, was supposed by the Committee who had the matter of representation in charge to be entitled to the maximum number of delegates. For that reason the Federation of American Zionists has been asked to elect or appoint, as it sees fit, seven of the delegates to this conference. If I remember right, there are about forty other national Jewish organizations that are up to the present time included in the list of organizations to be asked to be represented at the conference. This list of forty is by no means complete; this list of forty can well be added to. In order to eliminate from the discussion of a conference called *ad hoc*, and not necessarily of a prominent nature, the large questions of Jewish organizations and Jewish life with which Jews of America particularly have to deal, this conference is to be called solely, so it says, for the purpose of considering the Jewish question as it affects not the Jews of America, but the Jews of belligerent lands. Among the belligerent lands is Palestine, and naturally the Jewish question which affects Palestine is also a legitimate subject in the discussion at this conference.

Now, Mr. Chairman and delegates to this convention, from all appearances it would seem that in urging you to accept the invitation thus offered, I am maintaining a somewhat unpopular cause among you. It would seem that you have already made up your minds that the one thing that can be done for the complete understanding of the Jewish question and for the relief of the Jews of the world and for the solution of our problem, is the calling of some large democratic Congress, the basis of which is not yet clear to you.

I am willing to plead this unpopular cause; I am willing to plead it because this conference as proposed by the American Committee, is an attempt to secure unity among the Jews of this country, and, whatever be my opinion as to the American Jewish Committee, whatever be my views as to the work of its representatives, I, for one, am always ready, have always been ready, and I hope always will be ready to plead the cause of unity among the Jews of this land and of all the lands of the world.

My belief in unity has, I regard it, a sound theoretic basis, and whereas I do not want to trouble you with my philosophic considerations at the present moment, I do wish to say this: That in my view of Jewish life, what is necessary is an organized Jewish people; an organized Jewish people all over the world; an organized Jewish people in the Goluth with the center of organization in the land of the fathers. I believe in trying to bring about the complete harmonious organization of all parts of Jewry. There are Zionists, and

Zionist literature is full of this view, who have absolutely no hope for the Goluth, who have absolutely no regard for the efforts that are put forth in the Goluth in order to strengthen Judaism there and in order to organize the Jewish people there. I am not one of these Zionists, I am one of those who realize that the life of the Jewish people is not yet being lived in Palestine; that the life of the Jewish people is here in the Goluth. I am one of those who has some belief in and some love for every manifestation of the Jewish spirit, however petty it may appear to some, and I, for one, as a Zionist, am not ready and never have been ready, in my Zionist theory, to exchange some future life in Palestine, which should alone be the life of the Jewish people, for all of the life of the Jews throughout the lands of the dispersion. I believe that the Jewry of the future will be so organized that the Diaspora will influence Eretz Israel and Eretz Israel will influence the Diaspora. I believe that it is the duty of every Jew to be a Jew in the Diaspora working for the development of Judaism there and to be a Jew for Palestine working for the establishment of the center there. I have very little patience with that type of Jew who will have nothing of Palestine, or with that type of Zionist who will have nothing of the Diaspora. Now that this theory has a basis, it would seem to me that the organization of the Jews of the world must be carried on along two general lines, that in the Diaspora no one party must furnish the basis of Jewish life, but that all of the Jews must endeavor to find a common platform upon which together they can work out the Jewish life of the countries of the Diaspora. Furthermore, that in Palestine it is the Zionist organization, and, later on, the Jews of Palestine who must furnish the authority as far as Palestine is concerned. As to Palestine itself, I suppose there could be no difference among us that the Zionist organization should be regarded as authoritative, that it should be our endeavor to persuade all of the other Jews who are not Zionists, to recognize the Zionist Organization as authoritative for Palestine, to recognize the Zionist Organization as that agency which has made Palestine its particular care.

On the other hand, it must be the duty of every one of us, Zionists and non-Zionists, conservative and radical, Jews and non-Jews, rich and poor, it must be the business of all of us in the Diaspora to try to find a common basis upon which we can work out our Jewish life in the Diaspora. Now, how is that to be done practically? I hold no brief for the American Jewish Committee. I hold no brief for its members. I know some of its difficulties, perhaps as well as you do, and yet, I am bound to say that the American Jewish Committee is the one organization in the Jewish life of this country that potentially, at least, affords this common platform for all kinds of Jews. The Zionist Organization does not afford that platform, and it cannot, because the test of Zionism is required, and rightly so, for the building up of a Jewish center in Palestine, and no other specific organization, as far as I am aware, affords this common platform upon which all Jews, of whatever kind, can work together. It is the American Jewish Committee, alone, with all of its faults, that has made the one serious attempt to give to the Jews of this country a common platform upon which all of them might work together. Therefore, Mr. Chairman, it would appear to me that it is the duty of the Zionist Organization, in the first place, to endeavor to join hands with those Jews who have already been laboring to bring about this unity; but, in the second place, Mr. Chairman, I believe that the Zionist Organization will be committing a wrong against itself if it engage too much in the particular local politics of the Jewish life of the country.

The Zionists as Zionists, as you have rightly pointed out, must, and should, and we are glad to say that they do, take part in most of the Jewish activities of the land, but the Zionist Organization, Mr. Chairman, has been formed for a primary purpose. The Zionist Organization has been formed, primarily, for Zion. Let us beware, Mr. Chairman, in pursuing the nationalistic tendency, that is, in engaging too much in the local politics of the Jewish life of this country. At this great moment we forget our primary object. My own idea is that the Zionist Organization ought

to make an appeal to all of the Jews of this country. If the Zionist Organization wishes to have a Congress, the Zionist Organization ought to call a Congress for one purpose, and that is to arouse the American Jews and to arouse the American people on behalf of Zion.

I believe that if the Zionist Organization now were to create a great demonstration on behalf of the idea of the regeneration of Palestine, that if the Zionist Organization were to ask all Jews whether they call themselves Zionists or refuse their belief in the regeneration of Palestine, for Jewish purposes, whether you want to do this through a Congress or in any other way, it is my belief that you will secure the almost undivided support of all sections of the Jews of the country. The so-called "assimilationist" Jews are not Zionists, but these assimilation Jews have now, fortunately, through the influence of the Zionist Organization, understood what Palestine might mean for the Jews. We could gather under the banner of Palestine, if not specifically under the banner of the Zionist organization, the complete Jewish sentiment of this country, and it is my belief that the Zionist Organization, having mobilized the Jewish sentiment for Palestine, having crystalized it, should demand that, as far as Palestine is concerned, it should be regarded as the representative of the Jews, and that all of the Jews of the country should co-operate with us, as Zionists, as far as Palestine may be concerned. I would not want this Conference that is to be called to have in its hands the complete determination of what should happen to Palestine. I, personally, have not enough confidence in the Zionism of a large number of members of this conference to place into their hands the fate of Palestine; but I would say to them that they must cooperate with us, as far as Palestine goes; so have they a right to say to us, You Zionists must co-operate with the other Jews in so far as the other interests of the Jews of the world may be concerned.

Therefore, my concrete proposal is this: that as far as the Palestinian idea goes, the Zionist Organization should employ every means—a Congress, if you will, a Conference, a society, propaganda of whatever nature—to mobilize, to crystalize, the sentiment in the Zionist Organization, and that as far as the other questions of the Jews go in which other Jews have equal interest, that is, in which they have more power than we, as an organization, have, that we should co-operate with them to this end. I do not know the parliamentary form, but I think this invitation of the American Jewish Committee should come before this meeting for some kind of determination, and I would leave to you the method of bringing this to a determination and to a vote by the Zionists here.

Brandeis: May I ask, Dr. Magnes, whether I am right in understanding you to say that the resolution with respect to the conference to be held at the instance of the American Jewish Committee excludes from that conference the consideration of those questions in which the Zionist Organization is specifically interested?

Magnes: It does not, as far as I am aware.

Brandeis: I understood you to say (was I correct in so understanding?) that you would not yourself ever submit to any such conference those questions in which specifically Zionists are interested.

Magnes: Yes, Mr. Chairman, provided that the Zionists were willing to co-operate with other Jews in the determination of questions other than Palestine. I should be in favor of the Zionist organization accepting this invitation with this particular proviso: that in Palestinian matters, the Zionist Organization invites others to cooperate with it.

Brandeis: And refuse to be bound by anything this conference may conclude, so far as it affects Palestine?

Magnes: I would be in favor of it.

The resolution of Mr. Lipsky was then submitted for general discussion. The debate was limited to three minutes for each speaker.

Zuckerman: The difference between Dr. Magnes and the Congress advocates is the definition of the Jewish problem. The American Jewish Committee has violated all ideas of unity. We cannot go hand in hand with the A. J. C. who are anti-nationalists and anti-Zionists. The A. J. C. has no

programme, that is, its programme. How long shall we neglect the organization of the Jewish people? Now is the time to organize. We should not let the A. J. C. lead us. If we set the lead, the Jews of the United States will follow us.

Magnes: Might I make a correction? In order that the whole record may be perfectly clear, I should like to say that it is not the A. J. C. that has determined what is to be done; it is the A. J. C. that is simply calling this conference. The delegates to this conference will be men representing the various Jewish national organizations of this country, and it will be their task to formulate the program and to carry out the activities that the conference shall determine upon.

De Haas: I am very glad that we are going to be limited to three minutes in which to speak. I think this is a matter that could be clearly stated in three minutes because I do not believe in the interpretation of resolutions that need interpretation. The resolution submitted by Mr. Lipsky is clear and concise. He does not withdraw from the A. J. C. the right to co-operate with us, nor any other Jewish organization in the United States, and we do not feel that the issue raised by the A. J. C. itself should be brought up here because it raises a question which, out of sheer courtesy, I for one, did not desire to discuss. We assembled here through various organizations, through the association with the I. O. B. A., I. O. B. S. and a number of other organizations, and can fairly and honorably declare that we represent one-third of the total Jewish population of the United States, and yet we are honest enough and fair enough and square enough to work for the call for such a congress to be issued by all the Jewish national organizations in this country, and that the basic principle upon which this congress shall be called shall be that which these organizations jointly and together agree upon, I am reminded that there is a street in the City of London, famous in the history of England, Tooley Street, famous because three men, living there, wrote a declaration for the English people, beginning "We, the people of England."

A. Goldberg: Dr. Magnes has given the best arguments for a congress to be called by us. We need unity. We work for the unity of the Jewish people. The A. J. C. has been acting in a manner that makes unity impossible.

Chas. Cowen: If we believe in any congress for the consideration of Jewish questions, we must put it in the hands of those who believe in a congress. The A. J. C. is on record as not believing in a congress. We have the right to choose our own Zionists to represent us, and even they are not all in favor of a congress. Our complaint against the A. J. C. is not that they are not Zionists, but that they misrepresent the whole Jewish people in the Diaspora. They can do us no harm in Palestine, they could not do us harm in Europe and in America. At the call of a congress, they fought and fought and fought, and then it was postponed. Shall we leave it in their hands? If the Jewish Diaspora is to influence life in Palestine, then we Zionists must influence life in the Diaspora.

Bernard G. Richards: Ten months ago, when the Provisional Committee was being organized, I had the privilege, together with others, at the Extraordinary Conference held in New York, to urge the calling of a general Jewish congress, to take up the immediate Jewish problems. Since that time, the catastrophe that has overtaken the Jewish people has spread to such an extent that it has been threatening to overwhelm one-half of the Jewish people. Since that time, the need of a Jewish congress, the need of action of the American Jews along comprehensive lines, has become more urgent than at that time. In response to the great need of the hour, in keeping with the critical period in Jewish history, there has arisen through the country among the American Jews a movement for the calling of such a congress looking to the creation of a permanent democratic body among the Jews of America. This movement has spread with a popularity and sincerity, from city to city, from Jewish community to Jewish community, as no other movement has ever spread before. Society after society, lodge after lodge, fraternal order after fraternal order, proclaimed themselves in favor of this movement. At the

same time, the gentlemen of the American Jewish Committee decided to call a conference. They attempted to defeat the popular wishes of the Jewish people, and this is not the first time that they have done this. They have done it again and again. They killed a similar popular movement started ten years ago, at the end of the Pogroms.

Prof. Israel Friedlaender: I wish to take this opportunity to make a personal comment, and I believe that an observation of this kind ought to be made at this time. I am not going to discuss the case as it stands before us, but I must say I was greatly pained by the way in which Mr. Louis Lipsky brought up this great question. He spoke of the members of the American Jewish Committee sneeringly as being "prominent gentlemen." If prominence means anything, it means, in this particular case, service to Judaism for many years, and I think it is wrong that at a body representing so many Jews, the leaders of the Jews of America, however wrong they may have been, should have been spoken of in that tone. Among those "prominent gentlemen" I have heard the name of Mr. Jacob H. Schiff, Mr. Julius Rosenwald, and others who only a few moments ago were mentioned among the most important contributors to our Palestinian funds. To these "prominent men" also belongs Dr. Magnes who has sown the seed the prints of which we are gathering today. They may be entirely wrong; I do not mind telling you that about a week ago we had a meeting of the American Jewish Committee, and I took the liberty of criticizing a great many things criticized today. You may disagree with those gentlemen; you may entirely disapprove of the methods they have adopted, they may be entirely wrong, but I plead for courtesy, for tolerance, and I plead, above all, for the recognition of services that have been done for Judaism by these men, and I beg of you to adopt another tone.

Dr. Solis-Cohen: If there is any question before the Jewish people that question ought to be deliberated upon, discussed calmly and with wisdom. I therefore trust that we will not take any action, but that we shall postpone it until a time when it can receive that wise, calm, deliberate consideration to which it is entitled.

Dr. Harry Friedenwald: It seems to me that the matter under consideration ought to be left to the convention of the Federation of American Zionists, and not to this body. The Provisional Zionist Committee was created for a very definite purpose, to take the position of the general Zionist organization as an international organization. I should therefore ask you whether it is proper for us, in this body, to consider a matter which should be left to the Convention of the Federation of American Zionists?

Judge Leon Sanders: I cannot be silent if the American Jewish Committee is insulted in the manner in which it was today.

Lipsky: I ask the floor on a matter of personal privilege. I regret that the delegates have taken my manner of speaking as an insult on the American Jewish Committee. I protest against using this manner of speaking to prejudice the calm discussion of the question. It is not fair to make an argument out of an incident or phrase not at all intended in the way in which it has been interpreted.

Judge Sanders: I want to say that I am one of those who was originally in favor of the convening of a congress, or conference, of the representatives of the national organizations throughout the country for the purpose of considering all questions. I have spoken upon this question at the Kehillah; I also had occasion to speak about it at the American Jewish Committee. It is easy for us to decide this question as we wish to do, without taking into consideration the conditions of the people on the other side, who will be affected by our decision. I want to say that the American Jewish Committee has also taken definite steps to ascertain from men on the other side as to what, if any, effect it will have upon their future, anything that may be said or done on this side. I am in favor of a conference, and I trust we will have one, but I am not in favor of having one of those great, big mass meetings which would necessitate the hiring of Madison Square Garden, for that will be a mass meeting, and only those on the program will have an opportunity to be heard,

and the rest will merely ratify their action. A conference of 150 men is quite sufficient. Is there any difference if it is called by the American Jewish Committee or the Zionists? Is the American Jewish Committee going to have any greater representation than any other body? Is there a single Jew living in this country who is not a member of some national organization? And if, on the other hand, you propose to have every little organization represented, it is impossible to have a proper representation.

A. H. Fromenson: It is necessary to point out that the invitation read by Mr. Lipsky was withheld because he did not wish to expose the breach of good faith of which the American Jewish Committee has been guilty in dealing with this matter previous to the Kehillah Convention. The resolution at that convention called for a congress at which should be elected delegates from all Jewish organizations on a democratic basis. We now find we will have a hand-picked conference.

S. C. Lamport: I belong to the organization which was characterized in quotation marks and without them, but I think I can safely say that that particular sort of adjective was not justifiable, because I am not prominent. Where is all the enthusiasm which you showed this morning when unity seemed to strike the keynote of the gathering, and, if you live up to that, how can you come here this afternoon and take a crisis such as this and handle it in such a fashion?

Edw. Cahn: Dr. Magnes took about thirty minutes in explaining the resolution, and I know that he is a very clear thinker and a very lucid speaker, and he does not usually take thirty minutes at explaining a proposition, and repudiate the major portion of it at the end. Now as to the question as to who is to call the congress, that is a very important matter, and not a matter of name and honor, and Judge Sanders justified his assertion that he was just a visitor by his seeming unfamiliarity with the subject. I am in favor of the resolution as offered by Mr. Lipsky.

Leon A. Kohn: The whole discussion has come to be, will the congress called by the American Jewish Committee be a democratic congress and expressive of the opinion of the Jews of America. The objection has been made that the American Jewish Committee is not democratic. I myself am not clear and I do not understand why a committee headed by Judge Levy is more democratic than one formed by the American Jewish Committee.

Judge Mack: It seems that you who have been Zionists so long have forgotten things which a man like myself, who has been a Zionist for a short time, is more likely to remember. I do not know if anyone can tell whether one-third or a majority of the Jews are Zionists. We know there are a great many Zionists and anti-Zionists. We know that a great many non-Zionists are on the point or within a short time will be on the point of becoming Zionists. It is a very natural evolution. Four or five years ago I was an anti-Zionist. My contact with Dr. Levin and some of the others gradually gave me another point of view. It is only very recently that I have become a Zionist. There are a great many more men in exactly my position. Men you may call prominent, men unlike myself, men of wealth, other men who, because of their work in Jewish matters, are deserving men, prominent in the Jewish community. It seems to me that what we Zionists want to do is to draw those men to us, to draw other men to us, every Jew to us. We don't want to do anything that is going to arouse a feeling of antagonism against us. I am not going to defend the American Jewish Committee. All that I am going to say is this: The American Jewish Committee, in taking this action, in calling this conference, has not done something against its own convictions. The convictions of most of the members, at least, of the Executive Committee, including my own convictions, are against an enormous congress, because while some day, at some time, a congress of the Jews of this country may be very advisable, at this particular moment, in connection with the war question, I, for one, believe that a large democratic congress will be very inadvisable. I think that every member of the Executive Committee of the American Jewish Committee is in favor of a conference not exceeding 150 men, because what they believe

to be absolutely essential is a deliberative body. I firmly know that every member of the American Jewish Committee wants that body to be democratic, and that every member would prefer to see 150 men to be at that conference, elected in some way, if that were feasible, and it is for that reason that the resolution was adopted, although I know that in many cases, between now and November, it may not be feasible. What we want is unity in all Jewish matters, so so as to include those believing in nationalism, but do not forget that there is a large body of Jews as interested in all Jewish things as we are, who do not believe in Zionism, who do not believe in Nationalism, and who don't believe we are a people.

I agree with you, those men are utterly wrong. Shall we say that we alone are going to attempt that problem, and leave them out altogether? Some problems, perhaps, we must solve alone. All Jewish problems we should not attempt to solve alone, but every man who claims to be a Jew and who therefore is a potential member of the Zionist body, ought to be recognized by us as a Jew, even though he totally differs with us as to the Jews being a nation or as to the possibility or desirability of having a Jewish state in Palestine.

Dr. S. S. Wise: I am not going to speak, but I am going to ask that you unite with me in suggesting that the Chairman of this meeting give us his own view of this great problem we are considering.

Brandeis: I feel a natural hesitation in expressing a view where there is so much difference of opinion among you, whose judgment I value highly. I am, perhaps, not so young a Zionist as Judge Mack, but he has been far more active in general Jewish affairs than I have. I feel this: In the first place, the language, the very terms of the resolution under which the American Jewish Conference have called their conference, is one which does not meet the great need, and it does not meet the demands of those who were insisting that a congress should be called. The thing is to consider the Jewish question as it affects our brethren in belligerent lands, and, under the advice and suggestion of Dr. Magnes, we should be obliged to remove an ambiguity which exists in that language and insist that nothing should be said or done at that congress which might affect the question in which we are particularly interested. That presents an extraordinary infirmity in the call for a conference which is before us.

In the next place, it seems to me that there is something specific and of moment in the fact that the term used is a term "conference" rather than "congress," the term in which the many people who had expressed themselves on the desirability of a general consideration and public discussion of the Jewish consideration had couched themselves. There is this further fact to be found in the language used:

In the resolution of the Provisional Committee, passed on May 9th, declaring in its opinion that a congress should be called at the proper time, the language is used that that congress should consider the problems of the Jewish people.

We cannot, under any circumstances, insist that all people, all Jews in America, are, or should be treated, as if they were Zionists, although we expect them, or the great majority of them, to become such if they are not so already. But it seems to me that while it may be extremely useful to men of wide experience, of ability, to discuss and to confer together on the great problems which are before us, it must be that those who undertake to speak for the Jewish people must recognize that there is such a thing as a Jewish people. It seems to me also that however valuable may be a careful consideration of Jewish questions affecting particularly those of our brothers who are in the Jewish land, that our question, the question on which we must demand and work for unity, is not the questions that merely affect those in belligerent lands, but those which affect the Jews throughout the world, and that we must, therefore, at a proper time, and in a proper way, and under circumstances which will ensure that careful and solemn deliberation which the importance and gravity of these questions demand, that we must endeavor to come together democratically, because that is the only way in which

the Jewish people can be represented.

What the number of members should be who will constitute a congress, whether it shall be 150 or more, or less, is a question which ought to be passed upon with great care and with a consideration of all the interests involved. But it seems to me that when the American Jewish Committee, however great their merits, and no one would be more ready to recognize them than I, when they undertake, themselves, to determine the number and the manner in which those delegates or representatives of the Jews of America should come together, knowing what had gone before, knowing the requests of this particular committee, which has appeared by its representatives before us, they took a step which, inevitably, in my opinion, would prevent that unity of action for which we are striving, and it is because I believe that in order that the Jews may solve their problems, there must be, in the first place, a solution recognized as representing the people themselves, one in which we may hope for unity, or reasonable unity, among the people, that I do not see how it is possible to pursue the actions suggested, under circumstances which would necessarily create, under Dr. Magnes' own advice, an extraordinary difference.

Suppose we have this conference, which it is proposed, shorn of a right to consider the question of Palestine. What is the unity which you may expect? You may have certain gentlemen of great wisdom and of great ability presenting the results of a conference which, for the purpose of attending to what they believe to be important outside of Palestine, are ready to relinquish claims of what we believe to be absolutely essential to the solution of the Jewish problem. It seems to me, therefore, that however much we, certainly some of us, respect individual members of the American Jewish Committee, however much we are convinced of the great services which they have, in the past, performed for the Jewry of America, we cannot assent to the correctness of the judgment which they have exercised and that if we undertake to give any advice, it would be to point out to them, in a clear and dignified manner, that the course which they have pursued and which they are proposing, is one which must defeat the purpose of unity for which Dr. Magnes has so eloquently and ably pleaded.

Judge Mack: I did not understand that Dr. Magnes interpreted the resolutions as excluding the Palestinian question at all. What I understood him to say was that he himself would prefer to have the Palestinian question dealt with by a separate organization. My own interpretation of the resolution is that it includes all Jewish problems.

Dr. Magnes: In order that it may be perfectly clear, I should like to say that the resolution distinctly includes the question of Palestine, that the conference, as called by the American Jewish Committee, would include a discussion of the Jewish question as it affects Jews of the belligerent lands. As far as I, personally, am concerned, I should like to say that I should want the question of Palestine placed into the hands of the Zionist Organization, just as I would want the Jewish question affecting Jews of other belligerent lands placed into the hands of the Goluth organization. All that I want to point out is that I would like to repeat that this resolution does take into consideration the question of Palestine, but that was my own personal opinion.

When the vote is taken, I would like to have it made clear just who is voting on the question.

Brandeis: Bear in mind that the question is not before this Conference directly for action. The resolution adopted by the American Jewish Committee was addressed to the Federation of American Zionists, and they only can act on that.

What is before this Conference is the resolution submitted by Mr. Lipsky, and I will ask the secretary to read that resolution so that there may be no possibility of confusion as to what you are voting on.

Resolution read by Secretary.

The vote was then taken and the resolution was adopted by a vote of 66 to 11.

The conference then adjourned.

The Eighteenth Annual Convention of the Federation of American Zionists

FIRST SESSION.

Held at Old City Club, Beacon and Somerset Sts., Boston, on Monday, June 28, at 10 A. M. In the presence of an audience which filled the convention hall, Louis Lipsky, Chairman, opened the session with the following remarks:

"Delegates to the Eighteenth Annual Convention: After the splendid opening of our joint sessions yesterday morning and the remarkable demonstrations held last night in this city, I believe it is unnecessary for me, in opening this convention, to go into any further description of the earnest situation which confronts us. We Zionists of America are now called upon to participate in the revival of the Jewish nationality with a sense of responsibility which has never before been so necessary. We have never before realized the great need for the co-operation of all American Jewry in this work of revival, and in all the matters which will come before this convention I hope that the delegates conduct themselves with the greatest respect for the problems which confront us.

"I have the honor to introduce a man most worthy and best fitted to speak to us at the opening of our convention, Mr. Eliezer Ben Jehudah. (Applause).

Mr. Ben Jehudah, who was greeted with great applause, spoke in Hebrew, and expressed the appreciation of Palestine Jewry for the great work of relief for which the American Zionists are responsible. He spoke of the debt of gratitude of Palestine Jews, and Jews everywhere, to our Ambassador Morgenthau, who was of such great assistance to suffering Palestine. He expressed the hope that American Jews, the only Jewish element now living in a free land, would continue to pay their debt of honor to Palestine for themselves and for these Jews who are now unable to contribute to the maintenance of the settlement.

Mr. Chairman: The Secretary of the Federation will now read a letter received from the Inner Actions Comite:

LETTER FROM THE INNER ACTIONS COMMITTEE

The Inner Actions Comite of the Zionist organization greets you most heartily on the occasion of your annual convention.

We had fully entertained the wish to participate personally in your gathering in greater number; however, the duties that weigh so heavily at present on the administration of our organization demand the presence of all available forces here in Europe. We were therefore compelled to postpone the fulfillment of our wish, for only a few months, we hope. But even from afar our thoughts and our hopes are with you in your work, and we trust that your gathering, from which we expect valuable results for our movement, will have the highest measure of success.

With deepened intensity do we feel the unbreakable, eternal bond of the Zionist idea, which, in these difficult times, upholds us in our joyful work for the future of our people. We bear within us the conviction that no power in the world can swerve us from the road to Zion.

So firmly convinced are we of the eventual realization of Jewish hopes, so naturally does it accord with our Zionist convictions, that we must strive to this goal with passionate self-sacrificing labor. Today we must demonstrate that we are earnest with our Zionism, that we are ready to surrender everything for its sake.

The preservation of our achievements in Palestine and of Jewish life in the Land of Israel is the task to which all strength should be directed. After more than thirty years of laborious, zealous work there arose in Palestine the colonies, and with them the new Jewish spiritual life. The national forces of the Jewries of the other lands of the world,

in conjunction with our pioneers in the Land of Israel, have become one united Zionist movement. The Jewish life of Palestine became for us the center of the Jewish world, the source of ever new inspiration and hope. It is only if this truly renewed creative life should emerge intact from these dreadful times, that the increased progress of our work and the victorious force of the Zionist idea will, after the war, be able to manifest themselves fully. What has been accomplished up to now is so significant, so rich in possibilities, that its loss would probably mean for us a retrojection of decades.

The integrity of our positions in Palestine constitutes at present the foundation of our political work; for there is clear and distinct confirmation of the view which in the course of the last years, has become predominant in our organization, that the magnitude of the Jewish Palestine alone is the measure of the development of Zionist work. On this basis all Zionist work can and must be built up.

In the course of our political work, which, now as heretofore, proves one of the most important departments of our activities, and which serves to secure the widest possibilities for the realization of our Zionist program, we are able to convince ourselves again and again that the first sprouts of our work for the material and spiritual renaissance of our people which even now stand visible to the eyes of our people and of the whole world, give our idea its strength and the demonstrative power of truth.

We express to you our deepest thanks, dear comrades, for the intelligent and splendid work you have undertaken to save Palestine from economic distress. With joyful satisfaction did we receive the reports that even in these days of deepest sorrow you have not tired of proclaiming the greatness of the Zionist idea. You have understood that the deepest secret of our strength lies in that we may today, as ever, proclaim the truth of the Zionist point of view and the unity of the Jewish people. From destruction and distress a new and better life will spring up for us.

It shall never be forgotten in our movement what Zionist work the American Zionists have accomplished the last year. Our Congress, which we shall call together at the first opportunity which presents itself for doing so, will offer you the proof that the Zionist Administration and the American Zionists have, through the war, become still more closely knit together. We shall consider it our duty to give appropriate recognition in our organization forms to this fact which we so gratefully acknowledge. May your deliberations be borne aloft by the same Zionist Spirit which, in these difficult times, has granted you the strength for true Zionist deeds!

With Zion's greetings,

The Actions Comite of the Zionist Organization.

O. Warburg.

E. W. Tschlenow.

The Chairman introduced Mr. Bernard Semel of New York, who said in part:

"I bring greetings from the Galician and Bukowinian Verband. At the last convention of the Verband it was decided to make a large demonstration for the shekel. As a consequence there are a number of actively working committees for this activity; in addition we have made it incumbent upon Verband members to pay the shekel themselves. I am convinced that never before have Jews had the opportunity to do effective work as they have now and to gain their national home. Upon the Federation rests a great responsibility, and upon us rests the responsibility of supporting it."

The Chairman: A member of the Histadruth Hamorim wishes to convey greetings from that organization.

Mr. Scharfman, of Boston, spoke of the interest of all Hebrew teachers in the deliberations of the convention.

The Chairman: We have received messages of greeting from the following:

Hatechiya, of Chicago; Young Judaea Club, of Jacksonville; Jehudah Halevy Gate, of Milwaukee; Orthodox Congregation Ahavath Shalom; Ahawath Zion, of Fort Worth; Maccabaeans of St. Louis; Ahawath Zion, of Yonkers; Agudath Zion, of Springfield; Max Heller; Federation of Roumanian Jews of America; Ohavey Zion, of Dayton; Canadian Federation; B. Maneschewitz, of Cincinnati; Rev. H. Periera Mendes; Joseph S. Marcus; Dr. Solomon Neumann; Chicago Chapter of Hadassah; Camp 62, New London, Conn.; Clarence deSola, Canada; the family Lubarsky; Texas Zionist Association; Hebrew Sheltering and Immigrant Aid Society; Hebrew National School of the Bronx, New York; Achiever, N. Y.; Masliansky Camp, New York; Mephitzte Sfath Eber, New York; Bnai Om Chai.

The Chairman: I wish to announce the appointment of the following Committees:

BUDGET COMMITTEE:

Meyer Goodfriend of New York.
J. Saks of Norfolk, Va.
E. W. Lewin-Epstein of New York.
S. S. Bloom of Philadelphia.
Peter Leavitt of Boston.
S. C. Lamport of New York.
Julius I. Peyser of Washington.
Louis Robison of New York.

SPECIAL RESOLUTION COMMITTEE:

Dr. H. M. Kallen of Madison.
Judge Julian W. Mack of Chicago.
Leon Kohn of Newark.
Dr. Oscar Levin of Nashville, Tenn.
David Lourie of Boston.
Henry Hurwitz of New York.
Charles Cowen of New York.
Bernard G. Richards of New York.
Nathan D. Kaplan of Chicago.

GENERAL RESOLUTIONS COMMITTEE:

Israel Brodie of Baltimore.
Max Shulman of Chicago.
Dr. Lazarus Karp of Richmond.
Rabbi H. H. Rubenowitz of Boston.
Miss Alice Seligsberg of New York.
Dr. Benjamin L. Gordon of Philadelphia.
Benjamin Levenson of New Haven.
Morris Kramer, of New York.

CREDENTIALS COMMITTEE:

S. D. Solomon of Syracuse.
Julius Meyer of Boston.
Meyer Fried of Worcester.
Miss Rose Herzog of New York.
Max Perlman of New York.
Max Kolinsky of Cleveland.
Z. Cohan of Hattiesburg.

YIDDISH FOLK COMMITTEE:

Israel J. Wolf of New York.
Israel Kurland of Baltimore.
D. Gelman of Hartford.
Albert Kruger of New York.
M. I. Silverman of Worcester.
I. Kahanowitz of Greensburg, Pa.
Harris B. Rothkowitz of New York.

HEBREW PERIODICAL COMMITTEE:

Dr. Louis Goldberg of Norfolk, Va.
Dr. S. M. Melamed of New York.
Rabbi Meyer Waxman of Holyoke.
A. Speichandler of Brooklyn.
Max Maneschewitz of Cincinnati.
Meyer S. Mintz of Worcester.
Louis Gordon of Superior.

NOMINATIONS COMMITTEE:

Maurice L. Avner of Pittsburg.
Bernard A. Rosenblatt of New York.
E. Lizitsky of Buffalo.
Israel Halkin of New York.

Boris Kazman of Battle Creek.
Rabbi S. Margolis of Cleveland.
Mrs. Emil Crook of Baltimore.

ORGANIZATION COMMITTEE:

S. Abel of New York.
Benjamin Bernstein of Chicago.
A. H. Fromenson of New York.
Joshua Spreyregen of New York.
Dr. Alexander S. Wolf of St. Louis.
Benjamin Perlstein of New York.
Jacob Landsberg of New York.

The Chairman: I will read a letter received at 11 o'clock Sunday morning (June 27) by the Chairman of the Federation from Dr. Cyrus Adler (chairman executive committee on conference of American Jewish Committee), and a resolution which was turned over by your Chairman to the Chairman of the Provisional Executive Committee. I make this explanation because of the statement made elsewhere that the Chairman withheld this letter from consideration by the Provisional Committee. The letter reads as follows:

Mr. Louis Lipsky, Chairman,
Executive Committee, Federation American Zionists,
Boston, Mass.

Dear Sir:

I have the honor to enclose herewith the text of the resolutions adopted by the American Jewish Committee at a special meeting held on Sunday, June 20th, with a view to convening a conference of representatives of national Jewish organizations, to consider the Jewish question as it affects our brethren in belligerent lands. I beg to request that you lay these resolutions before the convention of your body and ask it to elect or appoint seven delegates to this conference.

Trusting that your organization will see its way to accept this invitation, I am,

Very truly yours,
Cyrus Adler,
Chairman, Executive Committee.

Resolutions Adopted by the American Jewish Committee at a Special Meeting held on Sunday, June 20, 1915.

Resolved, that a conference be held of delegates from Jewish national societies throughout the country, for the sole purpose of considering the Jewish question as it affects our brethren in belligerent lands;

That the number of delegates to this conference shall not exceed one hundred and fifty;

That each organization shall choose its delegates in such manner as it may deem advisable, but it is recommended that in the selection of delegates, the members of the organizations or their governing bodies be enabled to express their preference for delegates;

That a special committee of seven be appointed to designate the organizations to be invited to participate in the conference, and to work out a basis of representation for the various organizations to be invited;

That the conference shall take place at Washington, D. C., as near as possible to November 1, 1915, and that the several organizations which are to participate be requested to select their delegates not later than October 10, 1915;

That the Executive Committee be empowered to defer the convening of the conference if circumstances shall arise to render such action advisable.

Mr. Chairman: I have promised Dr. Solis-Cohen to give him ten minutes in which to discuss this matter.

Dr. Solis-Cohen of Philadelphia: You will hear later—at the proper time—from the Provisional Committee of the Zionist organization that it has adopted a resolution calling for a congress, not in response to the invitation that has been received from the American Jewish Committee, but purely as an original motion on the part of the Provisional Committee. Yesterday when the subject was up before the Provisional Committee, at the very end of the session, speakers were allowed three minutes, which is not enough for discussing a subject involving the lives, the energies and the future hap-

piness of the Jews, not only in America, but all over the world. I did not demand then that there be a fuller discussion of it; I entered only a plea for postponement, for calm deliberation, because the atmosphere was not then one of calmness. I did not vote upon the calling of a congress, originated by that body, because I wanted to be in a position today of not having opposed the action recommended by our Provisional Committee, in order to advocate upon this floor a policy of peace and of friendship. Unfortunately the communication which the Chairman just read was addressed, through the unfamiliarity on the part of the writer with parliamentary procedure, to this convention instead of to the Provisional Committee; nobody is to blame for that, and nobody is to blame for its misdirection since it was improperly addressed.

The Chairman: I did not mean to convey the impression that the communication was not addressed to the right organization. It was intended that this letter and resolutions should be presented to this convention. I made the reference merely to explain away the impression that the letter was purposely withheld from consideration by the Provisional Committee.

RESOLUTION ON JEWISH CONGRESS.

Dr. Solis-Cohen of Philadelphia: Among other things, Dr. Cohen said: "Let us work in harmony; we cannot afford to dissipate our energies by division; we must be united to stand for Jewish rights; there is no division as to what is wanted; the division is only on the method. We must stand before the world as a complete whole."

"In the light of the resolution of the American Jewish Committee which has just been read, and bearing in mind the action of the Provisional Committee to call a Congress independently, and bearing in mind the invitation extended by the American Jewish Committee, I place before you the following resolution:

"That the Provisional Committee and the proper officers of the Federation be requested to confer with the American Jewish Committee and other committees having in view the assemblage of an American Jewish Conference or Congress, for the purpose of arranging, if possible, for one such call and one such assemblage on a basis satisfactory to all."

The Chairman: It is my duty to report that the Provisional Committee Conference yesterday, attended by about 80 delegates representative of the various organizations comprising the Zionist organization of America, including representatives of the Independent Order Brith Sholom and the Independent Order Brith Abraham, adopted the following resolution by a vote of 65 to 11:

"The Provisional Executive Committee for General Zionist Affairs, having on May 9, 1915, declared itself in favor of the convening of an American Jewish Congress on a democratic basis,

"This conference of the constituent organizations of the Provisional Committee approves that declaration of policy. In furtherance thereof, it urges the Provisional Committee to invite the co-operation of other national Jewish organizations in the United States to issue a joint call for an American Jewish Congress, which shall consider the proper steps to be taken to obtain full civil status for the Jews in all lands and the further development of a home land for the Jewish people in Palestine."

Mr. S. C. Lamport of New York: The letter from Dr. Cyrus Adler should have been read before the Provisional Committee took action and not after; I have been a Zionist for many years, but this is no time for division; people who are not Zionists have the right to be heard too. The resolution presented by Dr. Solis-Cohen should receive earnest consideration; we cannot ignore the invitation of the American Jewish Committee if we are to be true to the principles of Zionism.

Mr. de Haas of Boston: I am going to ask this as a personal privilege—that I be allowed to say a few words. There is a great demand for cool and calm deliberation of this most important question; the people coming with this demand should come calm and cool themselves. If we are urged to do something, we should be urged in a way and manner that will make it possible for us to respond in a like way. I move

that this resolution of Dr. Solis-Cohen's be referred to the Provisional Committee for action and that we have no further debate about it. If there is a possibility of arriving at complete understanding and combined action, we should do nothing that will compromise the dignity of the Jewish people.

Mr. A. H. Fromenson of New York: I formally move that the communication of the American Jewish Committee inviting the Zionists to participate in a conference, and also the motion by Dr. Solis-Cohen asking the Federation to take proper action for a joint assemblage, be referred to the Provisional Committee.

The Chairman: Mr. Borofsky asks for the floor to discuss the original motion. I declare him to be out of order.

Carried, with Mr. Borofsky standing in protest.

REPORT OF JEWISH NATIONAL FUND BUREAU.

The Chairman: The report for the Jewish National Fund Bureau will now be presented to you by Mr. I. H. Rubin.

Mr. Rubin of New York: So as to give you an idea of the growth of The National Fund in America, I give you here the income of our Bureau for the last five years.

1910-11	\$20,149.25
1911-12	22,252.43
1912-13	29,637.34
1913-14	37,139.30
1914-15	50,000.15

The first year of our Bureau we were affiliated with 158 cities, the second year with 199, the third with 264, the fourth year with 305 and the last year with 322 cities, where collections for the National Fund were made.

There are more than 300 cities of 50 Jewish families or more where collections were never made. To reach them should be our next step.

The Flag Day which was celebrated for the first time brought \$7,587.00. The Flower Day which was celebrated the second time in America brought about \$10,000.00 against \$4,000.00 last year.

Aside from the point of view of income, these two days have proven of great propaganda value, which cannot be computed in terms of money because by these means our ideal is brought into the open in such a way as to make a profound impression, and particularly because thereby we draw into active Zionist service such elements as have never before been employed in direct Zionist work.

In the names of our Directors we extend to you, National Fund workers of this country, our thanks for the good work done last year and hope that with your help the income of next year will be doubled.

Mr. I. M. Rosenthal of Detroit: I move the acceptance of the report.

Mr. C. Cowen of New York: In addition to the acceptance of the report, I move that a vote of thanks be extended to the officers—Mr. Abel and the others—who have worked earnestly and unselfishly.

Mr. I. Maltin of New York: I mention Mr. Rubin as no less deserving of thanks.

Mr. Jacob Divinsky: Propaganda is made for the National Fund Bureau by the Poale Zion on the Sabbath and it should be stopped.

The Chairman: I desire to correct Mr. Divinsky. The money collected by the Poale Zion on the Sabbath was for the Arbeiter Fund and not the National Fund.

Mr. H. Eiser of New York: It is done under the Zionist flag and should be stopped none the less.

The Chairman: Is there anyone here to speak for the Poale Zion?

No response.

The Chairman: The motion before the house is to accept the report of the Jewish National Fund Bureau, with a vote of thanks to Mr. Abel and Mr. Rubin and other officers.

Mr. J. Landsberg of New York: I move that the Poale Zion be asked to refrain from violating the Sabbath under the Zionist flag.

The Chairman: There is a motion before the house.

Motion to accept the report and extend thanks to Mr.

Abel and Mr. Rubin and officers adopted.

Motion to refer the matter of the violation of the Sabbath by the Poale Zion to the Resolutions Committee, adopted.

The Chairman: Mr. Brandeis hands me a message of greeting from Mr. Percy Mackaye:

GREETINGS TO THE CONVENTION OF
AMERICAN ZIONISTS.

In the stress and darkness enveloping civilization
I salute with joy the light of the renaissance
Jewish spirit that you are bearing aloft
To the new Zion as a light unto the nations.

Percy Mackaye.

The Chairman: We have received these letters of greeting:

LETTER FROM DR. BODENHEIMER,

My dear Friends and Comrades:

As in former years, so this time also, I feel impelled to transmit to you, on the occasion of your gathering, my heartiest wishes for a successful issue. I need not tell you with what deep solicitude the present situation fills me for the future of our cause. As an earthquake may destroy with one blow the work of decades, so does a war of nations rage with devastating force over practically all of Europe. No people is compelled to suffer from this war as much as the Jewish. Those portions of Europe which are most thickly populated by Jews have been most severely affected. Our youth fights in every army and not least in Russia, where it really has no ideal to defend. While Russian Jewry groans under the terrors of war, the Russian government continues its hostile meanness against our brothers. Now Palestine itself is drawn into the community of suffering, and our flourishing colonies are confronted by an uncertain fate. The need in those lands from which our most abundant revenues have hitherto flown is so great that no material assistance can be expected from those. Our only hope is in the Jews of America, whose interest for Palestine is constantly growing greater. At no time has it become so clear how uncertain is the fate of the Jewish people, as long as a considerable portion of it is not settled in its own soil. We see this also in Palestine, where, with comparatively small sacrifices, the future of our colonization can be secured. I look upon it as the debt of honor of the American Jews to accomplish this task. If your convention will contribute anything to this end, it will acquire imperishable value for the Jewish people. God willing, peaceful times will soon return, that we may all unite our forces in order to bring about a new period of prosperity for Jewish Palestine.

With Zion's greetings,

Faithfully yours,

M. I. BODENHEIMER.

Lodz, May 26, 1915.

FROM JACOBUS KANN, of the Hague.

Dear Comrades:

It is now nearly eight months since David Wolffsohn died. He devoted himself to the Zionist Organization as nobody else since Herzl. He was a splendid man. His life was an honor for Israel. You ask for a communication to be read to the delegates. Look to Wolffsohn. We must try to follow his example, try to be proud Jews and devote ourselves to our people.

With my best wishes for the success of your annual convention, I am,

With Zion's greetings,

J. KANN.

Motion made that the Convention rise in tribute to the memory of David Wolffsohn.

Rev. Hirsch Masliansky was called upon to say a few words in tribute to Wolffsohn.

Mr. Shulman: I move to inscribe the name of David Wolffsohn in the Golden Book.

The Chairman: This should be presented in the regular way to the Resolutions Committee.

The Chairman: We have also a letter of greetings from Jean Fischer, formerly of Antwerp, now of the Hague, member of the Zionist Larger Actions Comite, and

FROM JOSEPH COWEN, of London,

Dear Mr. Lipsky: •

In reply to yours of the 19th ultimo, I trust that your Convention will have a record attendance and success. We, who are in the midst of the war troubles, find it difficult to work. You have the advantage of being outside of these troubles, and it is therefore to you in America that the eyes of all Zionists are directed.

The long looked for chance of realising the beginning of our aspirations may be here. It is being suggested now, by those who have little faith in us, that we Jews do not want Palestine. The expressions of opinions of Jews from free America upon this point should be distinct and emphatic, and it might be well to collect such evidence in a more complete form than by passing resolutions at your Convention.

May you be guided by the spirit of Israel in your deliberations.

Believe me,

Yours very sincerely,

JOSEPH COWEN.

STATEMENT ON OUR ATTITUDE TOWARD
THE WAR ISSUES.

The Chairman: Dr. Kallen is ready to report for the special committee on a statement of the Zionist position toward the issues of the war.

Dr. H. M. Kallen, of Madison, read a statement which was subjected to discussion. The discussion centered about the use of the word "Pale," which was subsequently eliminated and about the following paragraph:

"All the warring nations declare that the issue is that of nationality against Imperialism; that is, of state rule by free cooperation of nationalities against state rule by enforced subservency of one nationality to another. The German, Austrian, Turkish Allies have declared themselves to have drawn the sword in defence of western civilization against the possible imperialism of the Pan-Slavic movement. The English, French, Russian Allies have declared themselves to have drawn the sword in defence of the equal right of the small and the weak nationalities with the great and strong to make the best of their national life."

Rabbi S. Margolies of Cleveland: I rise to move the adoption of the statement. We Zionists have come together for expressing what we understand to be the Jewish ideal. We were the first people to preach universal peace. So long as there will be no freedom for all nationalities to develop, there will be no peace. The world needs someone to speak, and the Jew who was the first to preach universal peace should be given the platform to tell all nations that there must be a recognition of the smaller nations as well as of the larger—that therein lies the hope for universal peace.

Rabbi Joseph Jasin of Fort Worth: The world at large—the non-Jewish world—has long ago been converted to Zionism. The element to be brought round is the element of Jews that misunderstands the position of the Zionists. Dr. Kallen's statement unanimously adopted will go far in impressing our own people; I believe therefore that it ought to be adopted and whatever the changes, they should be left to the Executive Committee.

Miss Henrietta Szold of New York: I should like first of all to express my entire sympathy with the resolution as presented, and my admiration of what has been expressed. However, I would like to have explained the passage of the resolution referring to the two contending allies in Europe.

Dr. Kallen: The resolution has been sent down to be typewritten, but the point is this: The German-Austrian-Turkish allies have drawn the sword in defence of western civilization—against the possible imperialism of the Pan-Slavic movement. The English-French-Russian allies have drawn their swords in defence of the rights of smaller and weaker nationalities with the larger and more powerful ones to develop their own national life. We make this statement not on our own responsibility but as a summary of what both sides say—that each is contending for national freedom, to make the most of themselves. We say that the Jews are also one

of these nationalities; they also are entitled to free development as a people."

Miss Szold: If that is the intention of the resolution then I think it ought to be accepted, but with our position made much more emphatic.

Dr. Harry Friedenwald of Baltimore: To avoid misunderstanding and the possibility of misinterpretation, I suggest that the committee which will have the formation of the final resolution in charge, should find some mode of expression containing the idea that all of these nations on both sides have expressed the one central idea—the recognition of the rights of smaller nationalities.

Mr. A. Goldberg of New York: What concerns the spirit of the statement is all right; but there should be avoided any possibility of misunderstanding as to our neutral position. It should be made very clear that we are interested in an equal consideration of our right to national existence. Our right is historic because it is a world problem. We have given our men as soldiers to all the warring countries—it makes no difference to us who is right or who is wrong. We have the right to speak to the whole world and to ask for our rights as a people all over the world, and ask for our own land. In the name of culture and humanity we have the right to make the demand.

Dr. Kallen re-read the passage referred to by Miss Szold, with some changes.

Miss Szold: It is my impression that the passage even with the slight change is not altogether wise. However, if the wiser heads of this assembly disagree with me, I am perfectly willing to accept the statement as it stands. I only wished to call it to your attention for your consideration. Permit me to say that so far as I am concerned, I do not believe that the Allies are fighting in favor of the principle of smaller nationalities.

Dr. Kallen: There are statements by the Prime Minister of England made in the beginning of the war declaring for the principle of smaller nationalities; Russia did the same; France did the same. We have no official communications from these governments, but we may rely upon what appeared in the public press.

Mr. Charles Cowen of New York: May I add that Russia, in entering the war, declared her position as intervening on behalf of the nationality of Servia.

Miss Szold: If those are the facts, I have nothing further to say.

The next point of controversy was:

"Over one-half a million of them are wanderers over the face of the earth, driven from the seat of warfare to the bounds of the Pale."

Dr. D. De Sola Pool: In the sentence, "over one-half a million of them," I would suggest that the word "Pale" be ruled out and the words "north, south, east and west" be substituted.

We must adopt the statement unanimously or not at all. We can accept the statement—it merely makes our Jewish claim openly and fearlessly; we have the right to our claim for recognition as a nationality. We cannot afford to allow ourselves to be considered a subsidiary part of the nations. Let us adopt the statement unanimously and place it before the Provisional Committee as the basis for the Congress and let us give the statement all the publicity that we can in the five continents of the world, and let the statement represent our unanimous opinion.

Dr. S. M. Melamed of New York: I object to the alteration of the word "Pale."

Joseph Zeff of New York: To repeat an insult expressed by someone else is partly an insult. We cannot in our resolution repeat an insult cast by the allies, calling the Teutons Imperialists, and repeat the insult made by the Teutons, calling the Russian policy Pan-Slavic—that means the swallowing of Austria; as Zionists we cannot indulge in even indirect insults, but on the other hand the pogroms and other iniquities on Jews in Russia have nothing to do with neutrality.

Mr. A. Goldberg of New York: I move that the Chairman be vested with power to appoint several others to examine together with Dr. Kallen the entire statement and make such changes as they consider necessary.

Mr. Goldberg's motion was adopted.

The Chairman introduced Mrs. Ben Jehudah who spoke in Hebrew:

Mrs. Ben Jehudah delivered an address in Hebrew, speaking of the great work of Theodor Herzl, and reminding the convention that the session was being held on the day of Herzl's death. She also spoke of David Wolffsohn, and suggested as a fitting commemoration of the occasion that Louis D. Brandeis's name be inscribed in the Golden Book of the National Fund.

The session then adjourned.

On Monday night was held the Banquet of the Convention at Mechanics Hall, where over 1500 people were seated.

SECOND SESSION.

The meeting was held on Tuesday, June 29, at 10 A. M., at the Old City Club.

Mr. Lipsky, Chairman, opened the session:

I believe that all of you have enjoyed the proceedings up to now, especially the public demonstrations which have been held. Some of you are still living in the atmosphere of last night which was an effective demonstration of the power of the Zionist movement. But as you know, the Zionist movement is not only a movement but also an organization and an organization must work calmly and deliberately, without allowing itself to be confused by large public demonstrations.

This session of the convention is practically the opening one, and we have a considerable amount of important business to transact. I hope that all the delegates who are here will keep themselves in the proper mood for dealing with these questions in the proper way, and not allow themselves to be carried away by impulses. It is the business of the delegates to attend strictly to the business proceedings and to contribute calm and deliberate judgment.

I wish to call the attention of the delegates to the absolute necessity of refraining from making statements to the public press. I say this because in a number of newspapers, statements have appeared which are not correct as an expression of the attitude of the convention. All those who were here yesterday morning know that we were unanimous on the Congress proposition, and that there was no disorder and no discourteous demonstration of the members with regard to the action that was taken.

I wish to present several messages of greetings; messages have been received from Federation of Roumanian Jews, New York; Ahawas Zion and Brandeis Society, Washington; Zion Club of Jersey City; Sholom Aleichem; G. W. Smith of Troy; Sons of Zion, Philadelphia; Jewish Students and Graduates of the State of Nebraska; Newport Zionist Society; Omaha Zion Council; Jacob Massel, New York; Kansas City Chapter of Hadassah; Youngstown Camp, Ahavas Zion Society, Washington; Young Generation of Zion, Brooklyn; Zionist Council of Cleveland; Hashachar, New York; Agudath Zion Gate; Bezalel Society, Chicago; Zionist Organizations of Allentown; Hebrew School, New London; Harlem Zionist Society, New York; Copenhagen Zionist office; Bnai Zion, Charlestown; Jewish Nationalist Club, Chicago; Kadimah Gate No. 9, Chicago; Young Judeans of Utica; Young Judea Literary and Athletic Society, of New London; Agudath Zion of San Francisco, Hachooza No. 2, of St. Louis.

RABBI WILLNER REPORTS FOR TEXAS.

I give the floor to Rabbi Willner, of Texas, to report on the state of Zionism in Texas.

Rabbi Willner devoted several minutes to a description of Zionist activities in Texas. "In the city of Terrell," he said, "there is a society with a membership of eight, the reason being that in Terrell there are eight Jewish adults." Rabbi Willner complained that the Federation does not send speakers to the state of Texas.

The Chairman: Madame Pevsner has been to Texas this winter. Mr. Fromenson was also there. The work of Madame Pevsner especially deserves special mention. Madame Pevsner succeeded in interesting a number of influential people there who had been entirely indifferent to the movement;

notably among them is Mrs. Ely Herzberg, one of the foremost club women in Texas. Madame Pevsner succeeded also in penetrating into the Council of Jewish Women. We have a number of letters on file at our office praising the work of Madame Pevsner in cities where she has been.

Rabbi Jos. Jasin, of Fort Worth: I move that a vote of thanks be extended to Madame Pevsner for her good work. Carried unanimously.

The Chairman: Mr. Maltin, for Dos Yiddishe Folk, will now render the report for that publication.

REPORT ON YIDDISHE FOLK.

Mr. Maltin: It is essential for a clear understanding of the report for 1914-1915, now in your hands, that it be compared with the report of the previous year in order to fully realize the inevitable deficit for the coming year and the efforts that were made in the past year to withstand it.

The book deficit indicated for the period covering the report 1913-1914 was \$663.96, but in reality it was a much higher sum. The chief asset of Accounts Receivable was a great deal in excess of what it actually amounted to. The figure as stated in the report was based largely upon old uncollectable debts, dated back a year and more and a recapitulation of Accounts Receivable brought the figure down from \$3,332.10 to \$1,617.88, a difference of \$1,714.22 which may be regarded as part of the deficit, and this together with the book deficit of \$663.96 brought the total up to \$2,378.18. The year 1914-1915, therefore, was begun with a deficit of \$2,378.18. There was also not recorded liabilities for the amount of \$209.75.

In this department we find that there has been a decrease of \$2,000 volume of advertisements secured. This decrease can be attributed to the discontinuance of the advertisements by the Jewish banks of New York, which owing to business depression were obliged in a number of cases to go out of existence entirely. Surely our publication could not expect from them the advertising business which it had enjoyed in the past. However, in spite of poor conditions, advertising from other sources continued at its former volume and brought about a total advertising for the year of \$6,300.

Income from advertising amounted to \$5,200 as compared with \$6,900 last year—a decrease of \$1,700 due, of course, to the falling off in volume of advertising.

Income from subscriptions was increased substantially over last year. The circulation this year has been cut down about two thousand. We have discontinued a large number of subscriptions because of arrears in payments, nevertheless, the increase in cash income over last year was \$828.

Although not warranted by our income we were obliged for the sake of greater efficiency in the office to make a few changes therein. This necessitated an increase of \$13.50 a week or about \$650 a year, which should be more than repaid in a short time by the superior and more efficient work.

We are able, judging largely by the past, to foretell with a reasonable degree of certainty the probable deficit for the next year. That there will be a deficit is unquestionable; but with the probability of an increase of about \$1,000 in Mail Order and subscription income, and no falling off in advertising income, we feel certain that, the expense, as we expect, remaining the same, the deficit will be materially decreased. We estimate that it will amount to about \$3,000 for the year or about \$60 a week.

The total of liabilities at the present time, i. e., May 31st, is \$3,652.50, which is composed of notes, open loans and salaries accrued from previous years. Provision must be made by this convention to pay off all or part of these liabilities as well as to provide against the inevitable deficit. It is essential that this be done not only in order to put the publication on its feet financially, but also to permit those interested in its management to devote most of their time to constructive work for the paper instead of constantly directing their efforts towards the upholding of its finances.

We therefore recommend that either this Convention decide to raise the subscription price of Dos Yiddishe Folk to \$1.50 per year and keep down the expense to the minimum to meet ends, or make Dos Yiddishe Folk a real aggressive medium of propaganda at 50c a year instead of a dollar, with

the expectation that this radical change will double our subscription and consequently increase the income of advertising.

I feel it my duty to thank a few of our Zionist friends and friends of our publication who helped me out, time and again, namely: Mr. Israel Matz, Mr. Benjamin Perlstein, Mr. Boris Grabelsky and Mr. Morris Kramer.

I also will thank here Mr. Abramowitz, of Chicago; Messrs. Goldberg and Pelowitz, of Baltimore; J. Gross, of Buffalo; Ph. Finkelstein, Cleveland; I. Perlman, Pittsburg; N. Armour, Grand Rapids, Mich.; J. Bell, Holyoke; F. Feldman, Portland, Me.; I. Savitsky, Rochester, N. Y.; J. Adler, Stamford; Rev. S. Manchester, Utica; D. Alpher, Washington, D. C.; H. Blum, Wilmington, Del., and last but not least, Mr. A. Raphaelson, of New York.

I would also like to mention a few Canadian Zionists like Sachs, Glass and Nathanson.

The Board of Directors expresses its thanks to Mr. Charles Pitlik who devoted days in auditing the books of the Association without compensation.

Mr. Robert D. Kesselman, of New York, who acts in the capacity of auditor for Dos Yiddishe Folk, added some explanation of the figures. He urged the support of the publication by Zionists, saying that in order to run it properly it needs, in addition to its regular income, \$3,500 annually.

Several questions with regard to the figures were put by Mr. N. Neaman, of Pittsburg, which were answered.

The entrance of Mrs. Joseph Fels interrupted the proceedings.

The Chairman: We take great pleasure in welcoming Mrs. Joseph Fels to our sessions. (Applause.)

The Chairman: Mr. Wolf will place before you several resolutions bearing directly on the matter of Dos Yiddishe Folk.

RESOLUTIONS ON DOS YIDDISHE FOLK.

Mr. Israel I. Wolf, of New York: (1) The Federation shall wind up the affairs of the Corporation known as the Zion Press Association and take full responsibility and control of Dos Yiddishe Folk through a committee of five or seven to be appointed by the Executive Committee.

The resolution was discussed at length.

Mrs. Richard Gottheil, of New York: We must support Dos Yiddishe Folk for the sake of our Yiddish-speaking element. If there is any Jewish spirit in us at all it is because our forefathers spoke Yiddish. I for myself pledge one hundred dollars to Dos Yiddishe Folk.

Mr. Henry Eiser of New York: We have no right to turn Dos Yiddishe Folk over to the Federation. It will serve no good purpose. Last year the resolution adopted at the Convention was not only to maintain Dos Yiddishe Folk as a weekly, but to make of it a daily. What has the Federation done to accomplish that?

The Chairman: Owing to many unforeseen emergencies that have arisen this year, which have necessitated the diversion of our attention to Palestine, it has been impossible to initiate so large an undertaking as a daily newspaper.

Mr. Louis Robison of New York: There is no need to go into old matters; if Mr. Eiser has anything to suggest for the future of Dos Yiddishe Folk we will be glad to hear it.

Mr. Albert Kruger of New York: The Committee of 5 or 7 need not be chosen from among the Executive members; they might be chosen from among Zionists especially interested in Dos Yiddishe Folk.

Mr. M. W. Norwalk of New York: There should be a reading of all the resolutions before we stop for discussion.

Mr. Isaac I. Wolf of New York: (Read first resolution as given above); (2) The Provisional Committee to be asked to assume the old deficit of \$3,600; (3) The subscription rate of Dos Yiddishe Folk shall be raised from \$1.00 to \$1.50; (4) That the Federation purchase a linotype machine for Dos Yiddishe Folk.

Dr. D. deSola Pool of New York: The matter resolves itself into whether the Federation shall have direct or indirect liability for Dos Yiddishe Folk. Would it not, therefore, be better to wait until the resolution on the per capita tax is presented to the convention and be guided by the action taken on that?

The Chairman: The adoption of financial responsibility by the Federation for Dos Yiddishe Folk will probably influence the convention with regard to the increase in the per capita tax; it would therefore be best to pass upon this resolution at the present time.

Rabbi S. Margolies of Cleveland: The responsibility for Dos Yiddishe Folk should remain where it belongs; let the Convention be liberal in money offerings and that would solve the problem.

Mr. I. Kahanowitz of Greensburg: We have faith in the Federation of American Zionists. We trust it with all our affairs, why not with Dos Yiddishe Folk?

Mr. William Feldman of New Orleans: I move the adoption of the resolution.

Passed by majority vote, there being seven votes in opposition.

The Chairman: I give Mr. de Haas the floor on a matter of personal privilege.

Mr. Jacob deHaas of Boston: I wish to express my regret and to apologize to those delegates and friends who were not taken care of last night at the banquet. I regret very much any inconvenience that you have been put to and any dissatisfaction that has been caused. We have made an attempt at this convention to make a big public impression and we have done it; such a thing cannot be done without neglect of some and inconvenience to some and that imposition had to be made upon our own. In the form of reparation, I pledge the Order Sons of Zion \$500 and an identical amount to the Federation.

The Chairman: The delegates and others are mindful of the fact that the Conventions Committee did the best it could; no one could have been prepared for such a large response in interest on the part of the public. Any unpleasantness that has arisen was only the natural outcome of things done on such a big scale, and we all know that everyone did the very best possible under the circumstances. Mr. S. D. Solomon will report for the Credentials Committee.

CREDENTIALS COMMITTEE REPORT.

Mr. S. D. Solomon of Syracuse: The Credentials Committee acted without co-operation of Mr. Perlman, who refused to act, and Miss Herzog who was unable to act. It desires to make the following report: There are present 223 delegates, exclusive of the delegates of the Order Sons of Zion; 22 states are represented, excluding the Knights of Zion territory (10 states).

From the Floor: Mr. Meyer, Mr. Bromberg and Mr. Friedman have been omitted.

The names were ordered included.

Mr. Solomon: The Knights of Zion has a regular delegation of 9; it wishes the consent of the Convention to seat 7 additional delegates, the delegates to be N. Dresden, Robert Silverman, H. Kranz, W. Sauber, Leon Zolotkoff, M. P. Ginsberg, Lena Rich. It appears that there is a misunderstanding in the matter. As we understand the rule, the agreement between our Executive and the Knights is that for each 125 members they be entitled to 1 delegate, which is on the basis of \$12.50 per capita at the rate of 5c; the understanding by them is that the requisite number of members for one delegate is 25. Since this misunderstanding has occurred before, we recommend that this convention make the matter clear to the Knights.

It was moved and seconded that the 7 additional delegates be seated. Carried.

Mr. Solomon: In the case of Detroit, Michigan: A credential from the secretary of the Kadimah Society states that by authority of the society he appoints I. M. Rosenthal as a representative. We have a standing rule that societies must appoint or elect representatives, and that delegates have no power to appoint substitutes.

The delegate of the Kadimah was ordered seated by majority vote.

Mr. Solomon: In the case of the University Zionist Society Israel N. Thurman appears with a letter asking for the privilege of being seated. This society was organized only several weeks, has no charter and has paid nothing to the Federation, and except for this letter making promise of early

affiliation with the Federation, the Federation has no record of its existence. This form of representation is therefore improper.

The Chairman: I wish to make the explanation that the University Zionist Society is comprised of responsible people; they have organized only recently and there was no time for the details of procuring a charter. We have had correspondence with them on the subject. In view of the reliability of this society and their intention to affiliate soon, I would recommend that they be allowed representation, the irregularity notwithstanding.

So ordered by unanimous vote.

Mr. Solomon: The Order Sons of Zion asks for the seating of the following 22 delegates: Max Perlman, Rev. Z. H. Masliansky, H. Kahn, Mr. Rubenstein, Harry Harrington, J. Siegel, Jos. Bernstein, Abraham Schochet, L. Poneman, Max Movshowitz, M. B. Davidson, Jos. Sprayregen, Israel Rosenberg, Mr. Kitay, Jacob Epstein, Morris J. Miller, A. Beckoff, H. Rosenbaum, Dr. I. Miller, Dr. Hyman Epstein, Jacob Flowerman. They have this day paid the shekel for 2,700 members, but no dues. Their dues for this number of members should be \$135; they want this per capita cancelled by their surplus contribution to Dos Yiddishe Folk. They are not entitled to seats, in our judgment, at this time.

A Delegate: The payment to Dos Yiddishe Folk should be credited to the Order's per capita. I move that the delegates be seated.

So ordered by majority vote.

The Chairman: The Executive Committee has this year irregularly extended the privilege of representation to the following: Of the Inner Actions Comite, Dr. Schmarya Levin. The members of the Provisional Committee, Louis D. Brandeis, Stephen S. Wise, E. W. Lewin-Epstein, Rabbi A. Ashinsky, Joseph Barondess, Harry Friedenwald, Nathan D. Kaplan, J. L. Magnes, B. Zuckerman, Henrietta Szold. Of the Jewish National Fund, Dr. B. Epstein. Mr. Eliezer Ben Jehudah. Of the Poale Zion, Dr. Syrkin, Mr. Zuckerman. Of the Mizrachi, Rabbi Meyer Berlin, Rabbi Ashinsky. Of the Independent Order Brith Abraham, Lazarus Davis, Julius Friedenberg, Leon Sanders and Judge Aaron J. Levy. Of the Independent Order Brith Sholom, Dr. S. R. Schultz, Louis M. Grant, Dr. L. S. Rubinsöhn. Of the Galician and Bucovina Jews of America, Bernard Semel, Gershon Bader, Harry Sekler.

Action of Executive Committee approved by majority vote.

Motion made from the floor to extend the privilege of representation to Mrs. Joseph Fels and Reuben Brainin of Montreal. Carried. The complete list of delegates will be found on pages 33 and 34.

SECOND RESOLUTION ON DOS YIDDISHE FOLK.

The Chairman: We shall now return to the second resolution on Dos Yiddishe Folk: "That the Provisional Committee be asked to assume the old debts of \$3,600."

There was insinuations here as to the attitude of the Federation towards the Yiddishe Folk. Please bear in mind that the Federation represents the Zionists of America. This convention has the right to direct the Federation what its policy towards Dos Yiddishe Folk shall be. Dos Yiddishe Folk is controlled by the Zionists of America and they are responsible for its liabilities.

Mr. Joseph Gold of Boston: What about the resolutions that were adopted at the convention last year?

Joseph Zeff of New York: I recommend that in the committee of 5 or 7 there be included persons who have respect for Dos Yiddishe Folk.

The Chairman: The motion before the house is whether the Provisional Committee shall be asked to meet the old deficit of Dos Yiddishe Folk.

Motion adopted.

The Chairman: I wish to announce that I have added Mr. I. Neiditch to the Nominations Committee. The third resolution bearing on Dos Yiddishe is: "That the subscription rate be raised from \$1.00 to \$1.50."

Mr. Joseph Barondess of New York: I was the president for Dos Yiddishe Folk for two years. There will be no solution of the problem by placing it in the hands of the Provisional Committee and the Federation. And yet it is essen-

tial that Dos Yiddishe Folk exist; we cannot rely upon the general Yiddish press—they frequently misrepresent us. Complaints are made of the merits of Dos Yiddishe Folk; how can a thing be done well in poverty! For the sake of propaganda it would be well not only not to increase the rate of Dos Yiddishe Folk, but to decrease it—to fifty cents, if possible; under the circumstances, however, it is plausible that the rate should be raised to \$1.50.

Dr. S. Melamed of New York City: It is not true that the Yiddish press misrepresents the movement.

The Chairman: Mr. Barondess meant that there are occasional false reports.

Mr. Barondess: What I meant was that the Yiddish press has no time to investigate statements that come to them occasionally, and which are not reliable. I mean that we cannot rely upon strangers to espouse our cause—we must rely upon ourselves.

Dr. Melamed: The explanation is satisfactory to me.

The Chairman: The question before the house is the matter of increasing the subscription rate of Dos Yiddishe Folk.

Mr. Abram Goldberg of New York: This is not the time to raise the price of Dos Yiddishe Folk. We are passing through a crisis, and it is a hardship for people to pay even a dollar. If you wish to make the increase on principle, then wait for a propitious moment. Our friend, Mr. Barondess, says that for the sake of propaganda we ought to lower the rate to 50c.; well, if we cannot increase the possibility of Dos Yiddishe Folk as a means of propaganda, then we certainly ought not to decrease the possibility by raising the rate! Single copies at 3c will certainly not sell; the sale is meagre at the present rate. Dos Yiddishe Folk belongs under the management of the Federation. Let the Federation include it in its budget.

Dr. George H. Cohen of Hartford: We have had diverse expressions of opinion. I believe the matter ought to be left to the discretion of the Executive Committee.

Mr. Israel I. Wolf of New York: I withdraw the resolution.

Resolution withdrawn.

The Chairman: The deficit of \$3000 which we expect to have on Dos Yiddishe Folk should be met out of the budget of the Federation; the matter of raising the rate is a matter to be left to the administration.

Mr. Abraham Spicandler: I amend that the incoming Executive devise ways for securing funds for the support of Dos Yiddishe Folk other than by raising the subscription rate.

Adopted.

Mr. M. Kolinsky of Cleveland: I have the pleasure to announce that I have remitted today the sum of \$350 for collection of shekolim by Cleveland. The number of shekels sold to date are 2,200; much credit for our success is due the Jewish World and Rabbi Margolis. I move a vote of thanks to both.

Motion carried unanimously.

Mr. Israel I. Wolf: The next resolution is the matter of the linotype machine.

The Chairman: That is a minor matter and also for the administration. It should be so referred.

So referred by unanimous vote.

The session then adjourned.

THIRD SESSION.

The meeting was held at the Old City Club, Wednesday, June 30, at 10 A. M.

The Chairman: We have the following messages of greetings:

Hoachooza No. 2 of St. Louis; Jacob Farbstein; Bezalel Society of St. Louis; St. Louis Zionist Council; Benei Zion of Nashville; David Wolffsohn Zion Club, New York; Leon Pinsker Camp No. 41; Tzirei Zion; Hebrew Sheltering and Immigrant Aid Society of America; Hatechiya of Baltimore; Tikwath Zion Society of Birmingham; Dr. Lehman of Kansas City; Mrs. David Blaustein, Norfolk; Albert Hurwitz, Brooklyn; Hebrew Immigrant Aid Society of Massachusetts; Independent Order Brith Sholom; David Pinski; Bnai Zion

of Hartford; Zwi Hirsh Rubinstein, New York; Mr. and Mrs. Solomon Rosenbloom, Pittsburgh; The Zionists of Orange, New Jersey; Ohavey Zion, New London; M. Cook, Philadelphia; Yiddish National Arbeiter Verband; Herzliya Club of the Hebrew Free School of Brooklyn; Hatechiya of Baltimore; Bnai Zion of Savannah; Zionists of Newark; Hebrew School of the Bronx; Hebrew Talmud Torah of Youngstown; Habimo of New York; Rabbi E. Inselbruch; Chovevy Zion Lodge; Degel Zion of Brooklyn; Hageulah and Benoth Hageluh; Zionist Chapter.

An invitation to have the next convention in Buffalo has been received from the Mayor of that city.

Mr. Chairman: We have a great many very important resolutions that will require careful discussion. We must get through with our business today. This session will have to be brief owing to the fact that we must go to Chelsea this afternoon. The meeting there will be held until we will finish with our business. I will ask you, therefore, to avoid demonstrations and lengthy discussions.

HEBREW RESOLUTIONS REPORTED.

Rabbi Goldberg will now report for the Hebrew Resolutions Committee.

Rabbi Louis I. Goldberg of Norfolk: I have several recommendations made by the Committee on Hebrew Resolutions. "In view of the fact that the publication of almost all Hebrew periodicals throughout the world is suspended just now, and Hebrew literature is essential for stimulating nationalism, we recommend that the Federation take steps for the publication of a Hebrew periodical in this country.

The Federation has until now been negligent of this phase of Zionism. We hope the convention will consider the resolution favorably.

Mr. Resnick of Boston: The Talmud Torahs are shirking their responsibility and deep obligation to encourage Hebrew. They waste time on Bar Mitzvah speeches. The Zionists began by encouraging Hebrew; they must increase their activities in that direction.

Mr. Gold of Boston: It is not necessary that we should have a Hebrew publication.

The Chairman: Mr. Brodie will now report for the Resolutions Committee.

Mr. Israel I. Brodie of Baltimore: (1- Resolved, that the Federation of American Zionists confer with the Hebrew Teachers' Association of the United States and Canada (Histadruth Hamorim) for the purpose of devising methods which shall enable the Federation to participate more actively in the education of Jewish children.

Mr. Abraham Spicandler of New York: There is certainly nothing in this resolution that we can object to. The Federation of American Zionists ought certainly to encourage Hebrew education.

Rabbi M. Waxman of Holyoke, Mass.: I am quite surprised at the attitude of the convention. Zionists who should know the true history of Zionism cannot object to the furtherance of Hebrew! Hebrew is of paramount value in the movement—it is an essential element in Judaism.

Mr. B. Cutler of Springfield: It is essential that we should educate our children in Hebrew; they are entitled to this attention by us.

Miss Henrietta Szold of New York: I would like to have definite information as to what the Histadruth Hamorim is.

Mr. N. Persky of New York: The Histadruth Hamorim is an association of Hebrew teachers whose object is to further Hebrew and to look out for their own interests as other teachers' associations do.

Rabbi Louis I. Goldberg of Norfolk: I have come from Norfolk and I have been greatly inspired by the proceedings, but I am surprised to find some one who would speak against the Hebrew language. I don't care who he is, but I say that it is a crime against history and Zionism and Judaism to have one word said against Hebrew at this convention.

Mr. Gold: I did not say anything against Hebrew; I do not approve of the proposition, that's all; I do not think that the Federation should be responsible for the matter of Hebrew education.

Rabbi Goldberg: The Teachers' Association does not ask for material support. There is much chaos now in the matter of Hebrew education and I think it is the duty of the Federation to support the Teachers' Association.

Mr. Saul H. Feingold: The Hebrew teachers should be more particular about religious observances.

Mr. M. I. Silverman of Worcester: There should not even be any question whether the Federation should give its support. The Federation should even establish a curriculum of education; the Shaari Zion of Worcester suggested that six months ago.

Mr. N. Persky of New York: In spite of all the criticism it must be admitted that Hebrew education is really the result of Zionist activity, and behind that is the Federation of American Zionists. I am ashamed to have to speak of the importance of Hebrew at a Zionist convention. The Federation need not take the whole thing over, but it should certainly give its moral support.

Mrs. S. P. Burstein of Cleveland: This discussion is entirely superfluous. How can Zionism be separated from Judaism and Judaism from Hebrew? If we neglect Hebrew we neglect the most important phase of Zionism. We should give our energy to the support of our culture. If we want a Jewish land, we must have Jews to bring there; if we neglect to train our children as Jews, whom will we bring to Palestine?

Mr. Jacob Landsberg of New York: Why should there be any controversy as to whether or not the Federation should give its moral support to Hebrew education? We ought not only to accept the resolution, but we ought to give it financial support as well; it is our duty.

Mr. M. W. Norwalk of New York: The question is not that of moral support; it is also a matter of organization. The fact is that the Talmud Torahs have on their Boards of Directors people who are entirely incompetent to manage the subject of Hebrew education and the consequence is that the children suffer for it. The idea is that there should be a Board in the Federation who should take care of thoroughly of the subject of Hebrew education.

Mr. Schachne Stein of Dorchester: Zionism and Hebrew education must be combined. The Federation should be instructed by this convention to establish a regular education bureau.

Mr. L. Scharfstein of Boston: The men on the Boards of Talmud Torahs are good enough business men but they are not competent to carry on the activities of Jewish schools. There should be chosen from among the Federation men a committee to talk the matter over with the Teachers' Association. There should be a regular program for the Hebrew education of our children, and that program we wish should be Zionist and Jewish.

Mr. Jacob Landsberg of New York: I move the acceptance of this resolution.

Resolution accepted.

The Chairman: Rabbi Goldberg will re-read the resolution on the Hebrew periodical.

Rabbi Louis I. Goldberg of Norfolk: (Re-read resolution as given before.) We recommend that the periodical be either a weekly or a monthly, and that it be issued in New York City. We also recommend that before deciding upon creating a new publication, we look into the feasibility of taking over the Hatoren which already exists.

Mr. Brodie: The Resolutions Committee has a substitute motion.

The Chairman: Mr. Brodie will read the substitute motion of the Resolutions Committee:

Mr. Brodie: Resolved: That the Executive Committee be authorized to arrange for the publication of a Hebrew monthly or weekly, as funds of the organization may permit, or to secure a controlling interest in an existing Hebrew periodical, now being published in New York.

The substitute motion was accepted by Rabbi Goldberg.

The Chairman: I will give the floor to Mr. Reuben Brainin to talk on this subject.

Mr. Reuben Brainin of Canada: Before you consider establishing a Hebrew publication or taking over the Hatoren, I want to say that there is going to be published very soon

a Hebrew periodical—The Haderech. For how long it will appear depends upon how successful it is; but I think the Federation ought to consider that all arrangements for its publication is complete and whether another publication is feasible at this time. The Haderech, I promise you, will be entirely Zionist and Jewish.

Mr. N. Persky of New York: I do not see what bearing a Hebrew publication in Canada has upon the proposal to issue a Hebrew paper in New York.

Mr. Brodie re-read the motion before the house, which was carried.

Rabbi Louis I. Goldberg of Norfolk: I move that the Federation authorize the Executive Committee to give its moral support to the organs of the Hebrew teachers—the Hamorah and the Haaviv.

Adopted.

Mr. E. E. Lisitsky of Buffalo: I wish to announce that the Hebrew teachers that are here met yesterday and formed themselves into an organization which will affiliate itself with the Federation, and we intend to organize such branches all over the country.

Mr. Brodie: I move that the organization of such societies or central organizations be hereafter discontinued, and that this convention place itself on record as being against this decentralization. They should form themselves into constituent societies of the Federation of American Zionists with direct control by the Federation.

Mr. Lisitsky: We meant it to be such an organization.

Mr. Brodie: I withdraw my motion. The next resolution is on:

SHEKEL DAY.

Resolved: That Purim is hereby set aside as the annual shekel day.

Mr. J. Landsberg of New York: Purim is too late for shekel day; the shekel period, I think, should begin on Chanukah and end on Purim.

Mr. S. Abel of New York: This resolution is merely to get your opinion as to whether we ought to fix this particular day as shekel day; regular shekel work can be done all the year.

Mr. Henry Drimer of New York City: It is necessary to see that Flower Day, Flag Day and Shekel Day do not interfere with each other and Purim was chosen for shekel day with that end in view.

Resolution adopted.

FLOWER DAY.

Mr. Brodie: Resolved: That the Sunday immediately preceding Shevuoth is hereby designated as Flower Day.

Mr. Samuel M. Schmidt of Boston: Flowers at that time are very expensive, and I think the day ought to be changed.

Mr. I. H. Rubin of New York: We are planning to use artificial flowers next year and those cities where flowers are expensive at that time of the year can use the artificial ones we have in mind to secure.

Mrs. S. P. Burstein of Cleveland: I made this suggestion to the National Fund because I used it would save waste.

Mr. Abraham Spicehandler of Brooklyn: Instead of Flower Day being the Sunday before Shevuoth, I would suggest that it should be the week after.

The Chairman: I believe that it is evident that this convention cannot agree upon this question; I would suggest that the matter be turned over to the Executive Committee to decide upon it in co-operation with the National Fund Bureau.

Adopted.

Mr. Brodie: Resolved that the first Sunday of Chanukah be, and the same is hereby designated, as the annual Flag Day.

Miss Henrietta Szold of New York: I wish to bring close to the consideration of the convention the inadvisability of having two days set aside for the National Fund during the year. Our information is from all parts of the country that so far as the women are concerned it is practically impossible for them to do valuable work of practically the same character twice a year. If there were only one it would be the Zionist national holiday in America; it could be made a

day of education and propaganda. I wish the convention would consider seriously how practical it is to have two days; in both cases we go out to the people and ask them for small amounts with the result that there is very little time left in the course of the year for real work outside of the collection of funds. It seems to me that we are sacrificing the possibility of great results for the future for comparatively small results for the present. We ought not to allow our movement to degenerate into only a money collecting business. If we will allow our children to do this, we shall lose them. I appeal to you to take into consideration the educational feature. We should bring about the celebration of the day to be productive of educational and material results.

Mr. S. Abel of New York: I cannot agree with Miss Szold that the idea of Flower Day was to create a new national holiday; nor was Flag Day. We have enough holidays that we can make use of. After Flower Day was inaugurated, the idea sprang up that it might as well be made as aesthetic as possible. But the main purpose of Flower Day is the collection of funds; it is not necessary that we should subordinate that to the national spirit.

The Chairman: Miss Szold directs her criticism to having two days a year for public demonstration on behalf of the National Fund.

Mr. Abel: The results this year were twice as much as last year and that speaks for itself. Two days a year are not too many to bring our cause to the attention of the public.

Mr. Barron of St. Louis: In St. Louis we find that Flower Day and Flag Day are a detriment. People get the idea that we are out only for the collection of money. If we had only one day, people would be willing to make one substantial contribution; when you come to them the second time they do not remember that they made only a small contribution the first time, but they form the opinion that we are a "schnorrer" business. We should refuse to bring our national idea down to dollars and cents.

Mr. Abraham Spicehandler of New York: I would like to hear from someone of the National Fund as to what is the general sentiment in this matter, from correspondence which the Bureau no doubt has.

Mr. I. H. Rubin of New York: The general sentiment is in favor of this work.

Mrs. Ida E. Guggenheimer of New York: I would like to make the suggestion that the two days be combined in one.

Mr. I. Maltin of New York: I move that the debate be closed.

The Chairman: First I shall give the floor to Dr. B. Epstein of the Hauptbureau of the National Fund, to give us his opinion on the subject in debate.

Dr. B. Epstein: The Hauptbureau and the National Fund Bureau in this country are greatly concerned about finding ways for collecting more money for the Fund. I am surprised at the objections raised to having two days; after all an organization cannot exist without money and to make collections is surely legitimate.

Mrs. J. L. Biskind of Cleveland: Does Dr. Epstein mean that he would sacrifice the dignity of Zionism for the mere collection of funds.

Dr. Epstein: We are not "schnorrer"; that word must be eliminated. What we are doing is applying to the Jewish people to pay their debt to Judaism; if they feel differently, then it is up to us to wake them up to the truth. For doing things—for establishing a land—for doing our work, we must have money; how else will you do it?

The Chairman: We will take a rising vote; those in favor please rise; 52; those against, 70; Motion lost.

RESOLUTIONS ON YOUNG JUDAEA.

Mr. Brodie: Resolved: That the age limit for membership in Young Judaea be extended from eighteen to twenty-one years. (This resolution shall not be construed to prevent societies whose members are between the ages of 18 and 21 from affiliating with the Federation).

Be it further resolved that members of Young Judaea

societies above the age of eighteen years be required to pay the shekel tax to the Federation.

Adopted.

Resolved: That American Zionists recommend that the members of its affiliated societies pay a voluntary tax of ten cents per member, the proceeds of which are to be devoted to Young Judaea work.

Adopted.

Resolved: That two travelling organizers be employed—one English-speaking organizer and one Yiddish-speaking organizer, if possible.

Adopted.

Resolved: That Article III, Section 2, of the Federation constitution, be, and the same is hereby amended, as follows:

"An association thus chartered shall pay 25c as a shekel tax and other per capita assessments as may be levied by the annual convention of the Federation," payable in semi-annual installments—May and November, of each year.)

Adopted.

Resolved: That it is the sense of the New England Delegates that a New England conference be organized. This conference is to be constituted of delegates appointed by the Federation Executive Committee in the following proportion: Five members from Greater Boston; two from Springfield; two from Worcester; two from Hartford and one from the other Zionist centers in New England. These members are to serve until the Conference of the Societies of New England is called and duly accredited members be elected by each city.

Referred to the Executive Committee.

FOURTH SESSION.

The Fourth Session of the Federation Convention was held at the Public School in Chelsea on Wednesday afternoon. The delegates and visitors went to Chelsea by reserved cars provided by the Conventions Committee. On arriving at Chelsea the delegates and visitors formed into procession and marched, through streets covered with Zionist and American flags, to the school. Hundreds of Jewish children with Zionist and American colors, cheered and sang the Hatikvah.

Mr. Lipsky took the chair.

Mr. Chairman: I have the pleasure of introducing to you the Chairman of the Committee on Arrangements which is responsible for the great welcome we have received here.

ADDRESS BY MR. D. A. LOURIE.

David A. Lourie said: "The Jews of Chelsea feel honored and proud to have this gathering of distinguished Americans from all over the United States to assemble here this afternoon for one of the sessions of the Federation of American Zionists.

"We have dedicated this day as a holiday in order to pay our tribute, honor and respect to you who are engaged in this noble, humanitarian and American ideal, to further the principles of peace, good will and democracy through the realization of a State to be dedicated to social justice and the redemption of millions of our fellow Jews from abject misery and dire persecution.

"We are faithful and devout Zionists because of our loyalty and sincere devotion to America, its teachings and institutions. Every true American Jew, to be consistent, must be an enthusiastic Zionist. We hope and pray that the Almighty may inspire our great leader, Louis D. Brandeis, with prophetic vision and wisdom and all great attributes of leadership to develop this international cause to a successful issue.

"Your presence here indicates loyalty, devotion and appreciation of the various efforts of all our great men and women of Israel who have consecrated their lives to this momentous problem of humanity. May God in his infinite wisdom, inspire you all to plan wisely and judiciously for a realization of an imperishable Zion.

"The Jews of Chelsea pledge loyal, devoted service and support, and to serve in the ranks of an enthusiastic body to follow you and our great leaders, to make sacrifices, if necessary, and do all in our power in the establishment of a state

that will not only prove beneficial and advantageous to its inhabitants, but which will strive to make an important contribution to the world's civilization, to teach permanent international peace, good will and universal brotherhood among all mankind."

The Chairman: I have the honor to introduce to you the Mayor of Chelsea, the Hon. James H. Malone.

ADDRESS BY THE MAYOR OF CHELSEA.

Mayor Malone: This is indeed a proud moment for the city of Chelsea. As I look over the large assembly here, it enthruses me a great deal and brings to my mind something of great importance to each and every one of us. The first duty of the chief executive is to extend a hearty welcome to each and every delegate and every member of the Zionist movement present here to-day, and I think I speak for the people of Chelsea; and there is a great deal of gratitude due Mr. Lourie in choosing Chelsea because I believe we are the only suburb in Massachusetts that has been honored by a session of the convention of the Zionists.

My friends, this movement calls to my mind the spirit of my own tradition. I am of Irish descent; my father and my mother were born across the waters. My race had to strive for years and years for freedom of its people. We American citizens, born in this country, who have never had the good fortune to visit Ireland to realize the true spirit of our people have missed a great deal, but some of us have contributed freely to the spirit of freedom. You men and women of the Zionist movement are striving for the same ideal; you are actuated by the same principle, and when you have such an able leader as Mr. Brandeis who is sacrificing his time and energy for the benefit of the Jewish people, and if you will stand together—as I believe you will—I hope you will see your ideal realized; see the day when your Zionist flag will be unfurled on your land.

Mr. Brandeis was asked to reply to the Mayor's address.

ADDRESS BY MR. BRANDEIS.

Mr. Louis D. Brandeis of Boston: (To Mr. Lourie): Am I right in assuming that in no city in the United States do Jews form so large a percentage as in Chelsea?

Mr. Lourie: Yes.

Mr. Brandeis: I have asked this because it has, to my mind, a very practical bearing. We have come here because the invitation was so graciously presented. We have made an exception to the rules hitherto adhered to by the Zionist conventions, and transferred our meeting to another city. We have done this because, in the first place, there is this body of Jews in Chelsea which constitutes so large a part of the population, who by their conduct have given to the Jewish name here and throughout the Commonwealth so good a reputation; and, in the second place, because one of our great leaders—a man who has addressed Jewish congregations—Zionists and would-be Zionists—the world over—said that nowhere had he found more sympathetic and intelligent attention than in your city. You see then why we accepted the invitation.

But we had in mind something very definite and something very practical for our movement. I have had occasion to say at several of the meetings which I have already addressed in connection with our convention that we want not only Zionist sympathy but definite action. It is necessary for the development of our movement and for the influence which we expect to exercise on the people of the world. The Jews of America must manifest their interest not only by sympathy but they must stand up and be counted by some sacrifice which will show their readiness to support by act as well as demonstration the cause for which we stand.

We believe that Chelsea is the specific place where the plan we have in mind shall be inaugurated; that is, to make every adult Jew in this city a member of a Zionist society. We say **every Jew**—women and men—because in the Zionist organization there is equal suffrage, equal rights. But we have throughout undertaken that there should be equal obligations, and I may say that no part of the Zionist membership has shown a more definite determination to bear their

obligations than the women's organization—the Hadassah. I may say further that some of the highest evidences of statesmanship in the conduct of our Palestine colonies have originated in the minds of the women and have been carried out largely through their insistence and determination. So in standing for the enrollment of the Jews in Chelsea, we are making no distinction; men and women, both, are equally welcome. But we shall not be satisfied merely with the enrollment of these five and twenty hundred Jews of Chelsea. We ask that in the appropriate form every child should be enrolled; that they be enrolled as members of the Young Judaea in order that they may be properly trained in Zionism; in order that they may know the great past of their ancestors and learn to live in a way becoming to that past; in order that, when they grow up, they, too, shall be equipped, even better than their parents,—even better as we are looking forward to progress in all times—that they may be thoroughly educated in the demands of the Zionist call when the state may demand it. Therefore, we propose that in addition to the 2500 adult Jews becoming members of some local Chelsea Zionist organization, the children become members of the Young Judaea organization and that as shchel payers they be formally associated with the Zionist organization.

"It was my great privilege more than two years ago to come to Chelsea on the occasion of a banquet given by the Young Men's Hebrew Association. The young men whom I saw there, full of determination, made me believe more strongly than ever in the possibilities of the American Jews. There were about three hundred members; I have a task to propose for them: it is that they—those three hundred men—should enlist as volunteers, under a committee which should be formed by your Chairman, Mr. Lourie, to undertake that task of enrolling the parents and children in the Zionist organization. By that they will show that they are prepared to perform a service, to make sacrifice. And when Chelsea has performed this task, we propose, with your example before us, to essay some work in other cities of the Commonwealth less favorably situated in this respect. But with your good example and the result of your experience, we shall get them to enroll the Jews of Massachusetts, and then proceed to other New England states and in other parts of the country. In that way, we will get formal recognition of the demands of the Jewish people—an evidence to the world of Jewish unity, Jewish determination to secure for the Jews full liberty all over the world, including the right for a publicly recognized, legally secured home in Palestine."

A Jewish little girl of Chelsea who presented, for the children of Chelsea, a beautiful wreath of flowers to Mr. Brandeis.

Mr. Brandeis: I accept this greeting as a pledge of your acceptance of the request that I have just made to you.

FLAG DAY RECONSIDERED.

Mr. Lipsky, the Chairman: We will now proceed with our regular work. We have much business to attend to and I ask the delegates to act as quickly as possible on the business that will come before the house. I will ask you to refrain from demonstrations.

Miss Henrietta Szold of New York: I have been very much moved during the whole of this convention by the demonstrations of the strength of Zionism; but with the demonstrations of the strength of Zionism has also come a demonstration of personal affection which is most gratifying to those who give it and to those to whom it is shown. Your Chairman has just asked you to refrain from further demonstrations. Well, we must not come to putting persons above our cause. The sacredness of our cause is too great to allow that danger to come in. In moving what I am about to move, I consider myself the victim of just such affection which I none the less appreciate. Since this morning's session, when I spoke against the practice of a Flag Day, I have spoken to the leaders of the National Fund Bureau, and they have made the charge against me that my personal influence was too strong with the delegates; that the fact that I appeared against Flag Day swayed too mightily some of those who had not thought about the subject. I move that we re-

consider the motion adopted for abolishing Flag Day.

A vote taken for a reconsideration of the question showed 77 for and 58 against.

The Chairman: I believe the motion is lost. There is not a two-thirds vote.

Mr. Samuel H. Borofsky of Boston: I believe it is a majority that decides and not a two-third vote.

Mr. E. J. Bromberg of Boston: The Commonwealth of Massachusetts requires a majority.

Mr. Bernard A. Rosenblatt of New York: In view of the fact that we are in Massachusetts, I move that we abide by its laws.

The Chairman: The sentiment for reconsidering the motion seems strong and since a majority vote is required, the motion is now before the house.

Resolution: That the First Day of Chanukah be, and the same is hereby designated, as the annual Flag Day.

Mr. Abram Goldberg of New York: The fact is that we have always waited for the masses to come to Zionism without making any attempt to go to them. That is why we have adopted a Flag Day and a Flower Day; it is a means for going to the people. These two days are more inspiring than those of you who do not know can quite imagine. To be stopped in the street and asked to buy a flower for the Jewish National Fund, and to be told what the Jewish National Fund is, is an inspiration. If you object to having children sell flowers, the same objection then holds good as to flowers. If the children are the objectionable feature then you can eliminate the children, but you need not do away with the day altogether. Two days in a year to come to the masses is not too many.

Mr. Charles Cowen of New York: I would like to ask that the floor be given to Miss Szold; though she has voted for a reconsideration of the motion, she is not convinced as to the value of the day. The children and young girls are sometimes approached in their work in a way that makes it very objectionable, and it is necessary that we should give serious consideration to this matter.

Miss Szold: I am not yet convinced that I was wrong, but I would rather that others who feel about it in this way should speak.

Mr. Leon Kohn of Newark: I believe the entire discussion is out of place. Those of us who voted against the resolution this morning did it out of our own understanding of the matter; our confidence is alike in Miss Szold and the officers of the National Fund Bureau. Personally I believe that if we concentrate our efforts on Flower Day we can collect as much money on that one day as on both days. My own experience has been that many refused to work on one day because they knew they would be called upon again. From the standpoint of the public, they will not give twice as much because they are called upon twice; they remember that they have given once before. There is still another phase of it. It must be remembered that we are called upon to do a great deal of Zionist work in other directions; there is Dos Yiddishe Folk, The Maccabaeans, the Emergency Fund, and it is getting to be confusing to us and to the public. The directors of the National Fund being intent upon their own work have lost the proper sense of proportion.

Why should our girls and children be called upon to do this work? These girls and children are open to insult and criticism of such a nature as to be unfit to be placed before this convention. For these reasons the majority of this morning will again be the majority of this afternoon.

Mr. L. Bernstein of Springfield: I move that the debate be closed.

Mr. S. Abel of New York: I merely want to correct a statement made by Mr. Kohn who seems not to be familiar with the relations of the Federation and the Jewish National Fund Bureau. It is not a fact that the National Fund Bureau is unfamiliar with other Zionist activities than National Fund activities. The members of the National Fund board are three—one elected by the Federation, by the Mizrahi and by the Poale Zion, and the Chairman is a member of the Administrative Committee of the Federation.

The Chairman: We will now take a vote on whether or not Flag Day shall be continued as a practice by the Jewish National Fund Bureau. All in favor. (Response 67.) All

against the motion— (Response 74). The Chairman declared the motion lost.

The Chairman: Mr. Brodie will now place before the house a number of resolutions.

POALE ZION AND MIZRACHI.

Mr. Israel I. Brodie of Baltimore: Resolved: That the Federation of American Zionists suggest to the Provisional Committee for General Zionist Affairs that it request the Poale Zion Organization, Mizrahi, and other affiliated organizations, in arranging collections of any kind, to designate such days as will not conflict with the days previously designated by other Zionist organizations for similar collections.

Adopted.

Resolved: That the Federation of American Zionists suggest to the Provisional Committee for General Zionist Affairs, that it request that the Poale Zion Organization to refrain from collecting funds on Shabbos or any of the holidays, and also refrain as an organization from doing other acts which may be misconstrued as a desecration of Shabbos or any of the holidays.

Rabbi J. Jasin of Fort Worth: As a matter of fact there are other organizations that have been desecrating the Sabbath and instead of mentioning the Poale Zion, I would suggest that we say "all" organizations.

The Chairman: There are certain facts that seem to make it necessary to call this to the attention of the Poale Zion; it is not necessary with all other organizations.

Mr. Israel I. Wolf of New York: We sent a protest to the Poale Zion and they did not heed it.

Mr. Benjamin S. Gross of Birmingham: I move to close the debate.

Carried.

The Chairman: The motion before the house will be re-read by Mr. Brodie.

Mr. Brodie re-read the motion.

Mr. S. Abel of New York: In view of the fact that there is not sufficient data on which to form a fair judgment, I make a motion to table the resolution.

Lost.

Motion as originally given, adopted.

Dr. A. S. Wolf of the Knights of Zion: Called for the signatures on the Poale Zion resolution. He said: The Convention should not do such a thing. It reflects on all of Zionists to charge one of its organizations with disloyalty to its own cause.

Mr. Israel I. Brodie of Baltimore: Resolved: That the Federation of American Zionists withhold a charter from newly-organized societies in cities in which analogous local groups of Zionists already exist, or in which a Zionist Council is maintained, until such new society secure in writing the sanction of the previously analogous local groups, or of the Council.

Mr. Samuel H. Borofsky of Boston: I move that this be referred to the Executive Committee.

Adopted.

Mr. Brodie: I present the following protest signed by a number of delegates, and ask that it go on record. The undersigned delegates to the Convention, having observed that the propaganda methods of the Mizrahi have resulted in the withdrawal of a number of societies affiliated with the Federation, hereby protest against the employment of these methods. They suggest to the Mizrahi that in the interest of effective co-operation between it and the Federation in the common cause, the Mizrahi should concentrate its efforts upon securing an acceptance of its principles by the very large body of orthodox Jews whom it is the chief aim of the Mizrahi to serve, and furthermore, that hereafter the Mizrahi should refuse to take, under its jurisdiction any society now or hereafter affiliated with the Federation without the consent of the Federation.

Ordered that petition go into the record without comment.

Mr. Brodie: Resolved: That the Executive Committee of the Federation of American Zionists is authorized to maintain a press bureau, the duties of which shall be to furnish to the general press authoritative information concerning the Zionist movement.

Referred to the Executive Committee.

RESOLUTIONS ON ACHOOZA.

Resolved: That the Federation approve the Achooza movement, and the rendering of financial assistance to the different Hoachoozo companies now in existence, or that may hereafter be created by the National Fund of the Zionist Movement. And that the National Fund shall make and extend loans, upon terms and conditions to be agreed upon at the prevailing National Fund rate of interest, to the Hoachoozo companies making application to it, from time to time, which loan or loans shall not individually or in the aggregate exceed 25 per cent. of the entire amount of capital actually invested by the applicant Hoachoozo company in land and colonization work in Palestine, such loans to be secured to the National Fund by land owned or investment made in Palestine by the borrowing Hoachoozo Company.

Referred to the Executive Committee to confer with the National Fund.

Resolved: That a Central Bureau be established in the United States for the purpose of promoting, co-ordinating and harmonizing the activities of the different Hoachoozo Companies throughout the United States, and for the purpose of listing for sale the shares of stock and land certificates of the different Hoachoozo companies for the accommodation of all applicants desiring to become affiliated with any Hoachoozo company in the United States.

Referred to the Executive Committee to confer with the National Fund.

Mr. Abel, for the Organization Committee: The Organization Committee recommends the following amendments to Article four of the Constitution of the Federation of American Zionists:

Paragraph two. The Executive Committee shall consist of (a) an Honorary President, or President or both, a Chairman of the Executive Committee, a Secretary, and a Treasurer; (b) twelve members at large who must reside in the city where the Federation headquarters are located, or its vicinity; and two representatives of the Order Sons of Zion, two representatives of the Knights of Zion, two representatives of the Hadassah; (c) the executive may appoint an administrative committee of five, including the Chairman of the Executive Committee and the Secretary.

Paragraph five. The Executive Committee shall meet at least twice a month.

Mr. M. Kramer of New York. The twelve members of the Executive Committee should be divided into heads of departments.

Amendment was not put.

Dr. Cohen of New Haven insisted that Young Judaea ought to be allowed representation.

Lost by a vote of 27 and 40.

Original resolution adopted.

Mr. A. H. Fromenson for the Organization Committee: Resolved that the Executive Committee be authorized to elect a National Committee of seven on propaganda and organization among fraternal organizations. Provided, however, that the activities of that committee within the territory of the Knights of Zion shall be conducted under the direction of the Executive Committee of that Order.

Adopted.

Resolved: That the Executive Committee be authorized to invite National Organizations who shall have adopted the Basle Program and pledged their aid to the Zionist movement to elect a representative to the Advisory Council of the Federation of American Zionists.

Adopted.

Resolved: That the state of South Dakota be added to the territory of the Knights of Zion.

Adopted.

A plan for reorganization submitted by the Zion Benevolent Society, of New York, was read. It was decided to refer it to the Executive Committee.

The Chairman read the following:

STATEMENT BY RABBIS IN ATTENDANCE.

We, the undersigned Rabbis, attending the eighteenth annual convention of the Federation of American Zionists, express our appreciation of the message brought to the Con-

vention by the Honorary President of the Federation, Dr. Harry Friedenwald, in which he stated that:

"The Zionist movement is not irreligious and the Zionists as a body hold as their highest treasure Jewish traditions and the Jewish religion. The forces and energy behind our movement lie in the inborn hopes which our prophets have proclaimed and which have been the solace and the aspiration of our People throughout the exile. They have been given a new, a modern form. And as modern thought forbids any inquisition into the belief and the religious conviction of the individual, we welcome every Jew, who shows his desire to remain true to his people, to throw his lot with them and to work for their future. No movement has made for higher respect and veneration for our religion, for its customs and its ceremonies than has Zionism! None has intensified the Jewish religious spirit among its members as has Zionism! None so quickened Jewish consciousness as has Zionism! None has taken off the burden and again made of Judaism, a joy and a delight, as has Zionism. And the reason is that Zionism has given back to us our true Judaism with its hopes that are worth while striving for, living for, and dying for."

We wish to place on record our approval of these sentiments which re-echo the historic statement made by Dr. Herzl that Zionism is the return to Judaism before the return to the Jewish land.

The signers of this statement are:

Stephen S. Wise, Benjamin Lichter, H. H. Rubenowitz, Rabbi Price, B. L. Levinthal, Jos. Friedlaender, Jos. Jasin, Dr. D. de Sola Pool, Rabbi Berlin, Rabbi Margolies, W. Wilner, Eugene Kohn, H. Masliansky, M. M. Fichler, Max E. Klein, S. Freedman, Oscar Levin, Jacob Raisin, Max Raisin, Adolph Koblenz, P. Israeli, Hyman Solomon, Meyer Waxman, Louis Goldberg and Dr. M. Romanoff.

The statement was ordered printed in the convention record.

The Chairman gave the floor to Dr. Karp.

Dr. L. Karp of Richmond: Delegates representing ten southern states and the District of Columbia offer the following resolutions adopted at a conference of Southern States held Tuesday, June 29th:

"The south, and in particular, the far south, presents problems of organization that for Zionism are quite peculiar. The large distances between population centers, the small size of the communities and the preponderating non-immigrant population are some of the elements distinguishing the propaganda problem.

"Therefore the delegates in this convention from the Southern States organize a Southern Conference of Zionists with the following officers: Max Heller, Honorary President; Dr. L. Karp, Chairman, Mr. Gross, Secretary for the far South.

"The purpose of the conference is to co-operate in organization work in the Southern States with the ultimate object, when results are obtained, of justifying the establishment of a Bureau of the Federation of American Zionists therein.

"Recognition for the conference from the Federation of American Zionists in its tour-making and Southern propaganda work is requested."

The matter was referred to the Executive Committee.

Mr. Emanuel Fischer of Hoboken, N. Y.: I wish to announce that Hoboken which has not yet had a Zionist society will join the Zionist organization with a membership of 100 of its best citizens.

Mr. Samuel H. Borofsky of Boston: I call up for consideration a resolution handed in yesterday morning, signed by seven delegates.

The Chairman: May I inquire. Was this resolution handed by you to the press?

Mr. Borofsky: Yes.

The Chairman: I wish to state that your action was improper and contrary to the rules of this convention.

Mr. Borofsky: I had no intention of doing the wrong thing. It has been my experience that resolutions once handed over to the body that deliberates on it, it is proper to make the resolution known to the press; it is so in the State Assembly. I assure you my heart and my soul are in the movement. It is natural that what we individually think we think will be the best for the entire movement, and it

is not with a spirit of antagonism that we assert our opinion. I was of the opinion that once I handed the resolution over to the official body, I had the right to make it public to the press. I regret if I have done the wrong thing.

The Chairman: The fact that the State Assembly does as you say may be quite right; but no one man can speak on behalf of an entire convention. When a resolution is handed over to the press before the convention has acted upon it, the impression conveyed is an incorrect one. It is an attempt to commit the convention in anticipation to the wishes of one or more delegates. It is only after a resolution has been presented on the floor and acted upon that it represents the opinion of the convention.

Mr. Borofsky: I, nevertheless, ask that the resolution be placed before the convention.

The Chairman: Let me explain to Mr. Borofsky. His resolution is: That a committee of ten be appointed by the Chair to define and establish the rights, powers and duties of the Provisional Zionist Committee and the form and manner of representation thereto, and to report the same to this convention for ratification.

The status of the Provisional Committee was fixed by the Inner Actions Comite. This convention has no authority to limit or extend its jurisdiction. It was improper and misleading to hand this resolution over to the press before it was considered by the convention. I therefore suggest that it not be presented to this convention.

A motion to that effect was unanimously adopted.

Judge Strassberger of Washington: I move a vote of confidence in the Resolutions Committee for having rejected this resolution.

Adopted.

REPORT OF BUDGET COMMITTEE.

The Chairman: Mr. Goodfriend will now report for the Budget Committee.

Mr. Meyer Goodfriend of New York:

The Budget Committee begs to submit the following report:

Income:	
From per capita tax and charter fees.....	\$ 3,000.00
Shekel rebates	1,000.00
Special members	500.00
Literature income	300.00
Income from Dos Yiddische Folk	7,000.00
Income from Maccabaeon	2,000.00
Total	\$13,800.00

Expenses:	
Federation administrative expenses	\$ 7,500.00
Publication Dos Yiddische Folk	10,000.00
Publication Maccabaeon	2,000.00
Publication bulletins, circulars etc., and postage on same	3,000.00
Hadassah subvention	1,000.00
Young Judaea subvention	3,000.00
"Young Judaeon" subvention	500.00
Total	\$27,000.00

"This shows a deficit of \$13,200 which we are going to ask the Provisional Committee to take care of. In view of the fact that the Federation of American Zionists has taken over the publication of Dos Yiddische Folk from the Zion Press Association, it is our intention to ask the Provisional Committee to assume the old liabilities of Dos Yiddische Folk, which amount to \$3,632.50.

"The proposed opening of offices in Boston, Chicago, etc., as well as the employment of travelling propagandists, will all be referred to the Provisional Committee.

"We therefore wish to lay stress on the great need for all Zionists throughout the country to increase their contributions to the funds of the Provisional Committee, in view of the obligations we are referring to them."

Respectfully submitted,

Meyer Goodfriend, Chairman.

Mr. M. Neaman of Pittsburgh: The financial statement

shows an amount given to the New York Zionist Council. I wish to protest against this; it is the duty of the Council to support the Federation and not the Federation the Council.

The Chairman: This was a loan and not a gift.

Mr. S. Landsberg of New York: This amount was given the Council in consideration of several undertakings which the Federation had imposed on it and which involved expenditure which the Council could not meet.

Mr. Neaman: The Pittsburgh Council undertook several functions too.

The Chairman: I wish to call attention to the fact that the budget does not make provision for organizing new Bureaus, etc., leaving this to the Provisional Committee. If we adopt this budget we shall have to ask the Provisional Committee for \$13,300.

Miss Henrietta Szold of New York: I wish to say that the \$1,000 which is included in the Budget for Hadassah is done without consultation with us.

Mr. E. W. Lewin-Epstein of New York: This was included in the budget of the Provisional Committee.

Miss Szold: If this is meant as a compromise with our per capita tax then we ought to know about it.

Mr. Louis Robison: May I explain to Miss Szold that whether this is voted down or carried, it will not affect the budget.

Mr. Goodfriend: This subvention is meant to provide for the emergency should it arise.

Mr. Aaron Prussian of Washington: Is this budget based on the old per capita tax?

The Chairman: Yes.

Mr. Benjamin M. Gross of Birmingham: I move that we accept the budget.

Carried.

RESOLUTIONS ON PER CAPITA TAX.

The Chairman: I will read the Resolution on the Per Capita Tax:

Resolved: That the per capita tax for the year 1915-'916 shall be two dollars, including the shekel tax.

Mr. Morris Kramer of New York: I do not believe that this is the time to raise the per capita tax.

The Chairman: I wish to call your attention to the fact that the extra income, if this resolution is adopted, is not taken into account by the Budget; therefore it will help us with Dos Yiddische Folk and The Maccabaeon.

Mr. Sam Salz of Cleveland: The conditions in Cleveland do not permit a raising of dues there; and as for the privilege of being a subscriber to Dos Yiddische Folk or The Maccabaeon, why there are people who are members of several societies. I would suggest that the per capita should remain as it is.

Mr. Max Shulman of Chicago: The question of raising the per capita tax is one that should not even have to be debated. If we as organized Zionists do not furnish the funds to our officers, who will? By raising the per capita, we will raise the standard of our organization. If we want to increase our activities, we must increase our funds to work with. The higher per capita will not keep people away from joining societies; on the contrary, it will attract them. I ask you to vote in favor of the resolution.

The Chairman: Are any representatives here who were instructed by their organizations to vote against the per capita tax? (34 delegates responded).

Miss Henrietta Szold of New York: Hadassah has not decided on this subject; it will allow itself to be convinced by the arguments presented here.

Miss Minnie Rose of New York City: I wish to make a substitute motion: that the tax shall be \$1.00, including the shekel, and that the subscription to Dos Yiddische Folk or the Maccabaeon shall be optional.

The Chairman: The logical thing to do, since the Federation is in arrears, is to increase the dues. But there seem to be many practical objections. I will therefore allow only those who are in favor of the resolution to speak.

Mr. Abraham Spicandler of New York: It is the duty of the Zionists themselves to support the Federation and not to call upon the Provisional Committee.

Mr. I. Kahanowitz of Greensburgh: I intended to speak against this resolution, but when I read the report of the Federation and saw all that it has done during the year, I have decided to speak for an increase in the dues. We cannot ask the Federation to do work unless we provide it with the means.

Mr. Israel I. Wolf of New York: The entire debate is superfluous. Most of the societies have passed resolutions to make it incumbent upon each member to become a subscriber either to The Maccabean or Dos Yiddische Folk. Therefore I think the only thing to be considered is whether the dues should be increased by 25c.

The Chairman: The substitute motion is now before the house: whether the dues shall be raised to \$1.00, to include the shekel, leaving the subscription to The Maccabean or Dos Yiddische Folk optional.

Miss Szold: I should like to know from the Budget Committee to what extent the increase from 50c to 75c will, in the present circumstances, help the Federation out in covering the deficit.

Mr. Louis Robison: By \$1500.

Miss Szold: The change in the per capita tax is going to be extremely difficult for Hada'sah; it is very difficult for us to collect the \$3.00 dues; and it would discourage us otherwise. However, if the increase of 25c would make a difference to the Federation, I feel that it would be loyal and patriotic on the part of Hada'sah to consult with the Executive Committee of the Federation in the hope that by getting expert advice, we might avoid disorganization.

The Chairman: The nearer we get to the ideal that each member should pay in proportion to the budget, the better.

Substitute motion adopted.

The session then closed, with a vote to meet again at eight o'clock in the evening at the regular convention hall in Boston.

FIFTH SESSION.

The final session of the Convention was held on Wednesday evening, June 30, at 8 P.M., in the Old City Club, Boston. Mr. Lipsky took the chair and granted the floor to Mr. E. W. Lewin-Epstein, who said:

To-day a motion to have Flag Day on Chanukah was defeated. It was under such circumstances that we could not give cool deliberation to the matter. I would therefore make a motion to refer the matter of Flag Day to the Executive Committee of the Federation to decide upon it in consultation with all other organizations interested in it. The National Fund is now in such circumstances that it needs all the money it can get; it is the only branch that is practically alive.

Mr. Israel I. Brodie of Baltimore: The convention having discussed the matter twice already and having decided twice against it, I move that the matter be laid on the table.

Mr. S. Abel of New York: Mr. Lewin-Epstein makes this request after consultation with a number of the people who objected to the motion. It is the wish of those who objected to have a reconsideration of the matter.

Mr. Brodie: If you are against laying it on the table, you may vote against it.

Vote taken for laying the matter on the table was lost.

The Chairman: The motion of Mr. Lewin-Epstein's to reconsider the matter of Flag Day is now before the house.

Mr. Jacob Zahler of East Boston: I would like to ask if the matter is turned over to the Executive Committee and that committee should decide in favor of Flag Day would it be incumbent upon a society to have Flag Day if it should not want to have it?

Mr. Abel: That is a matter for the society to arrange.

Mr. M. Kolinsky of Cleveland: In Cleveland there was collected on Flag Day \$1,100 and Flag Day did more for the spirit of Cleveland than any other kind of propaganda.

Mr. M. Neaman of Pittsburgh: In order to sell flowers on a Sunday we have to have permission of the city authorities; we can get permission for one day, but if we continue to ask

for two days, they may not grant us even one. For that reason we oppose it.

Mr. Nathan D. Kaplan of Chicago: Since we trust the Executive committee with all our affairs, we can certainly trust it with this thing.

Miss Henrietta Szold of New York: I submit that all these arguments are out of place in connection with Mr. Lewin-Epstein's motion. It implies this: we have not had opportunity for calm deliberation at this convention; it means this too: that parliamentary law has been carried too hard to advance the good of the cause. The question is now of placing the matter of Flag Day before the Executive Committee which is competent to judge it, and take into consideration what we have said here for and against it, and I beg you to leave the matter to them. If they decide against it, it will be for the good of the cause, and if they decide for it, it will be for the good of the cause.

Motion to refer to the Executive Committee, adopted.

The statement as finally adopted bearing upon the war situation, which was reported by Dr. Kallen, reads as follows:

"In Europe there rages a war of unprecedented magnitude. All the great nations of that continent are engaged in it and the lesser and neutral ones are suffering from it. Its effects are felt in the economic and spiritual life of the whole world. All civilization has a stake in it.

"But however great or however small the stake of other peoples in the war, none is greater than the stake of the Jewish people. The national life and characteristic spiritual values of other peoples are not in jeopardy. Whatever state wins, the quality and genius of the other nationalities will be respected and preserved; each will still be free to maintain the continuity of its traditions and be able to give autonomous expression to its unique national spirit in the form appropriate to that spirit.

"For the Jewish people there exists, however, no such assurance. The Jewish problem which obtained before the great war has only been aggravated since the war's beginning. There have been added to the civil and social disabilities of the Jews in several of the belligerent countries the disabilities of war conditions and the unspeakable horror of war practices. There are some seven hundred thousand Jews in all the armies afield. There are some four million Jewish non-combatants in the very seat of the war, in East Prussia, in Russian Poland, in Galicia. Over one-half million of them have been driven from their homes and are wanderers on the face of the earth, without food, clothing, shelter, medicine or decent burial for their dead. Their goods have been confiscated and destroyed; women outraged; old men and young children given over to the hangman. Of all who suffer from the war these Jews are the most needy and pitiable. They have no helpers at home and relief from abroad, however generously given, cannot begin to meet their needs.

"Nor can such relief make any final difference in their situation. The condition in which they find themselves is only the maximal aggravation of an earlier and historic condition. The condition in which they find themselves is only a malignant intensification of a permanent and universal condition with analogues in other countries as well. It is this condition which the expression 'Jewish Problem' designates, and for this condition relief is merely an opiate, not a cure. The cure is the stake of the Jewish people in the great war.

"On the particular issues of the war, the Zionist Organization, of course, passes no judgments and takes no sides. Its members are citizens of every embattled state; the people about whose special fate it concerns itself are fighting with the utmost courage and loyalty in every army, true to their civil and military obligations to the states which they serve, also unto death, even where those states are false to their own solemn obligations towards the parents, wives and children of soldiers, and even toward the soldiers themselves, who die for their sake on the field of battle. The Zionist Organization is neutral and cannot be otherwise.

"But the Zionist Organization takes this occasion solemnly to point out that the issue in this war is the same for all the belligerents and that this issue is the one on which the

Zionist Organization makes its demands on behalf of the Jewish people before the bar of the world. All the warring nations have declared themselves to have gone into the war in defense of the equal rights of the small and the weak nationalities with the great and the strong to realize most completely the potentialities of their national life. The Zionist Organization solemnly points out that the Jewish people is also one of the small and the weak nationalities whose international right and national ideals are in issue. It demands for Jews the same freedom and civil status in all lands as is accorded to other peoples. It demands particularly the same freedom for the Jewish people to realize its national individuality as a people that is demanded by all European peoples for themselves. It declares that such freedom will open a way to remove permanently the condition designated as the 'Jewish Problem.' It declares that such freedom is the indispensable ground for the fuller service of the Jewish people to all mankind. To the attainment of this freedom and the perfection of this service, the Zionist Organization is dedicated. It seeks to obtain for the Jewish people a publicly recognized and legally secured home in Palestine. It seeks to develop in the Jewish land the national life of the Jewish people; to renew its historic language and literature; to conserve and carry forward its historic ideals in all appropriate forms of social and spiritual organization.

"In the present great world crisis the Zionist Organization calls upon the Jews of their respective countries; upon their loyalty not only to their own people, but to the whole of civilization for material and moral co-operation. It asks the support of the enlightened public opinion of this great republic and of the entire world in the realization of its humane and democratic ideal of national freedom for the Jewish people."

The Chairman: Mr. Rosenblatt will report for the Nominations Committee.

Mr. Bernard A. Rosenblatt of New York: The subjoined nominations are respectfully reported with the following comment:

We believe it to be the correct expression of opinion of the several delegations, and the proper action to be taken by this convention at this time, in view of the rapidly changing personnel of the movement, to preserve the status quo of the organization and of the administration.

We believe that the development of the organization and the personnel of the movement in the next six or eight months will justify a complete reorganization of our statutes and our form of government later on:

We believe it would be easier to make changes next year rather than now and again next year.

We have decided to abolish the position of Honorary President and to nominate Dr. Harry Friedenwald as President of the Federation.

Chairman of the Executive Committee, Mr. Louis Lipsky.
Honorary Secretary, Mr. Bernard A. Rosenblatt.

Treasurer, Mr. Louis Robison.

Executive Committee: The Chairman, the Secretary, The Treasurer, and Mr. S. Abel, Mr. Chas. Cowen, Mr. A. H. Fromenson, Mr. A. Goldberg, Mr. M. Goodfriend, Mr. Leon Kohn, Dr. D. de Sola Pool, Mr. Benjamin Perlstein, Mr. B. C. Richards, Mr. Sylvan Robison, Miss Alice Seligsberg.

Mr. Charles Cowen: We ought not only to elect Dr. Harry Friedenwald the President of the Federation, but we ought to express at this time some appreciation of the unswerving loyalty through the darkest hours of the movement, and the splendid work and devotion and unselfishness shown by Dr. Friedenwald for so many years.

Dr. Friedenwald unanimously elected President of the Federation.

Mr. Louis Lipsky elected unanimously Chairman of the Executive Committee.

Mr. Bernard A. Rosenblatt elected unanimously Honorary Secretary.

Mr. Louis Robison elected unanimously treasurer.

Mr. Rosenblatt: The Administrative Committee will be elected by the Executive Committee.

The Chairman: So far as the National Executive Committee is concerned, in view of the complaints received by

the Federation with regard to the election of that committee by the conventions, we have decided that it is best that the members be elected by the Federation on advice from the societies as to who would be the best men in each city.

Mr. A. H. Fromenson of New York: I move that the Executive Committee be empowered to elect the National Executive Committee, in conjunction with the Zionists of each locality.

Adopted.

The Chairman: The candidates of the Nominations Committee for the Executive Committee are now before the house.

Mr. Abraham Spicehandler: I move that Mr. Victor Schwarz's name be added.

The Chairman: He has been asked and has refused.

Mr. N. Persky of New York: I suggest Dr. Melamed.

Dr. Melamed: I refuse.

Others nominated from the floor were: Mr. Israel I. Wolf, who accepted; Mr. Henry Eiser, who accepted; Mr. I. Malin, who accepted; Joseph Zeff, who accepted, Mr. M. W. Norwalk, who accepted.

Mr. Max Shulman: I move to close the nominations.

Adopted.

The roll of delegates was called.

The Chairman: Mr. Brodie will read several resolutions of thanks.

Mr. Israel I. Brodie of Baltimore: Resolved: That the thanks and gratitude of the Zionists of the United States be communicated to the members of the Inner Actions Comite who, with a steadfastness unexampled in generations, have loyally remained at their respective posts in these trying times for the purpose of maintaining the organization.

Adopted.

Resolved: That this convention appreciates the courtesy of the merchants of Boston, in displaying the Zionist colors, and in extending a cordial welcome to the delegates.

Adopted.

Whereas, the delegates attending the Eighteenth Annual Convention of the American Zionists are deeply grateful for the courtesies extended to them by the respective chief executives of the Commonwealth of Massachusetts and of the City of Boston, therefore be it resolved,

That the heartfelt thanks of the convention be communicated to His Excellency, David I. Walsh, Governor of the Commonwealth of Massachusetts and Hon. A. Curley, Mayor of the City of Boston, for the fine spirit with which they welcomed the convention to this city.

Adopted.

Resolved: By the Eighteenth Annual Convention of the Federation of American Zionists, that the thanks of the Convention be extended to the press of the cities of Boston and Chelsea for the intelligent consideration which it has given to the deliberations of this convention.

Adopted.

Resolved: By the Federation of American Zionists, at the sessions held in Chelsea on the thirtieth day of June, 1915, that the appreciation of the convention be extended to the Hon. James H. Malone, Mayor of the City of Chelsea for the warm welcome which was extended to the delegates of the Convention upon their visit to that city.

Resolved further, that the appreciation of the convention are due to the Arrangements Committee of the Chelsea Zionists for the thoughtfulness and warmth which characterized the arrangements made by them for the reception of the convention delegates.

Adopted.

Resolved: That the delegates to the Eighteenth Annual Convention, deeply appreciating the splendid hospitality extended to them by the arrangement committee of the Boston Zionists, express their sincere thanks to their Boston comrades. Every detail connected with the Convention arrangements evidenced foresight, intelligence, thoughtfulness and a high order of organization. The visiting delegates congratulate their Boston comrades, and sincerely assure them that they have established a new standard of arrangements for Zionist conventions.

Adopted.

The Chairman: I will turn the Chair over to Mr. Brandeis now for the closing of the convention.

Mr. Louis D. Brandeis of Boston: I want to say that all of you will agree with me that we have had a wonderfully successful convention or series of conventions and that the plan of bringing together all the various organizations that we might each learn what the other is doing has proved a wise one. Now the question is one of the future. The success that we have attained, the interest that we have awakened through the convention throughout the country gives us hope that there is opportunity to accomplish much. We must make it our task to greatly increase the number of those who become directly affiliated with our organization, who are willing to stand up and be counted, and having been counted, are willing to lend support in various ways. The Zionist movement is essentially democratic and being that, it must rest upon the activity and appreciation of the people generally of what we are attempting. We must have also, in order to develop our Palestine institutions, a large amount of money and we should not get it from a few people but from many, and the proper place to get it is from our own members and from a voluntary taxation to the extent to which each can give. We ought to begin right now with a resolve to extend to the utmost of our ability the opportunities and activity of the organization in each and every community. And now I am sure you are all anxious to hear from Dr. Friedenwald.

Dr. Harry Friedenwald: I have been very deeply impressed by the convention. When I look back, as I often have during the last few days, to the convention that we have lived through together, and I see the marvelous growth of our movement during the last few years, it makes me hesitate. I sometimes fear the possibility of our not being strong enough to weld together in so short a time so large and powerful a mass into a well constituted body. I look back to some of the conventions with a great deal of joy and pleasure. The closeness with which we got together in those days! It was different from this great convention, and I believe it has done us all good to have been there and to have gone through that period of education and to prepare ourselves now for the larger tasks which are ahead of us. It is quite providential that at a time so critical, to us and to our movement, that we have in Constantinople a man like Mr. Morgenthau, and that at the same time, here, we should have the good fortune to enlist the interest and co-operation of the leadership of Mr. Brandeis. We appreciate, every one of us and, especially, those who have been longest in the movement, the need of one man who would be able to organize this great body. I believe it was Bismarck who said, in describing one of the great socialist leaders in Germany, that the socialists in Germany were a great number of naughts individually, but that Bebel was the figure one and that the figure one placed before all those naughts made a tremendous figure and a tremendous power. If we are well organized and under effective leadership, we will be like the description that was just given. I think that the responsibility which rests upon that figure one which is to come before all those naughts is a very great one, and as one of those great numbers, I feel that I can assure Mr. Brandeis, in all sincerity, that the enthusiasm which he has seen is significant of the real and ready willingness and desire of every Zionist to place himself completely in the service of the cause, and under effective leadership, bring about the highest we are capable of doing in this country.

I trust that when this body meets again in another year, or sooner, that this period of sorrow will have ended and that we will be ready to bind up and help heal the wounds of those suffering brethren on the other side of whom so little was said but about whom, I am sure, all of you have thought much and seriously. It was perhaps the one cause for sorrow in the midst of this great epoch-making gathering, that we must recognize that it is because of the suffering of those brethren of ours that we are growing. Fate has so arranged it that because of sorrow and suffering and death we are now growing as an organization. In the last moments of the convention let me add one more word: We must keep before us constantly the one thought—that we, the fortunate ones

not stricken by the war, have had the duty placed upon us to help our suffering brethren, and carry the burden of the Zionist idea which they have developed so much more than we.

Let us hope that when we meet again, times will be better and that we will be able to look with much more hope and with much more joy into the future than we can today.

Mr. Brandeis: Miss Szold.

Miss Henrietta Szold: The impression that I carry away from this convention is that, at last, for Zionism the day for little things is over. That is not altogether a reflection calculated to send us away in a peaceful frame of mind, because it brings with it its great responsibility. If it means anything, it means great work, great effort and, let us hope, greater achievement. Some one on the floor has spoken about being a fourteen-year-old Zionist; had this convention taken place six months later, I might have celebrated my twentieth anniversary as a Zionist. But I should like to tell you what happened to me when I first came out in public as a Zionist. I read a paper before the Council of Jewish Women in Baltimore in which I declared myself a Zionist, and the next day I was taunted with such questions as: "Well, have you packed for Jerusalem yet?" Happily we are at last educating, in the elementary principles of Zionism, a larger circle than actually belongs to us. It is becoming better understood what Zionism means. It is true that for representative political purposes we must add numbers and numbers and numbers to our ranks; but let us not forget that what is needed besides, and is even a greater task, is education. I believe that it still remains our most important purpose, for unless we deepen the feelings, unless we widen our scope through education, I say that even the splendid success which we have had at this convention will not mean much. Let us carry away with us the one thought tonight that when we go back to our homes and to our work, we must work for the maintenance in Palestine of our institutions, but above all for the education of ourselves and our children to be and feel as Zionists.

Mr. Brandeis: I will call upon the Chairman, Mr. Louis Lipsky.

There was a call from the floor that Mr. Lipsky take the platform. Mr. Lipsky, refusing, said:

Mr. Louis Lipsky: I like to speak from the floor. I feel that I belong on the floor, and I believe that the Zionist movement is a movement in which every member belongs on the floor, with the Zionist ideal in the chair directing and inspiring us. We have been for the last four or five years an organization of sisters and brothers working for a common cause; each feeling himself the equal of the other, each feeling that he is willing to give what he can for the movement, and if one has a greater gift he is not entitled to more credit than the other. There are those who have lesser and those who have greater gifts to bring, but in our movement, which is essentially a democratic one, each has been the equal of the other. There have been working with me many whom I could name, and others of whose names I cannot think of because I am not physically able to do so. And I can assure you that in this campaign of progress for the movement there has been no thought of self, no thought for anything but the movement; and in this attitude of mind it is essential that we feel ourselves equal members of a democratic organization, working for a common purpose, each bringing his own gift. Now that we have acquired this additional access to the world at large, this same spirit should, nevertheless, actuate us. This has been the ideal fostered and maintained for many years. I hope it will continue.

A motion was made from the floor to extend a vote of thanks to Mr. Lipsky for his services to movement.

Unanimously carried.

Mr. Brandeis: Mr. deHaas:

Mr. Jacob deHaas of Boston: I feel conscious—perfectly conscious—at this hour of what Miss Szold has said—that the time for little things in the Zionist movement has gone, and I have a little responsibility in the creation of this new condition.

At this convention the effort that was made was to do with the mass of Jews what Herzl said he had individually at-

tempted to do in the Congress of 1903—to bring the condition of the Jew before the entire public. That is the reason why we brought you to Boston and that we have endeavored to do everything on the biggest scale. To my own thought we have surely succeeded. I cannot imagine doing things under these circumstances where no one would have to suffer. And that is my excuse to anyone who has been made to suffer inconvenience of any kind. We have made the revolution in the United States here in Boston and New England, and we can say that Zionism is on the map of New England today and that the Jew is on the map of New England today, and that practically everyone here is thoroughly conscious both as to what we want and why we want it—and that is what was the necessary achievement of this convention. I apologize to each individual that, in being so used, found himself in circumstances that he did not quite like. But we have gained a big feature at this comparatively little extra strain. We will give you reasonable evidence in the coming year that what we have produced between Friday and tonight will warrant it—by the numbers that we will get to stand up and be counted.

Mr. Brandeis: Mme. Pevsner:

Madame Bella Pevsner: The reason why the Zionist gatherings have the enthusiasm whereas other conventions are dry and dead, is because all the other institutions have in mind the interests of the day and hour, with no relations and inspirations derived from the past and no vision for a better future. They, the other organizations, deal only in helping the sick, poor, blind and cripples, and surely there is nothing to stir the soul and imagination, to elevate the spirit in that, whereas Zionism, as an ideal of the future, brings us in closer relationship with the past as a guardian and treasury of all accumulated spiritual wealth of a people. And here is the secret of the influence of such a man as Dr. Levin, who stirs his hearers. Others take their thoughts from books, and memorizing all they want to say, so that the speech is one thing and the speaker is another, not having any relation between them; whereas such men as Dr. Levin also take from books their material, but long before they speak and then they digest it with their own brains, blood and spirit. So it becomes part and parcel of their own being and this is why everything they express is a part of their soul and life. And now when everyone of us is going back to our home, we have to keep the divine spark of enthusiasm carried from this convention, bring it to the surroundings where it should call forth the best and highest of our people and uniting all the sparks, we will build a sacred flame which will batter down the present gulf conditions and build up a future as great and glorious as our past.

Mr. Brandeis: Dr. Levin:

Dr. Schmarya Levin: I must confess that I did not feel as much at home at this convention as I did at the last, in Rochester. It is true that there are greater numbers at this convention, there is more enthusiasm, and there is certainly more attention being paid to our aims and movement by the outside world. Above all, we feel that we are passing through a great crisis which may mean the realization of our common purpose. But I cannot feel that the Movement is gaining in depth as well as in breadth. It is true that at this convention we welcomed many new forces, organizations and individuals, yet a deepening of consciousness and a preparedness for real sacrifice is still wanting. Do not think that I am pessimistic. On the contrary, I am very optimistic; but there are still many sacrifices, which we shall be called on to make, many problems which we shall have to solve, and many exceptional difficulties which we shall have to meet. Do not think, I beg of you, that the worst is over. Don't think that what you have already accomplished, and you have certainly accomplished much during the last ten months, is the highest to which you can attain. Much more will be asked of us and much more must be given.

Imagine that you or I were asked to bear a rifle and fight at the front with the armies of Europe. Consider the dangers, the discomforts and the suffering we would be called on to face. Why cannot we devote ourselves especially, since the danger is much less, to our cause and the cause of our own people. I beg of you to take fuller responsibility in the

future development of the Movement. I have already pointed out what part American Zionists ought to play in the Zionist Movement. Now I ask you to consider whether you ought not to undertake active service in the cause of Zionism for a year. Imagine that you were in a conscript army, as I was, with the difference that you are working for your own people and for the future of your children.

It was fine and noble to find that few words were spoken at this convention bemoaning the losses we Jews are suffering in Russia. This was not the place nor was this the time for tears. Rather should we regard it as a time for rejoicing, when the world has reached the end of a historic period and it is passing through the birth pangs of the new. That new period will be a more enlightened, a freer and happier one than that which has just come to an end. In that period we Jews, too, shall gain our emancipation.

Mr. Brandeis: Mr. Goldberg:

Mr. Abram Goldberg: I am satisfied with this convention for two reasons, one, an internal, and another, an external. Speaking for the first: We have had the sympathy of the non-Jewish world at many conventions, but never has there been such a general recognition and understanding of our ideal as here in Massachusetts, which is considered the center of culture in America. Zionism is, in a way, a world problem, and the sympathy of the non-Jewish world with our ideal counts. Here we saw that beginning with the average man and its progress so that the highest intellectual person had an understanding of our movement.

I am satisfied with this convention because it marks the turning point in our movement. From a party limited in numbers though strong in influence, we are becoming the people. It goes without saying that I consider the most important moment of this convention the session at which it was decided to call a Jewish Congress in order that we may place before the world our justifiable demands. The fact that fourteen organizations that count their membership in the tens of thousands came to us, and even admitted that on our decision, depends the outcome of this great and historic congress, is sufficient recognition of Zionism as the dominating element in Jewry.

I have great confidence in the Jewish people and their ability to solve their own problem, and I am sure of what the decision will be when a Jewish home will come before a democratic Jewish Congress.

I always believed that no matter how difficult a task the getting of a Jewish country for the Jewish people is, the more difficult task would be to get the people to realize the necessity for having a country. This will of the people is now aroused; the Jews are now ready to take up the fight for their freedom, and I know that we shall not lose in the battle no matter how much opposition we may encounter.

Mr. Brandeis: Mr. Max Shulman:

Mr. Max Shulman: This is, indeed, a very inspiring moment, and I do not know what can be added to what has already been said by the other speakers. The delegates that are here at this closing session must realize not only the work that they have accomplished in the last four days, but they must appreciate the great responsibility that devolves upon them; the work that they have undertaken to execute. I, too, friends, am not a new Zionist; I, too, have attended a large number of Zionist gatherings, but there has been shown at this convention something quite new. It is plain that it is no more necessary to go to the Jewish masses and tell them to become Zionists, because it has been endorsed by one rabbi or another. Zionism is no more a dream; it is a fact; it exists and it exists because it has awakened the Jewish national consciousness. This is the result of eighteen years of propaganda. We want to carry home with us the inspiration and enthusiasm that this convention has given us with the hope that all of us, will, in the future, make the movement what it is expected to be and what it is intended to be. Let us sacrifice for the movement; only in that way can we make sure that it will succeed. This convention has laid down duties for us to perform; let us not shirk them, and let us work that our next convention may be even stronger, greater and more forceful than this one.

Mr. Brandeis: Mr. E. W. Levin-Epstein:

Mr. E. W. Levin-Epstein: We have been here for four days together; we have each given the best of ourselves. The convention will soon be closed. We will go home, each to his place. I will ask you to remember that we have not done our work; here we have only laid the foundation for the next year. When each of us goes home, our work first begins. Dr. Levin has just remarked that we should not cry; we should rather be prepared for work. I wish to remind you that the sword hangs over 6,000,000 Jews in Europe and over our brethren in Palestine! Our work just begins. What will happen in Palestine. What will happen to our work there! Work each with your own society: each with your own city that we may sustain our work in Palestine.

We have sent out letters by the Provisional Committee and the Federation asking each to tax himself one dollar a month. Each one ought to be able to afford that. Don't rest until you get everyone to contribute this small amount. How can we sleep, how can we eat, when we know that there are so many Jews that are suffering!

Mr. Brandeis: Dr. De Sola Pool.

Dr. Pool: I wish to say just one word. I think we owe a vote of thanks to the clerical part of this convention, those

who have been doing the work of the convention behind the scenes, so to speak.

This afternoon it was my privilege to attend one of the sessions of Young Judaea. I was delighted to see how they are working with us hand in hand. Their spirit is perhaps finer than ours; their spirit shows no self-seeking; there is the undaunted spirit and it ought to furnish us with strength and hope.

The Elections Committee, being ready to report, Mr. Brandeis yielded the floor to Mr. Lipsky.

The Chairman: Mr. Neaman will report the result of the elections.

Mr. M. Neaman of Pittsburgh: 33 ballots were cast, and the following are the persons elected to serve on the executive committee:

S. Abel, Chas. O. Cowen, A. H. Fromenson, A. Goldberg, Meyer Goodfreund, Robert D. Kesselman, Leon Kohn, Jacob Landsberg, Dr. Maurice Levine, Max Perlman, Benjamin Perlstein, Dr. David de Sola Pool, Bernard G. Richards, Sylvan Robison, Alice L. Seligsberg.

The meeting then adjourned.

List of Delegates to the Convention

Inner Actions Comite—Dr. Schmarya Levin.

Members of Provisional Executive Committee—Louis D. Brandeis, Stephen S. Wise, E. W. Lewin-Epstein, Rabbi A. Ashinsky, Joseph Barondess, Harry Friedenwald, Nathan D. Kaplan, J. L. Magnes, B. Zuckerman, Henrietta Szold.

Jewish National Fund: Dr. B. Epstein.

Palestine—Mr. Eliezer Ben Jehudah.

Poale Zion—Dr. Syrkin, Mr. Zuckerman.

Mizrachi—Rabbi Meyer Berlin, Rabbi Ashinsky.

Independent Order Brith Abraham—Lazarus Davis, Julius

Friedenberg, Leon Sanders, Aaron J. Levy.

Independent Order Brith Sholom—Dr. S. R. Schultz, Louis M.

Grant, Dr. L. S. Rubinsohn.

Galician and Bucovina Jews of America—Bernard Semell, Gershon Bader, Harry Sekler.

EXECUTIVE COMMITTEE.

S. Abel	B. A. Lichter
Louis Lipsky	Benj. Perlstein
Bernard A. Rosenblatt	D. de Sola Pool
Louis Robison	Bernard G. Richards
Chas. A. Cowen	Sylvan Robison
Henry J. Eiser	Israel I. Wolf
Elisha M. Friedman	

KNIGHTS OF ZION.

Dr. Alexander S. Wolf	Max Shulman
Sarah Wolf	N. Dresden
Nathan D. Kaplan	Robert Silverman
Benjamin H. Bernstein	H. Kranz
M. G. Baron	W. Sauber
Louis Gordon	Leon Zolotkoff
Mamah D. Kaner	M. P. Ginzburg
H. M. Kallen	Lena Rich

Birmingham, Ala.—Tikwath Zion—Mrs. F. A. Abelson, Benjamin S. Gross.

Hartford, Conn.—Bnei Zion—M. D. Gelman, Dr. Geo. H. Cohen; Maccabaeans, Samuel Hoffenberg.

New Haven, Conn.—Lovers of Zion—Benjamin Levinson.

New London, Conn.—Ohave Zion—J. Skalowsky.

Washington, D. C.—Ahawath Zion—Aaron Prussian, Milton Strasburger; Louis D. Brandeis Zionist Society, Julius I. Peyser.

Savannah, Ga.—Bnei Zion—Wm. Marcus.

Brooklyn, N. Y.—Degel Zion—Abraham Spicehandler; Zion Social Club, Samuel Kaplan.

New York City—Achieber—Dr. S. M. Melamed, D. Persky; Austro-Hung. Zionists, Henry Drimer, Morris Kramer, Yetta Judenfreund, Minnie Rose. Collegiate Zionist League—Dr. S. I. Hurwitz, S. M. Feinberg, B. Horowitz. Hadassah—Ruth Fromenson, Alice L. Seligsberg, Emma Gottheil, Eva Leon, Miriam Reinhardt, Ide E. Guggenheimer, Rose A. Herzog, Flora Cohen, Jessie E. Sampter,

Rose Jaine, Henrietta Szold. Maccabean Zion Society, Sundel Doniger. Harlem Zionists—Harris B. Rothkowitz, Jacob Landsberg, Ida Goodman. Hashachar—I. Halkin, S. Frankel. Hatechiya—I. Maltin, S. P. Schwartz. Literary Circle B'nith Zion Kadimah—Nellie Straus. Tiphereth Zion—H. Lewin-Epstein. Zion Association—E. W. Lewin-Epstein, Meyer Goodfriend. University Zionist Society—Israel N. Thurman. Zion Benevolent Society—M. W. Norwalk, Albert Krüger. Emunath Zion Society—H. Walder.

Rochester, N. Y.—Bnei Zion—Sol Paley, Bernard Rose, L. Rubinstein. Hadassah—Mrs. B. Rose.

Schenectady, N. Y.—Moriah—S. Friedman, H. Kleiman.

Syracuse, N. Y.—Syracuse Zion Society—S. D. Solomon. Kadimah Zion Society—Adolph Koblenz.

Troy, N. Y.—Daughters of Zion—S. C. Lamport.

Utica, N. Y.—Lamaan Zion—Morris S. Copland.

Cincinnati, Ohio—Ohave Zion—Max Manischewitz.

Cleveland, Ohio—Hadassah—Mrs. Ben Rogat, Mrs. I. J. Biskind, Mrs. Edward Epstein, Mrs. I. B. Brodie, Sophia M. Robison, Miss Martha Wolf. Volunteers of Zion—Rabbi S. Margolis. Zion Educational Society—Mrs. S. P. Burstein. Zion Association—M. Kolinsky. Young Ladies Zion Club—Sam Salz.

Columbus, Ohio—Nordau Zion Club—Boris Kazmann, I. H. Rubin.

Youngstown, Ohio—Hadassah—Dr. Dora Askowith, Miss Babette Reinhardt.

Oklohom City, Okla.—Bnei Zion—A. Raphelson.

Allentown, Pa.—Bnei Zion—Rev. P. Wolfson.

Greensburg, Pa.—Bnei Zion—I Kahanowitz.

Johnstown, Pa.—Tikwath Zion—Eva Kahanowitz, Rabbi Moses J. S. Abeles.

Philadelphia, Pa.—Aids of Zion—Frank J. Rubinstein. Hadassah—Sadye Gorchow. Friends of Zion—S. S. Bloom, B. L. Gordon, M.D., Dr. B. Berman.

Philadelphia, Pa.—Hatikwoh—Samuel Fredman. Maccabean—H. G. Agronsky. Phila. Zion Society—Maurice A. Silver, Mrs. Joseph Fels.

Pittsburgh, Pa.—Kadimah—Emma Cohen, L. H. Cadison, Morris A. Berman. Maccabean Zion Society—A. H. Fromenson. Shaare Zion—Max J. Amdursky. Tiphereth Zion—N. W. Amdur, M. L. Avner, M. Neaman.

Wilkes-Barre, Pa.—Herzl Zion Club—Dr. Albert Kaufman.

Providence, R. I.—Hadassah—Mrs. D. S. Adelman, Mrs. A. I. Linder. Patriots of Zion—Rabbi I. S. Rubinstein, Joseph Smith.

Nashville, Tenn.—Bnei Zion—Oscar Levin.

Ft. Worth, Texas—Ahawath Zion—Rabbi Joseph Jasin.

Houston, Texas—Houston Zion Society—W. Willner. Sons and Daughters of Zion—Bella Pevsner.

San Antonio, Texas—Bnei Zion—Joseph Friedlander, A. Hubbard.

Norfolk, Va.—Bnei Zion Alliance—Dr. Louis Goldberg, J.

Saks. Hadassah—Mrs. Katherine Scherman, Lillian Leonson, Ida S. Danziger.
 Richmond, Va.—Herzl Zion Club—Dr. L. Karp, Mrs. L. Karp, Sam H. Sharove.
 Kansas City, Mo.—Hadassah—Mrs. Maximilian Richter.
 Petersburg, Va.—Zion Society—Charles D. Kenter.
 Chicago, Ill.—Hadassah—Miss Jennie Perlstein.
 Louisville, Ky.—Louisville Zion Society—Henrietta S. Solomon.
 Newport, Ky.—Newport Zion Society—Rev. M. Kowalsky.
 New Orleans, La.—Ohave Zion—Wm. Feldman.
 Baltimore, Md.—Hadassah—Mrs. Emil Crockin, Grace H. Blondheim, Mrs. Chas. Abramson, Jennie Z. Brodie.
 Hageulah—J. Kurland, M. Lipson, Hatechiah—S. Sar.
 Ohave Zion—Ch. Abramson, Israel B. Brodie, Emil Crockin.
 Boston, Mass.—Advocates of Zion—Samuel M. Schmidt, Herman B. Dine. Yavne—Joseph Gold, Maurice Stroyman.
 Hadassah—Ida Bolonsky, Katherine Weisman, Samuel Goodman. Zion Association—Louis D. Brandeis, Jacob de Haas, Peter M. Leavitt, Julius Meyer, A. E. Rose, Isidore Niditch, H. H. Rubenowitz, Leo J. Lyons, Jacob Rabinowitz, Adath Jeshurun—Samuel H. Borofsky, Henry N. Guterman.
 Cambridge, Mass.—Young Friends—W. S. Roffer.
 Chelsea, Mass.—Chelsea Zion Association—David A. Lourie, Isaac Shankman, M. Tiger.
 Dorchester, Mass.—Zion Association—Joseph Lowenson, Sachne Stein.
 East Boston, Mass.—Degel Zion—Jacob Zahler, Aaron M. Sherey.
 Fall River, Mass.—Fall River Zion Society—Miss A. Bramson, Sol Barrow.
 Gardner, Mass.—Louis D. Brandeis Zion Society—J. Meyers.
 Haverhill, Mass.—Degel Zion—Benjamin Checkeway, M. Sadowitz.
 Holyoke, Mass.—Zheire Zion—Rabbi M. Waxman.
 Lawrence, Mass.—Herzl Zion Society—Chas. Young.
 Lynn, Mass.—Tiphereth Zion—M. Gorodetzer.
 Newburyport, Mass.—Degel Machne Jehuda—J. Sherman.
 Springfield, Mass.—Agudath Zion—L. Bernstein, S. Widlensky, B. Cutler. Zheire Zion—Sam Slutsky.
 Worcester, Mass.—Shaare Zion—Rev. Meyer Freed, Saul H. Feingold. Hadassah—Syra I. Feingold, Jeanette Fielding.
 Zheire Zion—S. D. Goldstein, Miss B. Mintz, Meyer S. Mintz, B. Feingold, M. I. Silverman, Max Mintz.
 Detroit, Michigan—Kadimah—Maurice H. Zackheim, I. M. Rosenthal.
 Hattiesburg, Miss.—Hattiesburg Zion Society—Z. Cohen.
 Manchester, N. H.—Light of Zion—Louis Cohen.
 Nashua, N. H.—Beth Abram—A. B. Slawsky, Bessie Shaber.
 Portsmouth, N. H.—Degel Zion—Louis Shapiro.
 Newark, N. J.—Hadassah—Sarah Kussy, Leah J. Abeles.
 Theodor Herzl Zion Society—Jacob Divinsky. Zion Association—Leon A. Kohn.
 Perth Amboy, N. J.—Hadassah—Hilda Brody.
 Albany, N. Y.—Sons and Daughters of Zion—Rose J. Silberg.
 Buffalo, N. Y.—Ohave Zion—E. E. Lisitzky.
 Elmira, N. Y.—Daughters of Zion—B. Shelvin.
 Order Sons of Zion—Max Perlman, Rev. Z. H. Masliansky, H. Kahn, Mr. Rubenstein, Harry Harrington, J. Siegel, Jos. Bernstein, Abraham Schochet, L. Poneman, Max Movshowitz, M. B. Davidson, Jos. Sprayregan, Israel Rosenberg, Mr. Kitay, Jacob Epstein, Morris J. Miller, A. Beckoff, H. Rosenbaum, Dr. I. Miller, Dr. Hyman Epstein, Jacob Flowerman.
 New York—(Collegiate Zionist League) E. M. Friedman.
 Boston—Julius Meyer, Edward J. Bromberg.
 Montreal—Reuben Brainin.

OPENING SESSION OF CONVENTION.

Continued from page 9.

"That which has made the path of the Zionists easier in America during this year of trial is the fact that the Zionist ideals representing the highest Jewish ideals are essentially

American in every important particular. It is democracy that Zionism represents. It is social justice which Zionism represents. It is full and complete liberty which Zionism represents, and every bit of that is the American ideal of the Twentieth Century. And as Americans, and as Jews carrying out the American ideals, we may look forward to the support of the very great majority of the Jews of the United States.

REPORT OF DR. B. EPSTEIN.

Dr. B. Epstein reported for the National Fund Bureau. Dr. Epstein said:

"In the name of the Hauptbureau of the Jewish National Fund, I wish to bring this Eighteenth Annual Convention of the American Zionists greetings and good wishes.

"American Zionists have responded admirably to the occasion—this time of terrible distress. At this time when three-fourths of the world is entirely inactive, America carries the burden nobly. In this country there has been collected for the National Fund the sum of \$50,000 which is \$13,000 more than last year, and compares favorably with previous years.

"And among the contributors have been added any number of prominent persons formerly indifferent to the national cause; notably among them is Mr. Cahan of Vienna and the Bnai Brith Lodges of Germany and Austria. An interesting fact is the contributions which come from the soldiers in the trenches."

DR. LEVIN'S ADDRESS.

Dr. Schmarya Levin was then called upon by Mr. de Haas to speak for the Inner Actions Committee. Dr. Levin said:

"This war closes a period and introduces one which I believe will bring great development in human civilization. To us Jews in particular does this seem to be the case. The appeal which we Jews have been making for some thirty years is now being responded to with great enthusiasm; the Zionist movement is growing in numbers and influence as we ourselves could scarce hope. Had it been prophesied at the Rochester Convention last year that the Zionist movement would make such strides in the one year, I would certainly not have believed it, and I am by nature an optimist. The same message that we have preached right along is at this time listened to with much greater interest; the same cause we once espoused is now drawing to its support numbers who heretofore were cold in response. The movement is now drawing into its fold all sections of the community, great Jewish organizations, and new forces of various kinds. This is not due to the fact that we have changed or that our message has changed, nor even to the fact that the people have changed in their outlook; it is due to the fact that conditions have changed; the quickened pace of development which is resulting in great political changes, in great changes of ideals and of ideas is affecting us in such a way that our own message is acquiring greater force, and those who would not once listen to our appeal now turn to us anxious to hear our message and to adopt our program. The concepts of social justice, of democracy to which some of us, until recently, gave conventional interpretation, have now come to have a deeper significance for us; more especially to us Jews is it of great significance because some see that a true interpretation of these concepts necessarily leads to Zionism. But let us, I pray you, Fellow-Zionists, not make the mistake of drawing invidious distinctions between old Zionists and new Zionists; let us not claim special privileges or greater glory because we have been in the movement ten or twenty or even thirty years.

"We must recall the Jewish dictum: 'Ein mukdom umuchar batorah'; history develops in a zig-zag way and the mere accident of the particular time when a person joins the movement should not deter us from proceeding with our work with due regard to discipline in the exigencies of organization. Let us not insist on our 'yiches.'"



The Seventh Annual Convention of the Order of B'nai Zion

FIRST SESSION.

The Seventh Annual Convention of the Order Sons of Zion was opened on Monday afternoon, 2 p.m., at the Old Boston City Club rooms, Beacon and Somerset Streets, in the City of Boston, State of Massachusetts. The Nasi, Mr. Joseph Barondess, presided.

The Nasi, who was received with the utmost enthusiasm, delivered the following message to the convention:

Fellow Zionists: This is the seventh annual gathering of Zionists who conceived the idea of calling into life our beloved Zionist fraternal Order, the Order Sons of Zion; but it is the fourth annual convention of the Order's legal existence, after it was chartered on September 23, 1910, to conduct its fraternal insurance business on the modern, scientific plan, based upon the American Mortality Experience table.

Our Order was the pioneer in the movement for the adoption of the scientific insurance plan by Jewish Insurance Fraternal Orders. For a few years the Order Sons of Zion remained the only exponent of scientific insurance. Later came the National Labor Alliance and these two stood, small as they were, held the held in their own work.

The recent passing away and failure of some large Orders of the old kind has shown that their methods of insurance were inadequate, and that these methods must be changed, and that soon, before it is too late.

Recent opinion has expressed itself in favor of our methods, and not only of our methods, but even of our Zionistic character. This sympathy with and imitation of both our insurance plan and our Zionism is most gratifying and augurs well for the future.

The report I am submitting was commenced very shortly before the convention, and through the pressure of time I was constrained to shorten it considerably, and only a rapid glance can be taken at our progress.

During the year we have strengthened our camps by the number of twenty-four.

In June, 1913, we had to our credit in the Insurance Fund the amount of \$24,740.42; in June, 1914, the amount of this Fund grew to \$35,987.97.

A number of Camps are even now in process of organization. Here I beg to submit a comparison of figures for the two years of my administration and the two years preceding it:

Total members, Level Rate, May, 1913.....	2,048
Total members, Joint Life	170
Total	2,218
Total members, Level Rate, May 31, 1915.....	3,392
Total members, Joint Life	155
Members at large	18
Total new members to June 22, 1915.....	19
Total good standing.....	3,584
New applications approved to June 22, 1915....	80
Total	3,664
Total number of Camps June 1, 1913—10. Gained 16; Lost 12.	
Total number of Camps June 1, 1915—79. Gained 45; Lost 6.	
So that to sum up the total of the two years' work just ending, as compared with the two preceding years, the following result is found:	
Increase in members from June 11, 1911 to June 8, 1913..	744
Increase in members from June 8, 1913 to June 16, 1915..	1466
Increase in Camps from June 11, 1911 to June 8, 1913..	4
Increase in Camps from June 8, 1913 to June 16, 1915..	39
Gain in Insurance Fund, June 8, 1913.....	\$24,740.42
Gain in Insurance Fund, June 1, 1915.....	49,442.35
Gain per Capita Tax and Administration Fund, June 8, 1913	3,769.27
Gain per Capita Tax and Administration Fund, June 11, 1911 to June 8, 1913.....	1166
Loss in membership June 8, 1913 to June 16, 1915.....	1389
Loss in Camps June 11, 1911 to June 8, 1913.....	12
Loss in Camps June 8, 1913 to June 16, 1915.....	6
June 1, 1915	10,919.80

The year 1913-1914 was one of exceptional difficulties, owing largely to severe industrial depression, and it was necessary during that year to work with redoubled energy to keep organization up to the level it had set itself. At the Hartford convention I made an appeal for contributions and pledges to cover the shortage in the administration fund. A total of \$1,575.00 was the result, of which \$618.00 was paid in cash, the rest in pledges. The last part of the pledges I had considerable difficulty in collecting, but all has been paid up with the exception of \$69.30.

At the very beginning of my assumption of office I assumed ample provision was everywhere being made for running expenses. It was when I started to secure licenses from various states that I found that we were working at a constant deficit. On the one hand the insurance fund of the Order was constantly increasing while the Administration Fund faced a constant deficit which had to be met by loans at the legal rate of 6 per cent. It was one of our undertakings to do away with this state of affairs.

In the year 1913-1914 we have secured licenses in the following states: Rhode Island, Michigan, Missouri, Pennsylvania, and this year in New Jersey. In Massachusetts, Connecticut, Wisconsin and Ohio we were faced by great difficulties. Massachusetts offered most obstacles, but as soon as we shall have succeeded there we may say that we have conquered the difficulties everywhere, for to have passed through the ordeal of the Insurance Department of Massachusetts is looked upon as qualification for all states.

The Insurance Department of Massachusetts that our indebtedness be paid up from all sources other than the Insurance Fund. To cover up the shortage in the administration fund of \$4,653.70 extraordinary efforts were made. We applied to the Provisional Committee for Zionist Affairs. That body granted us \$2,500, and with contributions from friends, from members of the Order, from Camps, and from collections we reached a total of \$4,642.40.

After a year's work in the Order I saw that in order to meet the demands of the states from whom we desired licenses our administration fund would require a larger income. It was for this purpose that an extra administration tax of \$1 was levied. I regret to say that although \$3,500 should have been realized in this way only \$1,245.50 was forthcoming. Another \$296.90 was contributed by Camps upon urgent request, but there is still a deficiency of \$1,036.21 unpaid. It is absolutely essential that this be met if we do not want our licenses to be revoked and our work undone.

This year has been of great difficulty. The outbreak of the European war, resulting in the ruin of some three million Jews in Russia, Poland, Galicia and Turkey, and making gigantic calls on the funds of the Jews of America for relief, has made it doubly difficult for us to collect funds to meet our shortages. It is a matter upon which we might congratulate ourselves that in the face of these great difficulties we have partly accomplished our purpose.

In Jewish National Fund work we have been highly successful. We have contributed \$10,000 and that in the face of hard times, the war and other obstacles.

To the Provisional Committee for Zionist Affairs, formed on the 31st of August, 1914, I pledged as the Order's subscription \$2,500. We have more than made this good, having contributed that amount and increased it by a collection of \$3,421.62.

At the beginning of this year we were fortunate in obtaining the services of Mr. I. Carmel as organizer. Mr. Carmel has done his work well, and the results he has obtained have been entirely satisfactory to the Order.

During this year the Order, pursuant to one of its stated aims, raised \$20,000 for Talmud Torahs. We have also been in part responsible for large collections for similar Jewish institutions.

The Order has also been active in raising funds for general Jewish relief, apart from Palestinian funds.

It is regrettable that our Order has missed the credit for much of its work through members not sending their col-

lections and contributions to various funds to the offices of the Order. This will see to it that we get full and proper credit for whatever work we accomplish.

We are not able to report fully upon the subject of Ritual. We merely wish to suggest here that secret Ritual should not be obligatory upon Camps and individuals averse to it.

The outbreak of the present war has made it a necessity that while the majority of the Jews of Europe are helpless, and almost half suffering the horrors of war, a Jewish Congress of American Jews shall be called to deal with the terrible problems facing us. The American Jewish Committee turned a deaf ear to the clamor of the masses for a Congress; and so far, apart from the paltry \$600,000 contribution to Jewish war sufferers, nothing has been done. It is time for us to act.

The publication of a Yiddish translation of Herzl's life by Mr. Leon Zolotkoff, Nasi Emeritus has been accomplished, and we now ask the members of the Order to support this venture.

I wish here to give public thanks to many who have rendered us services in the past. To Mr. Eldridge, our actuary, to the Jewish press in general, and to our devoted Nasi Emeritus, Dr. J. I. Bluestone.

I beg to state here that the condition of our Order is highly satisfactory. Our Insurance Fund, Reserve per Member, and general increase in financial activity is pleasing and reassuring.

The investment of the Order's finances has followed the line of security, not merely of gain. I would particularly recommend, in pursuance of this, that the Order's funds be confined to Government securities only, chiefly in the City of New York.

I make an appeal to the women of the Jewish people to come and join us in our activity, to give us that help which they alone can give, and to play that noble part in our movement which they have played in all Jewish life. We should make earnest efforts to enroll women members. They are a necessity.

On behalf of the convention I extend to the friends and relatives of those of our brothers who have passed away during the past year, my deepest sympathy and condolences. We assure them that their loss has been ours. It is some consolation, however that in their passing away, their last thoughts were of Zion and their last words were of hope of redemption for the Jewish people.

Last, let me tender my deepest thanks to my colleagues of the Executive Committee for their devotion and their activity to the cause. To you, too, I extend my deep thanks for the loyal way in which you have stood by me. The two years I have spent in helping to upbuild the Order, and the memory of the unselfish activity which our members have given to our cause, will remain an everlasting source of pleasure to me.

ANNUAL MESSAGE OF THE NASI.

On the invitation of the Nasi, Mr. Tinchus Gladstone, of Newark, N.J., delivered a prayer in memory of seventeen brothers who died during the course of the year.

Greetings were read from the following: Dr. Lippe, Kadi-mah Camp of New York; the newly organized camp in Somerville, N.J., Degel Zion Camp, Holyoke, Mass.; The Hebrew Immigrants' Aid Society; Friends of Zion Camp No. 2; Buds of Zion of Perth Amboy, N.J.; the "Anshe Sephard" of Borough Park.

In behalf of the Degel Zion Camp, Holyoke, Mass., the Nasi reported a collection of \$365 at a mass meeting addressed by Mr. Epstein. A check has been received for the sum which will go to the Camp's or the Order's credit for next year.

In the absence of the chief medical examiner, Dr. Sol. Neumann, Dr. Jacob Flowerman, of the Neumann Camp, read his report.

Moved and seconded that the report of the chief medical examiner be referred to the Committee on Resolutions. So ordered.

The Nasi reported that the Atereth Camp of Elizabeth, N.J., owed the order \$70, and that he had informed the camp that it would be expelled if the amount be not paid. The delegates of that camp having brought \$30 on account, he suggested

that they be seated. A motion to that effect was moved, seconded and carried.

The Nasi then called upon the Credential Committee.

The Credential Committee not being ready to report the Nasi suggested that the delegates sing the official song of the Order.

The Nasi introduced Mr. Max Perlman, Counsellor of the Order, who read his annual report.

In this he pointed out that a very great number of deaths had occurred this year, without affecting however the soundness of the financial standing of the order. During the past year the order had been licensed in several States, but had failed in this regard in Massachusetts; this in spite of considerable effort, and perhaps because of duplicated effort. It had been a disappointment to him not to be able to fulfil the prediction he had made anent this license. He concluded by assuring the convention of his continued readiness to serve the Order either in the ranks or in office.

REPORT ON FINANCE.

The Nasi then called upon Judge J. S. Strahl, chairman on finance, to make his report.

Judge Strahl reported that he watched the finances of the Order closely, and could state that no doubtful investments had been made. He then proceeded to compliment the Nasi on the excellent work accomplished, and Mr. Carmel, the organizer, on his last year's work. Judge Strahl stated that he had attended a meeting of the Provisional Committee where a letter had been read offering the Zionists seven seats in the coming Congress of Jews of America. The letter was rejected, Judge Strahl was proud to state. In the coming Congress Zionists would occupy the position their mission deserved. This Congress must see to it that not only should treaties provide justice to Jews throughout the world, but that these treaties should be observed.

The Nasi announced the appointments of Committees.

A motion was made by Mr. Harry Eiser that the delegates rise in memory of our departed leader, Wolfsohn. So ordered.

The Nasi then introduced the Rev. Masliansky as one of the most important leaders of Zionism in America, and called upon him to address the delegates.

The Rev. Masliansky congratulated the Order on its work for the Zionist cause. Its work had been faithful and consistent and worthy of the highest praise on every hand. He hoped that it would continue in its splendid undertakings and go on from strength to strength.

The Nasi explained that the executive committee had not desired the Convention to be held in Boston, but that Mr. Brandeis had requested it. The Nasi explained that the lack of room accorded to the Convention was not the fault of the executive committee. Further, the request that a committee of the Order be allowed to work in connection with the Zionist Committee in Boston did not fructify. The announcement had been made that the Commissioner of Insurance would be present to greet the delegates. The disappointment in this regard was not due to any fault of the Executive Committee. The assurance had come from Mr. de Haas and had been reported on trust.

REPORT ON NATIONAL FUND.

The Nasi introduced Mr. Rubin, Secretary of the Jewish National Fund Bureau to report on the progress of the National Fund, especially as it concerned the Order.

Mr. Rubin confirmed the statement made by the Nasi that the Order had been responsible for \$10,000, one-fifth of the total income from the United States. He then quoted in detail the income of the Jewish National Fund for the last few years, showing a steady increase in activity and in the cities engaged. Mr. Rubin thanked the Order for its co-operation and hoped that in the coming year the income of the National Fund would be doubled by the efforts of the Order.

The Chairman announced that all resolutions to be submitted to the Convention must first be submitted to Mr. Edward Kahn, of the Ezra Camp, Chairman of the Resolutions Committee.

Rabbi Margolis of the Judas Maccabaens Camp No. 52, of Cleveland, Ohio, raised the question as to whether any money

was owing to the Order from his Camp for members not in good standing.

The Nasi referred Rabbi Margolis to the Secretary, to settle the matter on the adjournment of the Convention.

Mr. Gellman of Hartford presented a letter addressed to the Executive Committee from his camp.

The Nasi commented that the letter could not be presented for the reasons that Mr. Gelman was not a delegate and that the accounts of his camp had not been settled.

Mr. H. Kahn remarked against the action of the Rev. Margolis in omitting to send in report of the collection of \$10. for the Provisional Committee. The omission of this report resulted in the Order not getting the credit due to it. He also remarked against the statement that the office demands payment for suspended members.

Mr. Max Perlman raised the subject of Mr. Gellman's letter, and suggested that Mr. Gellman be given a hearing.

After some discussion by Mr. Werbelowsky, Mr. Edward Kahn, Dr. Smirnow and Mr. Blinder, the Nasi remarked that though Mr. Gellman could not be recognized as a delegate it would be desirable to give him a hearing. The difficulties which attend the building up of a Camp made it very undesirable that any Camp like the Hartford organization should pass out of existence. It was, however, his duty to report that the Hartford Camp had never properly met its obligations to the Order, and had consistently refused to subject its books to examination by the Order. It was, however, proper for the convention to decide on the disposition of this matter.

Moved and seconded that the letter of the Tikwath Zion Camp of Hartford be read by the Maskir. Carried.

The Maskir, Mr. Ish-Kishor, read the Camp's letter and that of the Nasi, which contained a demand for settlement of accounts.

Mr. Blinder moved that the Convention sustain the action of the Nasi.

After further discussion by the Nasi, Mr. Davidson, Mr. Gelman and Mr. Ishkishor, the motion was carried.

In answer to a question by Mr. Blinder as to whether a Convention has a right to suspend any camp, the chair answered in the affirmative.

Mr. Blinder moved that this matter be submitted to the next Executive for reconsideration. Seconded and carried.

The Nasi introduced Dr. J. I. Bluestone, who addressed the delegates. Dr. Bluestone dwelt at some length on the activity of the Order. He complimented the Nasi highly on his work, and pleaded with the delegates to see to it that he should not resign from the Order as its Nasi.

ADDRESS OF RABBI BERLIN.

The Nasi here surrendered the chair to the Sgan Rishon, Judge U. S. Strahl. The chair then introduced Rabbi Berlin, who addressed the Convention in Hebrew.

In replying to Rabbi Berlin Mr. Barondess remarked that he would be glad to hear of a Rabbi Berlin Camp. He had told Dr. Berlin that any camp of the Order that wished to affiliate with the Mizrahi was welcome to do so. The Jewish religion was recognized by the Order as of great aid to Zionism. This belief is evidenced by the fact that no camp meets on Friday night. If any Mizrahi Zionists wish to form a Camp we will gladly welcome them, and pay their Shekolim to the Mizrahi Bureau.

Rabbi Berlin in reply stated that there was no question of a Camp paying all its shekolim to the Mizrahi. He desired delegates to know that when any member who favored the Mizrahi joined the Order, his shekel should be sent to the Mizrahi Bureau. Dr. Berlin then made a plea for religion and Zionism not only as beliefs but as codes of life and conduct. He closed with the hope that at the next Convention there would be a number of new Camps which would be "Agudath Hanuzrochi."

REPORT OF CREDENTIALS COMMITTEE.

Mr. M. J. Altschul, secretary of the Credentials Committee, reported that after an examination of the credentials of the delegates the Committee could report that there were present at the Convention 145 delegates, representing 57 Camps.

Mr. Altschul further reported that the committee had con-

sidered the Nasi's protest against the seating of the two delegates of the M'Vassereth Camp No. 7. The committee wished to state that while the Nasi was perfectly within his rights in lodging the protest, it recommended the seating of the delegates for the following reasons. The delegates had explained that the arrears in their payments were occasioned by the loss of all Camp funds in an East Side New York Bank, that though practically without funds they had endeavored to meet their debts to the Order, having on the 22nd of June paid \$20 to the secretary of the Order, and that the balance of fifty dollars they have promised to pay after the Convention. The Committee therefore recommended, with all due respect to the Nasi, that the delegates be seated.

The committee further recommended that the delegates of the Zion Camp of Hartford should not be seated for the reason that the camp was in arrears to the extent of \$55.30 on the extra tax.

The committee further reported to the Convention that the Ezra Camp, after having elected seven delegates and having their election properly ratified had made several changes in the representations. Explanations had been made that in the absence of several of the delegates alternates had been substituted. While the committee recognized the necessity for these changes, it found it its duty to report a change made without the signature of the secretary. In placing the matter before the Convention the committee recommended the seating of the delegates as per changes made.

Dr. Epstein stated that the resolution regarding the delegates of the Tikwath Zion Camp No. 4 of Hartford could not be accepted without a hearing of the delegates.

Mr. Flowerman stated that Dr. Epstein was out of order as no delegates had sought admission.

The Nasi then asked that Mr. Gelman should be given a hearing as his Camp may have sent payment of its debts in appreciation of the Convention.

Mr. Gelman said that even as a visitor, and as one who had built and worked for Jerusalem he was entitled to a hearing. The Nasi had stated that the Camp had refused to show its books upon the demand of the Nasi. The demand for the books was without reason, and the Camp had therefore refused. Mr. Gelman stated that he was not wanting in respect to the Nasi and the Convention, but having been entrusted with a special message from his Camp he had to deliver it, and the Nasi had informed him that his Camp not having paid its bills he had no right on the floor.

Moved, seconded and carried that the report of the Credentials Committee be accepted.

A motion to adjourn was accepted by the chair and carried.

Second Session.

The Nasi, Mr. Joseph Barondess, presided.

The Convention was called to order at 1.30 p.m. in one of the rooms of the Old Boston City Club.

The Nasi read telegrams greeting the Convention from the following camps: Dr. Herzl, No. 19, Scranton, Pa.; Superior Zion, No. 52, Superior, Wisc.; Braila, No. 29, N.Y. City, N.Y.

Mr. Ish-Kishor handed over to the chair a special delivery letter to the Executive Committee from the Tikwath Zion Camp No. 4. The letter protested against the action of the Nasi in threatening to suspend the Camp.

Moved that this communication be referred to the incoming executive committee. Carried.

Mr. David Schneeberg, representing Young Judaea, addressed the delegates. He outlined the relationship between Young Judaea and the Order, and pointed out that the only financial support of Young Judaea came from the Federation of American Zionists. He hoped that a resolution he was having submitted for a voluntary tax of 10 per cent from the membership of the Order would be adopted.

The Nasi called on Mr. Nathan Chazan, chairman on Zionist institutions. The following recommendations in the report were referred to the Resolutions Committee:

Establishment of a Shekel Bureau, similar to that of the National Fund;

Organization of a visiting Bureau to send forth persons to organizations and groups who desire to be lectured to on Zionism.

ADDRESSES BY MRS. FELS AND MR. BRANDEIS

Mr. Israel Matz, chairman on Ways and Means, suspended his report till Mr. Louis D. Brandeis and Mrs. Joseph Fels, who were visiting the session, should have addressed the delegates.

The Nasi introduced the visitors, Mr. Brandeis as the present leader of Zionism and Mrs. Fels as the Deborah of the movement.

In addressing the convention Mrs. Fels stated that she felt peculiarly at home in a gathering occupied wholly and solely with the problems of the Jewish people. She could assure the convention that had Mr. Fels been alive he would have felt repaid witnessing this enthusiastic assembly, for whatever he had done for his people during his life-time. Mrs. Fels in conclusion pointed out the especial necessity of intense activity at this time, which was so fraught with possibilities.

The Nasi called upon Rabbi Leventhal to say a few words in memory of Joseph Fels.

Rabbi Leventhal eulogized the departed friend of the movement, and offered up a prayer in his memory.

The Nasi requested Mr. Brandeis to address the convention. Mr. Brandeis in complying greeted the convention warmly, and congratulated the Executive Committee on its fruitful work for the past year. He reminded them of the importance of the times in which they were living, times which called for unusual efforts and sacrifices. He urged the delegates to remember that they had duties to perform of the utmost importance.

The Nasi, in responding, stated that the Order had already had the pleasure of initiating into honorary membership the Hon. Nathan Straus. Today he was instructed to confer upon Mr. Brandeis the honorary membership of the Order Sons of Zion. Addressing Mrs. Fels he expressed the hope that to the one Ladies' Camp now existing, the Emma Lazarus Camp would be added next year a second, in the name of Mrs. Fels. He also took great pleasure in conferring upon her the honorary membership of the Order.

The Convention rose in recognition of the new members. Mr. Brandeis and Mrs. Fels then withdrew from the meeting.

The Nasi presented to the convention Mr. Julius Pizer, of Washington, D. C.

Mr. Pizer addressed the delegates briefly, assuring them of his readiness to serve in the Zionist cause.

REPORT ON WAYS AND MEANS

Mr. Israel Matz was called upon to resume his report. Speaking on behalf of the Ways and Means Committee he made the following recommendations:

That in consideration of frequent out-of-pocket expenses incurred by the Maskir, his salary should be raised by \$100 per annum, bringing it up to \$1,500 per annum.

That the Surety bond for the Nasi be dispensed with, and that the Maskir be bonded for \$5,000 only, thus effecting a saving of \$75 per annum.

That the expense for organizer and organization shall not exceed \$1,000.

That the item on unforeseen expenses be reduced to \$300.

That the per capita tax be reduced to \$2.10.

The committee estimated the membership during the coming year at 3,600; the amount, therefore, payable to the Federation of American Zionists for Shekolim and per capita tax would be at least \$1,260.

DISBURSEMENTS:

Secretary's Salary	\$1,500.00
Stenographers and Clerical Assistance	1,816.00
Rent and Light	579.00
Printing and Stationery	500.00
Postage, Telephone and Telegraph	500.00
Surety Bond Premiums	75.00
Actuary and Accountant	250.00
License Fees	125.00
Miscellaneous	150.00
Federation American Zionists	1,260.00
Organizer and Organization Expenses	1,000.00
Unforeseen Expenses	300.00

Total\$8,055.00

INCOME:

Per Capita Tax from 3,600 Members at \$2.10.....	\$7,560.00
Camp Supplies	400.00
Entrance Fees	170.00

Total\$8,130.00

Less Expenditures 8,055.00

\$75.00

The recommendations of the Ways and Means Committee were adopted by the convention.

Mr. Adolph Hubbard was then called upon to read the amendments to be added to the constitution for adoption by the convention. The following amendments were unanimously adopted:

AMENDMENTS ADOPTED.

Article III, Section 1. After the clause "a subordinate camp so established, or its officers, shall in no case be recognized or considered as an agent or manager of said Supreme Camp or Order," add the words "except in such matters as they are specifically authorized so to do by this Constitution and Laws," so that the clause shall read "a subordinate camp so established, or its officers, shall in no case be recognized or considered as an agent or manager of said Supreme Camp or Order, except etc."

Article III, Section 2, Clause (g). Strike out the entire clause and insert in place thereof the following:

(g) To maintain a General Fund, a Death Benefit Fund, a Special Fund and a Disability Fund.

The General Fund shall be raised by an assessment of One Dollar and Sixty Cents per year upon each member of the Order. This shall be payable in instalments of Forty Cents each, the date of such payments to be the regular quarter days. Of said total amount Twenty-five Cents shall be used to pay Shekel dues to the International Zionist Organization and One Dollar and Thirty-five cents shall be used to defray the administrative expenses of the Order.

The Death Benefit Fund shall be used to cover payments for death benefits.

The Special Fund, to be raised through voluntary contributions, gifts, bequests, proceeds of concerts, mass meetings, lectures, theatrical performances and other enterprises of similar nature, shall be maintained to cover appropriations for Zionist and educational institutions and charities.

The Disability Fund, when established, shall be maintained to cover disability benefits. In the event that more than two hundred members of the Order shall take up the option as provided in Part III, Article II, of this Constitution and Laws, the Executive Committee shall establish such disability benefits and disability fund.

This disability fund shall be kept separate from all other funds.

Article VI, Section 1. Strike out the following: "The Nasi shall also be empowered to insist upon a second medical examination of any proposed or admitted candidate within 120 days from date of initiation, where in his judgment such a measure should appear desirable, and to admit or reject any such candidate."

Article VII, Section 3. Strike out the words "It may also set aside and nullify the admission of a candidate as a member of a subordinate camp within 120 days of his or her initiation, for cause," and substitute in place thereof "It shall have the power to expel, for cause, any member of the Order. Such member shall receive due notice of the charges against him and shall have an opportunity to be heard in his own defense, and shall have a right to appeal to the Supreme Camp upon any question involved in the expulsion proceedings taken hereunder."

Article XI, Section 24. Add the following: "All members who shall take out a certificate as provided in this section shall be charged with the regular insurance assessments during such times as they are not affiliated with any camp, and shall pay said insurance assessments directly to the Supreme Camp or, upon their rejoining a subordinate camp, to that subordinate camp."

PART II.

Article VII, Section 2. This Section shall be stricken out

and the Sections following it numbered accordingly.
PART III.

Article 1, Section 18. After the words "NET LEVEL RATES" add the words "Adopted April 25, 1908," so that it shall read "NET LEVEL RATES, Adopted April 25, 1908." Same Section after the words "NET STEP RATES" add the words "Adopted April 25, 1908," so that it shall read "NET STEP RATES, Adopted April 25, 1908."

REPORT OF EDUCATION COMMITTEE.

The Nasi called upon Mr. Sprayregen, Chairman on Education to report.

Mr. Sprayregen reported that the Order took direct credit for a great deal of cultural work done in various Camps. Mr. Sprayregen gave in detail a list of Camps which had been arranging lectures to educate the Jewish masses. In addition many Camps had collected funds for Talmud Torahs and for the Jewish National Fund. In many cities the Camps actually founded the Tamud Torahs, and supported them.

Mr. Leon Zolotkoff, Nasi Emeritus, was called upon to address the meeting. His remarks were received with loud applause.

The Committee on the Nasi message reported through its Chairman, Mr. M. Rothenberg, as follows:

That it recommends favorably the urging of a voluntary weekly tax of 5 cents per member to go to the aid of war sufferers.

That the admission of female members into the Order be encouraged.

That the committee recommends the message for adoption, together with the thanks of the convention for the untiring efforts of Mr. Baroness on behalf of the Order.

The adoption of the Nasi's message was moved and carried.

REPORT OF RESOLUTIONS COMMITTEE.

The Resolutions Committee reported through its chairman, Mr. Edward Kahn:

FIRST—That members of the Order Sons of Zion be urged to give their moral and material support to all National Hebrew Schools in this country. Adoption recommended. Mr. Morris Altschul asked that the members of the Order pledge their support to the National Hebrew School of 183 Madison Street, New York City, and further, that three members of the incoming Executive Committee be appointed to represent the Order on the School Board.

The convention duly adopted the first resolution including the request of Mr. Altschul.

SECOND—Whereas it appears by the report of the chief Medical Adviser, Dr. Solomon Neumann, that it is absolutely impossible to carry on the work of the Medical Department without at least a nominal compensation for services, therefore be it resolved that out of the \$1.00 medical fee received by the local examiners, 25 cents be sent to the Chief Medical Adviser for every medical examination blank submitted to him for approval. Adoption recommended.

The convention agreed that this resolution be referred to the incoming Executive Committee. So ordered.

THIRD—That Article 6, Section 7 of the Constitution be changed to read "Chief Medical Examiner and Assistant Medical Examiner." That the duties of the Assistant Medical Examiner shall be to assist the Chief Medical Examiner, and to act as Chief Medical Examiner in his absence. Adoption recommended.

Moved, seconded and carried, and referred to the incoming Executive Committee with full power to act.

FOURTH—That the delegates appropriate the sum of \$600 for the next year for a private secretary for the Nasi. Motion rejected by the committee. Rejection sustained by convention.

FIFTH—That the special tax of \$1.00 levied at the last convention be reduced to 40 cents, and that the per capita tax be \$1.60 plus 40 cents special tax, making it in all \$2.00 per annum.

This resolution fell away automatically by the adoption of the resolution presented by the Committee of Ways and Means.

SIXTH—That this convention direct the Executive Committee of the Order to appoint at least one State Deputy for each State in which there is a Camp of the Order in good standing. Adoption recommended.

The motion was duly adopted as presented.

SEVENTH—That the entire Executive Committee, including the executive officers, should consist of not more than 18 persons. Adoption recommended.

A lengthy discussion on this resolution ensued. When a vote was taken 34 were found in favor of an Executive Committee of 18, and 38 in favor of an executive committee of 31, as heretofore. The Executive Committee, therefore, remained as heretofore.

EIGHTH—That the Federation of American Zionists be requested to permit the Order Sons of Zion the same scale of representation at its convention as the other affiliated organizations. Adoption recommended.

Resolution rejected.

NINTH—That the Nasi's message be sent to the Camps one month prior to the convention, in order that the recommendations contained therein may be fully discussed at the Camp meetings. Adoption recommended.

Resolution carried.

TENTH—That the Order recommends members of Camps to pay a voluntary tax of 10 cents per annum towards Young Judaea. Committee referred this to incoming Executive Committee. So ordered.

ELEVENTH—That the convention elect a committee to inaugurate lectures, etc., on Zionism and important Jewish issues and to further interest in Jewish problems. The committee recommended that same be referred to chairman on education. So ordered.

TWELFTH—That the convention express its thanks to the Jewish press for the publicity it granted to the Order during the last year. So ordered.

THIRTEENTH—That the Order co-operate with the Federation of American Zionists in the raising of a \$500 fund for the publishing of Zionist literature in memory of David Wolffsohn. So ordered.

FIFTEENTH—Whereas the Zionist movement strives to deliver the Jewish people from the oppression it has suffered for two thousand years and regain for it everlasting freedom, and

Whereas the Zionist movement from its very inception displayed its full sympathy of all nations that fight for their rights, and

Whereas the just and peaceful demands of the working-man for the bettering of his economic condition must be looked upon by us as worthy of great sympathy,

Be it resolved that this convention of the Order Sons of Zion does not welcome into its ranks such members as are known in public as enemies of the working man.

The resolution was adopted by the convention.

The recommendations of Mr. Chasan were referred back to the incoming Executive Committee with full power to act.

A telegram of congratulations was here received from the Vineland Zion Camp No. 39, Vineland, N. J.

REPORT ON SECRETARY'S ACCOUNTS.

Mr. Louis Gordon, Chairman of the Committee on Secretary's Report, reported that the Committee had examined the Maskir's statement and found it in accordance with the Order's books and accounts. The Committee further moved that the thanks of the convention be accorded to the Maskir, Mr. J. Ish-Kishor for his faithful services. The convention was unanimous on this vote.

NOMINATION COMMITTEE REPORT.

The Chairman of the Committee, Mr. M. J. Finkelstein, reported the following nominees: Nasi, Mr. Joseph Baroness; Sgan Rishon, Judge Jacob S. Strahl; Sgan Sheni, Joshua Spreyregen; Gisbor, H. B. Isaacson; Maskir, Jacob Ish-Kishor; Chief Medical Examiner, Dr. Solomon Neumann; Counsellor, Max Perlman.

Nominations for Executive Committee were also handed in. The following gentlemen were elected:

Sgan Rishon, Judge V. S. Strahl. Sgan Sheni, Joshua Spreyregen. Gisbor, Hyman B. Isaacson. Maskir, Jacob Ish-Kishor. Counsellor, Max Perlman.

Concluded on page 42.

Continued from page 39.

Chief Medical Examiner, Dr. Solomon Neumann.

Nasim Emeriti: Dr. J. I. Bluestone, Mr. Leon Zolotkoff.

Executive Committee: Messrs. Morris Altschul, Harry Kahn, H. Abramowitz, Ch. Kehlman, J. H. Bernstein, Jacob Landsberg, Moses Bernstein, Rabbi Leventhal, Solomon Brodie, Israel Matz, M. J. Muller, Edward Kahn, Nathan Prensley, Nathan Chason, Morris Rothenberg, David Freiburger, Ph. I. Schick, Abe Goldberg, V. Siegel, Wm. Goldsmith, A. Shochet.

Mr. Barondess in accepting the office of Nasi after a great deal of persuasion stated that he felt that his present state

of health and financial standing would not permit him to work with the same force as he had been working with during the past two years. The convention as a body, and individual members of the gathering repeatedly pledged their services to help in what ever work Mr. Barondess might put to them.

The second session of the convention then adjourned.

The installation of officers and executive committee took place at a banquet given by the Order Sons of Zion on Tuesday evening, at Revere Beach, at the close of which the Seventh Annual Convention of the Order Sons of Zion was officially closed with the singing of the Hatikvah.



L. J. TANNENHOLZ



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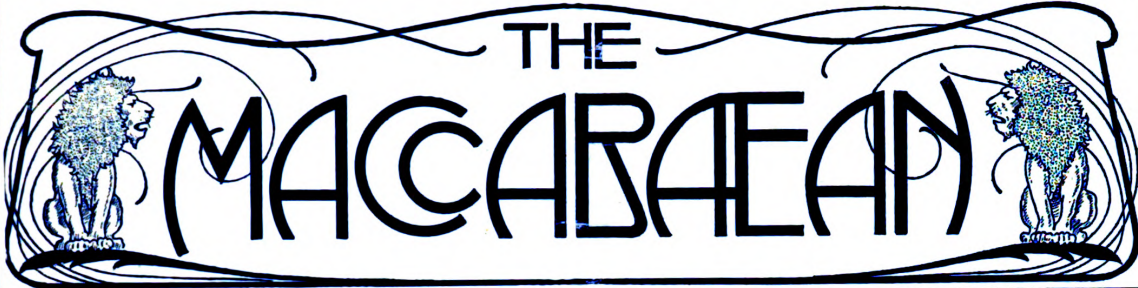
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EDITORIAL

WHAT IS THE SIGNIFICANCE OF THE CONGRESS?

THE Congress movement is the attempt of Jews to meet the responsibility of the great European catastrophe in such a way as to place that responsibility upon every Jew living in this free land. It is the attempt to bring about the articulation of Jewish opinion. Gradually, the bureaucratic methods of the American Jewish Committee have contracted the area of responsibility. More and more, the men claiming to be leaders have limited the circle of interest. In New York, this has resulted in the utter indifference of thousands of well-to-do Jews. The support of Jewish institutions, the responses to the call for relief by our suffering brethren in Europe, the general indifference of Jews, is due primarily to the assumption of power and responsibility by a small group of men. This small group of men does not supply the financial requirements of the situation. This small group of men uses the wealth and influence of one or two men to maintain their unwarranted control of Jewish affairs. As a result, the burden upon the one or two men becomes heavier and heavier, and the interest of the large mass of Jews, and especially of the large middle class, becomes weaker and weaker.

At this time, when every Jew, no matter how indifferent he may have been, feels his kinship with Jews, when even the radical socialistic trade-union Jews are stirred as they have never been before, when in every hamlet and town and city where there are Jews there is a keen interest in and sympathy for Jews in distress, it is nothing short of criminal for any small group of men to interpose their veto to a movement which is destined to place a permanent responsibility upon all the Jews of this country.

Has this small group of men in the American Jewish Committee met the great European catastrophe adequately? They have not. Have they responded adequately to the cry of the needy? They have not. The relief funds, inadequate as they are, were collected by the large mass which is now calling for a division of the power and the responsibility. Having failed in this great emergency, having demonstrated beyond the shadow of a doubt that they must have the support of all American Jewry, it is a flaunting of the spirit of democracy, or American ideals and of Jewish tradition, for them to obstruct the unity of Israel for the sake of a petty, partisan advantage over the rest of Israel. Efficient bureaucracy has its place in life, but an inefficient and unresponsive bureaucracy must be destroyed for the sake of the great task that now confronts us.

THE CONGRESS AND THE AMERICAN JEWISH COMMITTEE.

THE issue between the Jewish Congress Organization Committee, representing fourteen national Jewish organizations at present, and the American Jewish Committee, is not clearly understood even by those who sympathize with the Congress movement. This confusion of thought is due to the inability of many Jews to think in terms of democracy when considering Jewish questions. The American Jewish Committee represents the obsolete type of Jewish representation, the assumption of responsibility and the consequence arrogation to itself of all privileges and powers. The Jewish Congress movement is a direct challenge to the assumption of responsibility and power by any self-constituted committee or organization. The Jewish Congress movement de-

clares that no one group of men, no matter how intelligent or influential, has the moral right to speak in the name of the Jewish people, until the Jewish people have delegated that right to it.

Acting on the presumption that the powers it had assumed and arrogated to itself constituted its charter of rights, the American Jewish Committee listened to the advice of the New York Kehillah and called a meeting of its members, and decided that the best thing for the Jews to do in the face of the tremendous problem that now confronts them was to have the various national organizations meet in conference behind closed doors. But the question as to what are national organizations, and what shall be discussed and whether the conference should meet behind closed doors, and the powers of said conference, was decided by the same American Jewish Committee alone, without consultation with the various national organizations whom it had decided should be invited to this conference. Nor was the conference to be free to decide its program for itself. A resolution adopted by the American Jewish Committee on June 20th, at which practically only New York Jews were present, was to be binding on the conference. Furthermore, the conference was not to be a responsible meeting of Jews, whose resolutions were to be binding upon the organizations represented. This was to be merely a "conference" of Jewish organizations with the American Jewish Committee; the American Jewish Committee, seeking advice and suggestions, admitted the organizations into the conference to make recommendations to it, which it would later either carry out as suggested or lay on the table for future consideration.

In other words, the American Jewish Committee, through its limited and circumscribed conference, was to receive the endorsement of the various organizations, and the control of American Jewish affairs was to be left unaffected by the conference; in fact, its control would naturally be strengthened by the submission of all organizations to its pre-arranged program. In the resolution of June 20th to call the Conference, the words "sole object" were to be construed, and were deliberately inserted to prevent the conference from taking action on matters affecting the organization of American Jewry. This naive bit of political astuteness has passed by Jewish public opinion without comment except for the objections of the Jewish Congress Organization Committee.

The whole question was thrown into the field of peace negotiations when Mr. Brandeis, representing not only the Zionists, but all organizations favoring the Congress, met Dr. Cyrus Adler, representing the small group of men who have hitherto spoken in the name of American Jewry with absolutely no moral or legal right thereto.

DR. ADLER'S BREACH OF NEGOTIATIONS.

What did Mr. Brandeis propose? We ask our readers to peruse the correspondence between him and Dr. Adler carefully, and not allow themselves to be confused by the specious attempt made to make it appear as if the Zionist federation has broken the negotiations by an overt act in favor of the holding of a Congress.

It is necessary to pause a moment here to point out the desperate and unfair state of mind in which the representative of the American Jewish Committee now finds himself. There is on record a pledge made by one of

the officers of the American Jewish Committee to the Congress proponents that, pending the negotiations between Dr. Adler and Mr. Brandeis, the American Jewish Committee would not issue any further invitations to the Washington Conference. It was understood that the Congress advocates also would take no step in the direction of calling a Congress until the negotiations were concluded. This did not preclude the continuance of the agitation for a Congress, nor did it preclude any propaganda by the American Jewish Committee for its conference. What it did preclude was any overt act in the direction of bringing into being either the Conference or the Congress. That is to say, nothing was to be done by either party to irrevocably commit it to Conference or Congress.

What happened was this: The Congress advocates contented themselves with making propaganda for the Congress. They presented arguments; they held meetings; resolutions were adopted; but nothing actually was done to call a Congress into being. In spite of the agitation, the making of peace would have merged all this organized sentiment into either the Congress or the Conference or any compromise assembly that may have been called. On the other hand, pending the negotiations, the American Jewish Committee, through Dr. Adler himself, issued an invitation to the Conference to the United Synagogue of which Dr. Adler is president, and at the annual convention of the United Synagogue forced the adoption of a resolution accepting the Conference invitation and electing its delegates thereto. This was an overt act, tending to commit the American Jewish Committee irrevocably to the limited Conference. The breach of negotiations was further broadened by the sending out of practically all of the invitations to the Conference immediately with the mailing of Dr. Adler's letter of August 3rd, in which he refused, on his own authority presumably, to call a general meeting of the American Jewish Committee to reconsider its resolution of June 20th, which was an essential step in the direction of peace if it was intended that some compromise Conference or Congress was to emerge out of the peace negotiations.

MR. BRANDEIS' PROPOSITION.

Now, what did Mr. Brandeis propose to Dr. Adler? He asked that seven or nine of the more influential national Jewish organizations meet for the sole purpose of selecting the twenty-four or thirty-six other national Jewish organizations who were to be asked to confer as to how and when and where the Congress or Conference or Assembly should be called. Mr. Brandeis further asked that these twenty-four or thirty-six organizations, each represented by one delegate, be free to decide any question involved in the calling of the Congress or Conference or Assembly; that it be bound by no resolution and by no program, except that it be understood, as a basic principle, that the Congress or Conference or Assembly must be organized on a democratic basis.

Dr. Adler's reply was a refusal to allow the delegates of the twenty-four or thirty-six organizations to decide for themselves the program of the Congress or Conference or Assembly; the time and place and method of representation; or whether there should take place a Congress on Conference or Assembly. He considered himself bound by the resolution of June 20th, adopted

by the American Jewish Committee, and would consent only to immaterial changes in that resolution.

And when Mr. Brandeis asked that he convene a special meeting of the American Jewish Committee to reconsider the June 20th resolution in the light of new developments, Dr. Adler declined to do so, and at once sent out invitations to the Conference, thus declaring the peace negotiations at an end.

Dr. Adler further spread broadcast over the land, in the Jewish press, and in communications addressed to individuals and societies, a partial expose of the correspondence, withholding Mr. Brandeis's letters, and seeking to make it appear that the Zionist organization had committed a flagrant breach which necessitated the action taken by him. Dr. Adler thus took the responsibility upon himself to prevent any further negotiations.

A TOOL THAT SERVES.

WITH its accustomed lethargy, The American Hebrew comments upon the correspondence between Mr. Brandeis and Dr. Adler, and in the course of its remarks justifies the position it has attained as the tool that serves the smallest circle of Jews possible, which may be two and may be three, but certainly does not number more than a round dozen of men. Thoughtlessly, with the sole desire of serving its masters, it denounces the Zionists and praises Dr. Adler, and arrives at the strange conclusion that it is Dr. Adler who is the democrat, and the Zionists who are undemocratic, un-American and un-Jewish. Without going deeply into the question, which really deserved careful study by the national Jewish weekly representing the best quality folk in Jewry, The American Hebrew chides the Zionists with interfering with American Jewish Affairs, when on March 26th, the same editor charged the Zionists with not being more interested in American Jewish affairs and with devoting themselves solely to Palestine. He now regards Dr. Adler's three thousand word letter as an admirable resume of the situation and characterizes Mr. Brandeis's brief, direct, business-like letters as vague and indefinite.

He forgets, or probably never has heard of the fact that in this Congress issue, the Zionists are merely one organization, and that the Jewish Congress Organization Committee is composed of fourteen national Jewish organizations. He probably has not heard that the Independent Order Berith Abraham, with two hundred thousand members; the Independent Order Berith Sholom with fifty thousand members, the Galician Federation with fifty thousand members, and various other organizations with a total membership of not less than one hundred thousand, have officially at their annual conventions unanimously adopted resolutions in favor of a democratic Congress. He does not know that without stimulation, the radical Jewish workingmen's organizations are now committed to a Congress.

Nor does he know that the Union of American Hebrew Congregations and the Independent Order B'nei Berith are not in accord with Dr. Adler's ideas of a conference controlled by the American Jewish Committee and limited in the scope of its discussions by a presumptuous resolution adopted by that Committee on June 20th.

He does not know that the Congress is to be a practical Congress, from which theoretical questions are to be barred, and that the arrangements for the Congress are

to be modelled on the methods and procedure of the American House of Representatives.

There are so many things that fail to make an impression upon The American Hebrew, that their enumeration would take too much of our space.

It is submitted, however, that the small group of men who are being served, gratuitously, by The American Hebrew will see to it that its defenders are more in touch with Jewish affairs, and more capable of a sincere and thoughtful argument, that is The American Hebrew. A newspaper which declares that the American Jewish Committee is democratic and American asserts something which even the American Jewish Committee never claimed for itself.

THE MEANING OF THE CONFLICT.

THIS in brief is a resume of the negotiations intended to bring about complete accord in the matter of the Congress. It indicates fairly the stubborn resistance of the few men on the American Jewish Committee who now control its affairs to what is clearly an overwhelming popular demand. Dr. Adler may charge the Zionist organization with "stimulating" the expression of opinion, and the "American Hebrew" with its accustomed sycophancy and thoughtless following of the wishes of the smallest minority it can find in Jewish life, may speak of the methods of professional politicians, but no one who comes in contact with Jews will deny that the Congress movement has the support of the vast majority of American Jews. The American Jewish Committee with the arrogance of men riding for an inevitable fall, not only ignores the mass opinion, but, at this serious juncture, wishes to subordinate to its resolutions organizations of the representative strength of the Independent Order Benai Berith, the Union of American Hebrew Congregations, the Independent Order Berith Abraham, the Independent Order Berith Sholom, and the Federation of American Zionists, and desperately endeavors to impose upon these representative organizations the resolutions adopted by a small group of men who have absolutely no representative standing in Jewish life.

Let no one think that this conflict is merely a conflict which indicates that Jews cannot agree. Jews can agree on principles and policies, and in the matter of the Congress, they are agreed. But owing to the peculiar development of Jewish life in this country, the American Jewish Committee has, without opposition, occupied the immoral position of representing the Jews, tho at no time receiving the mandate so to represent them; and the small group of men who control the American Jewish Committee, having wrested the power it wields from the more representative organizations like the Union of American Hebrew Congregations and the I. O. B. B., which actually represented the first settlers in America, now refuse to give up that control which they have been exercising in American Jewish affairs for the past ten years. The unity of the Jewish people is being obstructed by the obstinate refusal of the American Jewish Committee to permit the Jewish people to take control of their affairs in their own hands. The consequences of this obstruction rests with the American Jewish Committee. The responsibility for even the appearance of lack of harmony must be shouldered by every member of the American Jewish Committee who permits the wishes of three million people to be frustrated by less than a dozen men.

How the Relief Fund Was Administered.*

BY E. W. LEWIN-EPSTEIN.

FROM the abstract of the auditor's report it is evident that up to May 31 last, a total of \$308,496.13 was received by the Provisional Executive Committee for its various funds comprising the Zionist Emergency Fund, the General Palestine Relief Fund and transferable funds for institutions and individuals in Palestine, which have been entrusted to our Committee for transmission. Of this amount \$206,420.37 have been transmitted to Palestine during the period of this report.

I wish to say right here that the actual amount of money forwarded by me to Palestine since the outbreak of the war is \$346,834.92. This is explained by the fact that in addition to the funds administered by our Committee, we have forwarded considerable sums for the credit of other committees, as the American Jewish Relief Committee and the Central Relief Committee. The above amount includes also \$12,282.76 received by the Carmel Wine Co. after the outbreak of the war and prior to the accepting of transferable funds by our Committee, for transmission for institutions, individuals and general relief in Palestine.

Methods of Transmission of Funds.

Since the formation of our Committee our greatest worry has been how to find a safe and expedient method for the transmission of funds to Palestine, the Post Office, express companies and banks having discontinued the issuance of money orders and drafts on that country. At one time it was actually impossible to send money to Palestine for a period of six weeks. Our first remittances were made, through the courtesy of the Standard Oil Co., to Ambassador Morgenthau, Constantinople. He, in his turn reforwarded the funds on board of the U.S. warships to Jaffa. Soon afterwards, however, the blockade of the Dardanelles began and we had to look for some other methods for the transmission of our funds. About that time Mr. Wolf Gluskin, of Rishon-le-Zion, who was in London then, cabled us that the Carmel Companies in London and Alexandria were in a position to receive and transmit funds to Palestine. In view of that fact and that international conditions were changing rapidly at that time, and what was possible one day might become impossible the next day, I limited my first remittance through this channel to \$10,000. Fortunately, Mr. Gluskin succeeded in obtaining a permit from the Egyptian Government for the exportation of gold to Palestine for Jewish relief purposes, notwithstanding the fact that Turkey was at that time already at war with England. At the same time our Committee was successful here in enlisting the aid of the U. S. Government. Owing to the courtesy of our State Department and Ambassador Morgenthau, our representatives in Alexandria were enabled to forward our funds, from time to time, by special messenger, on board of either of the U. S. warships cruising in the Mediterranean. Our carriers took our funds on board the ship in chests sealed by the U. S. Consul at Alexandria consigned to the U. S. Consul at Jaffa for Dr. Ruppin,

*From the Treasurer's report to the Provisional Committee.

chairman of the American Jewish Relief Fund. In the course of time a regular committee was formed in Alexandria for the purpose of handling these funds, with Mr. Norman Bentwich as chairman and Mr. Gluskin as treasurer. Thus, a steady means of communication with Palestine was attained and we were enabled to transmit our funds with satisfactory regularity for a period of over six months.

For these facilities our thanks are due to the English and French Governments for their permission to export gold from Egypt, as well as to the Turkish and German Governments for guaranteeing the inviolability of our funds. We also owe a debt of deep gratitude to Ambassador Morgenthau, to the U. S. Consuls in Palestine and Egypt, and to the brave Commanders of the U. S. warships in the Mediterranean for the kind interest which they have taken in our cause and the readiness with which they have helped us in every possible way.

Distribution of Funds in Palestine.

The first relief money for Palestine consisted of \$50,000 cabled early in September by the American Jewish Committee to Ambassador Morgenthau. Our Committee, through the generosity of Mr. Nathan Straus, contributed \$12,500 towards this sum with the understanding that the money be entrusted to a committee headed by Dr. Arthur Ruppin, Manager of the Palestine Bureau of the Zionist Actions Committee. This was also in accordance with the recommendation of Mr. Morgenthau. Without consulting our Committee further in the matter, the American Jewish Committee cabled to Constantinople its wish that Mr. Ephraim Cohen, of Jerusalem, and Mr. Aaron Aaronson, of Caiffa, be added to the committee. Their instructions were interpreted in Palestine to mean that the relief committee should consist of these three men, Ruppin, Cohen and Aaronson. With the assistance of Mr. Maurice Wertheim, who brought the \$50,000 to Palestine, they organized the Committee accordingly, giving supreme control, with veto power, to each member in his district. Thus, Jaffa and the Judæan colonies were assigned to the control of Dr. Ruppin; Jerusalem and Hebron to that of Mr. Cohen, while Mr. Aaronson took charge of the third district, comprising Caiffa, Safed, Tiberias and the Galilean colonies. The actual relief work was to be carried on by local committees organized by the general committee and headed in each district by the respective member of the general committee.

The methods of administering relief varied greatly in accordance with the local needs in each city or colony. In the cities, and especially in Jerusalem, soup kitchens had been opened and food was otherwise dispensed to the needy, while in most of the colonies the relief extended was mostly in the form of loans, to enable the recipients to go on with their work and continue to employ their Jewish laborers. An important feature of the relief was the opening of food stores by the committee in several centers, in order to provide the poor with the necessities of life at cost prices and thereby preventing the soaring

of prices by traders. The proportion of relief to the various districts was decided upon by the general committee as follows: Forty-seven percent for the Jerusalem district; 26 percent for the Jaffa district and 27 percent for the Caiffa district.

The local relief committees in almost every town and colony consisted of the permanent Vaads, or Communal Councils, which are regularly elected by their respective communities. In Jerusalem, however, where a number of independent Jewish communities exist, a special committee had to be formed. The selection of members for this committee was naturally influenced to a large extent by the wishes of Mr. Cohen, and as a result of this the committee, as formed, was not truly representative of the various Jewish elements in Jerusalem. Dissatisfaction with the Jerusalem committee made itself felt at once. The Orthodox element did not get the representation on the local committee to which it was entitled because of its numbers and importance. The Zionists in this country had good reason to be dissatisfied with Mr. Cohen as chairman of the Jerusalem relief with veto power. We asked the American Jewish Committee to allow a representative of the Zionists and an Orthodox representative to share the power of control with Mr. Cohen. This request was refused. We therefore were compelled to instruct Dr. Ruppin that all relief funds reaching him from our Committee be administered without the co-operation of Mr. Cohen, and that the local Jerusalem committee, as far as our funds were concerned, be reorganized. This was done. The reorganized committee now consists of twelve men headed by Dr. Ruppin. Of this number ten were chosen by our Committee here, with the consent of the Central Relief Committee of New York and the Palestine War Relief Committee of Chicago. They comprise four Orthodox members, three Liberals and three Sephardim, two of whom are also Orthodox. The remaining two members were chosen, at our suggestion, by the Central Committee Keneseth Israel of Jerusalem. Thus, the Jerusalem local committee now has eight Orthodox members out of a total of twelve.

Emergency Fund.

In the abstract from the auditor's report an amount of \$52,532.81 is shown to have been paid out on account of the Emergency Fund. Of this sum \$31,700 were remitted in three installments to Dr. Ruppin for the Hebrew schools and farms heretofore maintained by the Actions Committee, as well as for the maintenance of the Palestine Bureau. This amount was considerably less than the normal subventions which these institutions have been receiving from the Actions Committee. Salaries were reduced, in many cases by 50 percent. Economy was exercised also in other directions. A further sum of \$11,685.92 was expended for the account of the Actions Committee. The balance of \$9,146.89 was consumed by subventions to the American Zionist organiza-

tions, which were deprived of their usual income because of their bending all their efforts towards aiding our emergency and relief funds.

Relief Fund.

From the same abstract, it will be seen that \$34,996.62 were administered for relief. This includes the sum of \$12,500 which our Committee contributed towards the \$50,000 sent by the American Jewish Committee in September. To Dr. Ruppin we sent \$15,000; \$5,000 more were placed at the disposal of Mr. Louis H. Levin, our representative on the U. S. S. Vulcan for the eventual purchase of additional foodstuffs in Alexandria. For the Palestinian refugees in Alexandria we sent \$2,000 to Mr. Gluskin. The remainder of \$496.62 represents disbursements in connection with the handling of the foodstuffs shipped on the Vulcan.

In addition to the above amounts, \$27,000 worth of foodstuffs for the relief ship was collected or purchased by Zionists throughout the country. This brings the total of our relief contribution to Palestine to about \$62,000. Important as our relief contribution may have been, our handling of the transferable funds for institutions and individuals, amounting to about \$260,000, may well be considered as our greatest aid to the Jews of Palestine in these trying times. We must take into consideration that owing to the proclamation of a moratorium in Turkey, even the rich inhabitants were left penniless. Relatives and friends abroad had absolutely no way to come to their rescue. The Post Office discontinued to issue money orders. The banks and express companies stopped issuing drafts. Had even money orders or drafts been issued, they would have been useless in Palestine because of the lack of metal currency. Even communication by mail had become exceedingly difficult. Under these circumstances, every dollar transmitted by our Committee for the institutions and individuals in Palestine was an act of relief in the best sense of the word. The bringing into Palestine by our Committee of \$260,000 in gold has saved the institutions and thousands of individuals to whom this money was paid out from the humiliation of applying for charity, and enabled our representatives to apply our relief funds for the most needy cases.

I take this opportunity to express the heartfelt thanks of our Committee, and I may say of the Jews of this country, to our friends in Palestine and Alexandria who have been carrying the burden of the relief work on the spot for so many long months. Dr. Arthur Ruppin, Mr. Wolf Gluskin, Mr. Harry Kaplan, who is now with us, and all their associates, have rendered a service which has earned for them the gratitude of the Jewish people.

A complete report of the detailed transmissions of funds, the acknowledgement of the receipt of these funds and other information regarding my work as treasurer, is on file with the Secretary of this Committee and is available for inspection.

AN APOLOGY FOR AN IMPORTANT OMISSION.

The Maccabaeans regrets that owing to an error, the report of Mr. Joseph Barondess, Nasi of the Order Bnai Zion, was not transcribed at the Convention and is therefore unavailable for publication in the Maccabaeans.

The Case of Nathan Sadofsky.

By RUFUS LEARSI.

UNDER the personal escort of my friend, Dr. L., assistant manager of the Island Hospital for the Insane, I went through the different wards of that institution, indulging the rather morbid fancy of feeding on the sight of human wreckage. It was grimly consoling to see that Nature's mode of mangling and maiming the human body and spirit was not much less brutal than Man's. With the craving of a drug-fiend I sought such cases as were especially gruesome in their origins and results. But almost all those human derelicts, wrapt in their lethargic chaos, repressed rather than stimulated the imagination.

We were passing through the last ward, and were about to go out, when I noticed in the corner of the room near the door a spare young man, with stooping shoulders, walking up and down and repeating with a look of wild distraction in his sunken eyes: "Why don't they bury them? Let them bury those soldiers. Bury them, they are dead, dead; Bury them! Bury them!"

I asked my friend for information concerning the case of that young man. He took me to his office, consulted his files, and gave me to read the young man's anemnesis. And from that document as well as from information I obtained from other sources, I was able to reconstruct the history of that unfortunate young man, which I herewith transcribe.

Three years before, Nathan Sadofsky, Russian Jew, aged twenty-one, landed in New York City, and after several months of uncertainty and fumbling due to a natural shyness and hesitancy, became a tailor, obtained work in a huge sweatshop, and entered upon an existence of monotony and solitude. In his native land he had been prominent in a circle of young men and women, imbued with radical views, companions of heart and mind, among whom his fiery earnestness and unrelieved seriousness found a restless sort of happiness. He used to revel with almost fanatical ardor in dreams of perfect human justice, and with inspired bitterness denounced the oppression and wrong that he saw on all hands. Like the ancient Hebrew prophets, he combined a glowing optimism for the remote future, "the end of days" with a fiery pessimism for the immediate present. His companions admired him but were a little disturbed by his ultra-emotionalism. Some even considered him a trifle erratic. In time Nathan Sadofsky had become an object of suspicion to the police, and, in fact, it was as much due to the persecutions to which he became subjected as to his desire to escape the hated military service, that he emigrated to America.

In the new land Nathan Sadofsky found the atmosphere uncongenial and disheartening. It was deficient for him in earnestness and idealism. He came in contact, on the one hand, with the care-laden and over-worked sweat-shop hands, who found no strength or time for ideal interests; and, on the other, with the members of the lower middle class who absorbed themselves *in toto* in the hunt for the dollar and spurned or

ridiculed all things else. And so Nathan Sadofsky withdrew into himself, too shy and inaccessible to make friends. He spent whatever leisure he had in reading or solitary musing, and became subject to moodishness and unprovoked feelings of despondency.

These dark moods were sure to be transformed into gusts of elation whenever a letter reached him from Russia. Nathan Sadofsky was the oldest of a rather numerous family and although, as is frequently the case, he had demonstrated but little warmth for his parents, brothers and sisters when with them, he now experienced for them a deep and restless affection. He wrote even more frequently than they replied, and was particularly fond of corresponding with his brother, Reuben, slightly younger than himself, to whom he communicated the thoughts and feelings that agitated him in the new land. Writing to him and reading his answers became Sadofsky's chief source of solace and diversion.

Even after a stay of over three years Nathan Sadofsky still continued to find himself out of harmony with his new surroundings. Devoid of active ambition to improve himself materially, and further restrained by his excessive shyness, he was unable to muster sufficient energy to change his occupation. So he continued to work in the same sweat-shop, although he hated the place and the work, and earned but little more than he needed to satisfy his most pressing wants. He managed however to lay aside a pittance from his earnings every week, looking forward to the day when he should be able to pay the passage of his brother, and then, with his assistance, establish his entire family in the new land.

It seemed, at one time, as if a new spring of life had opened for Nathan Sadofsky when he succeeded in overcoming his seclusiveness to the extent of paying attentions to a young woman. In Russia the young idealist had incorporated with his visions of a purified world, certain lofty notions of spiritual love and ideal marriage. In the new world however he found the young women he met steeped in frivolity and vanity. But once, there appeared in the shop where he worked a recently landed immigrant girl, with such a wealth of black hair and eyes, overflowing health and unaffected spirits that Nathan felt seized with an emotion he had never experienced before. The girl accepted his timid attentions with a mixture of shyness and boldness, but when he became more aggressive she began to be disturbed and a little frightened by his lofty talk and sombre ways. Unlike himself she became rapidly assimilated to her surroundings, and he began to lose interest for her. In his turn, Nathan discovered in her a meagre intelligence and a lack of earnestness combined with her newly acquired frivolous tastes and ambitions.

The conclusion of this episode left him more depressed and isolated than ever. In time Nathan Sadofsky even ceased to be the subject of curiosity and conjecture that, in the beginning, he had been to some of his neighbors. They became habituated to seeing the rather tall slightly

stooping figure of the young recluse, with his pointed features and large timid eyes, between which, brooding had dug on his big forehead two deep furrows. His new experiences afforded him material for still longer letters to his brother, and he looked forward ardently to the day of reunion.

II.

Three years had come and gone since the arrival of Nathan Sadofsky in America, when the ghastly news reached him that the nations of Europe were at war. Nathan's first thought was of his brother, now eligible for military service. Then the newspapers brought the report that all recruits due that year and the next two years were being drafted into the service at once. And then came the news that the Germans were invading Poland and were burning their way through the very province where he was born and where his family lived.

A period of dreadful anguish commenced for the young recluse. He wrote letter after letter, and the weeks and the months passed but no answer came. And then, as if to give him more time to nurse his fears, the supply of work in the shop gave out, and Nathan spent his days writing futile letters, and studying the progress of the campaigns, which all seemed to center around his native province.

Five months passed and then he received a post-card, written in Russian, and bearing the stamp of the censor in which his father informed him that his brother Reuben had been drafted into the army, and that the family found itself destitute. Nathan immediately drew from the Bank all of his savings and sent them to his father.

The next morning he received a card from his employers calling him back to work. A huge order had been received from the Russian government for army-overcoats, and a portion of this order had fallen to the share of his employers. Every other kind of work was crowded out, and extra "hands" were engaged for the special order.

Nathan Sadofsky bent himself to the work with all his might, eager to earn as much as possible in order to send more to his father, and at the same mind to forget the things that were obsessing his mind.

But, gradually, as he turned and twisted the thick dark brown cloth, and saw the thing take shape to suit the human form, his thoughts reverted to the hosts of men, struggling and killing and dying. And his brother was among them, and perhaps he was not any more. Perhaps he was already killed, blasted by a bomb or ripped by a bayonet. He took up his shears, as he worked, to cut away a needless portion of the cloth, and a slight shiver ran down his spine.

He reached his home that evening more fatigued than usual after a hard day's work. He considered that only natural after a period of idleness.

He found it difficult to fall asleep that night. As soon as he managed to doze off, a host of the most entangled and terrifying visions would assail him and he would wake up abruptly. Impossible to unravel or understand them. Waving processions of fire danced before his eyes and something dinned in his ears. Once

he heard the voice of his neighbor in the sweat shop say to another "hand": "Well, and how many shrouds did you finish to-day?"

When towards daybreak he finally did succeed in falling asleep his brother Reuben appeared before him. He was wrapped in a dark-brown overcoat and a red gash ran from his forehead and disappeared in his hair. With his right hand he held out a great pair of shears. He stood before Nathan holding out the shears and uttering not a word.

Suddenly a tremendous roar, as if of a thousand cannon, crashed in upon Nathan's ears. He sat up in bed and could hear his heart pound at his ribs. The alarm clock on his dresser was still ringing.

While dressing, Nathan Sadofsky felt unaccountably weak. His hands were cold and they trembled as he put on his clothes. He felt dizzy, and his furniture seemed to be constantly getting in his way.

As he walked to work, lost in the stream of "hands" all moving in the same direction, he suddenly stopped in amazement. He was sure he heard some one say: "There goes the man who makes shrouds for the dead."

He reached his place in the shop, but somehow, his hands refused to turn the dark-brown cloth as nimbly as they did the day before. They were as cold as steel.

He looked about him at the various objects in the huge shop. In the presser's corner, near the stands, lay a pile of overcoats heaped up pell-mell ready for the irons. His eyes became rivetted on that pile of overcoats, and as he looked, they suddenly became a mass of corpses with limp extending arms. He tore his eyes away and looked where the operators, bent over the machines, their heads buried in their heaving and twitching shoulders, were twisting and pulling and torturing the dark-brown cloth. And in another part of the shop, the "finishers," mostly women, were swiftly plying their gleaming needles, stitching, stitching, stitching, piercing deep, deep, deep. And in still another corner, the packers were carefully smoothing out and folding the sleeves over, and nailing down long wooden boxes.

Nathan Sadofsky felt seized with a sudden access of dizziness. He rose and went into the dressing room. There he took out his Yiddish paper which he had not had the time to peruse. He opened to an inside page where the casualty list of Jewish soldiers usually appeared, and which he read through carefully every day.

The paper suddenly fell from his hands. Towards the bottom of the list he had read the name *Sadofsky, Reuben*.

A great flash passed before his eyes and something crashed in his head.

He staggered out of the room, and made his way to the cutter's table.

He seized a huge pair of shears, bent over the pile of overcoats at the pressing-stands, plunged the shears into it, and slashed and slashed and slashed.

They seized and disarmed him, and while they held him, and even while he was being led into the ambulance, he kept repeating frantically, piteously,

"They are dead. Bury them. Bury, them. They are dead."

A Notable Mass Meeting.

The largest Jewish mass-meeting ever held in the city of Boston was the mass-meeting of the Zionist conventions on Sunday evening, held at Mechanics Hall, Huntington Avenue. Indeed the meeting has been described as the most wonderful gathering of Jews ever held in the United States. The hall has a seating capacity of 10,000, and every seat was taken, with many hundreds standing in the aisles. Thousands were turned away as early in the evening as seven o'clock and it was necessary to hold several overflow meetings.

Rev. H. H. Rubenowitz of Roxbury acted as the chairman of the evening. He said:

Without vision, a people perisheth. These words are found in the Book of Proverbs, in which are summed up the national wisdom and experience of the Jewish people. A nation, like an individual, must have a certain outlet on life. It must have a definite conception of the aim of its existence, and must keep that aim steadily in view; it must have a knowledge of the means to be adopted for the attainment of this aim. Many of us have at one time or another been moved to pity at the spectacle of lives ruined and wasted for the lack of definite aim. How pathetic it is to see human beings possessed of talent drifting through life helplessly, accomplishing nothing, wasting their powers because of their inability to make for one particular goal, and to direct all their efforts towards it. But it is infinitely more tragic to see an entire nation, the bearer of a noble tradition, gifted with splendid powers leading an impotent sterile existence, a burden to itself and to others because of the lack of vision and the absence of a well-defined aim. Yet, such is the plight of the Jewish people. For nearly eighteen centuries our people were closed within ghetto walls. Freedom of movement was denied; it was relentlessly persecuted and oppressed by its fellow human beings because of its unswerving loyalty to its deepest convictions, nevertheless though chained and bruised, it clung to life, and its indomitable will could not be crushed. It had not the power to act, but it could only wait and pray and hope. Finally the longed-for day of freedom arrived, at least for a part of our people. In Western Europe and in America, citizenship, freedom of movement, of action, and of speech, was granted to us. Individual members of our race made wonderful progress, amassed wealth, gained renown in the fields of art, literature and science, but all this progress and advancement meant very little for the Jews, viewed as a nation. (The privileges of the more fortunate but tendered to emphasize the helpfulness and misery of the others. In glaring contrast to the prosperity and freedom of Jews in America and in England stood out the poverty and the sorrows and the persecution of the Jews in Russia and Eastern Europe. The ancient hatred and prejudice against our people by no means subsided but, under changed aspect, were revived and fostered in the lands of enlightenment and tolerance. The anomalies of Jewish life were accentuated and its griefs deepened. Here and there attempts were made by the more fortunate of our brethren to help the less fortunate. A Montefiore intervenes on behalf of his persecuted brethren in Morocco, a Baron De Hersch, with a generosity unparalleled, spends his vast fortune trying to relieve the wretchedness of his Russian co-religionists, a Rotchild comes to the rescue of the Jews in the Orient, but all these measures were but partial and fragmentary.) Our national power of vision seems to have become impaired. A period of groping and uncertainty seemed to have set in. The problem of Jewish life never could be solved in this way. What was needed was a comprehensive program of work which would strike at the very roots of Jewish misery and which should be in keeping with the historic character of our people, a program based on a frank and fearless conception of Jewish life, on a thorough and painstaking study of the facts of Jewish life, showing a due regard for all that is great and holy and inspiring in our past, aiming at a great and inspiring future. Such a program only Zionism offers us. Zionism is comprehensive because it takes every phase into consideration.

It addresses itself to the economic and material needs of our people but does not neglect our spiritual requirements. It strives to develop new industries in Palestine, but it also aims to develop a rich and noble Jewish culture. Zionism is frank, fearless, because it boldly asserts the existence of a distinct Jewish individuality and insists on the recognition

of the worth and merit of this Jewish type. Zionism is reverent and shows a tender regard for all that has been vital and fundamental in the past of the Jewish people. It maintains that the future of the Jews must grow out of its past, that its future triumphs must be enacted in Palestine, the scene and background of its past triumphs, that the great hopes and passions and yearnings which shall stir our people in the future must find utterance and expression in Hebrew, the language of our prophets, the medium through which the genius of our people found expression in the past. It seeks to develop a type of social polity and communal life based on the great principles of morality, faith, and justice which have pervaded our social, religious and communal life.

Tonight we submit this program to you for consideration, and we ask you to give it careful hearing. First conceived by the Zionists who preceded our present movement, amplified, formulated and proclaimed to the world by the immortal Herzl, and zealously maintained and guarded by his successors, this Zionist program has stood every test that the years have put upon it. Neither the tremendous difficulties attendant upon pioneer life in Palestine, nor the bitter criticism and antagonism of its hostile critics have been able to stop its progress and growth.

Captain Coby, representing the Governor of Massachusetts, said: "The Governor of Massachusetts extends to all of you a very hearty welcome. The governor to his great regret has found it impossible, much as he desired to be here, to remain in his native state to-day; he has been called away on important business to a neighboring state and has asked me to bring to you and especially to the visiting delegates, his sincerest and heartiest welcome. I know that if His Excellency were here to-night he would be thrilled by the impressive scene that is presented here. Such a gathering of representative and intelligent people seldom is gotten together, and I am sure that His Excellency would be especially impressed by the feminine representation here to-night. It is a stupendous task for me to do His Excellency justice—oratorically especially—and I hope you will bear with me in my shortcomings as a speaker and consider that I have done my duty in bringing you the Governor's heartiest greetings and sincere good wishes."

Mr. E. J. Slattery, representing Mayor Curley of Boston, said: "The Mayor is now in the western coast of the country on his way to visit the great exposition, otherwise he would be here in person to extend to you his cordial greetings and warm welcome to Boston."

"I congratulate you on this great magnificent representation of your race that is here tonight; I have witnessed many gatherings in my life but never before in my life have I looked out upon a vast audience assembled for the purpose for which you are here tonight. I extend to you on behalf of His Honor, The Mayor, and in the name of Boston, most cordial greetings and a hearty welcome. In the old historic soil of Boston, liberty found its birth, and it is most fitting that you should hold your convention for the important consideration of a like question here. It is not my intention to deliver an address. Some of you may never see Palestine, but it is your duty to render such assistance, such encouragement and such material support as may be necessary that there may be a home for your race and that you may prove that your race—which is a liberty-loving race—is entitled to a home to be governed by and for the Jewish people. I am not any the less a loyal American because I have fought for twenty years for Irish Home Rule, and you are not any the less good Americans if you aspire to having your own country."

The Chairman introduced **Judge Mack**, who said:

"I am much too young a Zionist to attempt to talk to

Zionists, but I have not a doubt that in this audience there are men and women who are not yet Zionists, but who ought to be, and in the few minutes allotted to me I shall say a word or two to them—nothing that will be new to you Zionists, something, perhaps, that may help them in finding the way, in following the bright path along which I have so recently been led.

There is always a lurking fear among the non-Zionists that there is something incompatible between Zionism and patriotic Americanism. We Americans are citizens of a state to which, as citizens, native-born, not naturalized, we owe our fealty to the last drop of our blood. For we Jews are not citizens of a Jewish state, although some of us may change and become that in the future. We Jews are part of a people—a people bound together for thousands of years by a common tradition and a common inheritance, a feeling of belonging togetherness. That becomes evident whenever any calamity happens to the Jews in any part of the world; that ought to become evident to every thinking man and woman without calamities if he but reflects on the history of the Jews. And so as every man owes loyalty and belongs to his family, to his circle of friends,—yea, as every American owes loyalty to his commonwealth as well as to his nation, and there is no incompatibility between any of these loyalties, so we Jews owe loyalty to our people, our nation, our nationality; and at the same time we Americans owe the fealty of patriotic citizenship to our state, our country. More than this, a man while he can be a citizen of but one state, can belong in feeling to more than one people. A man may be not only a Jew, but he may be in the sense of belonging to the nation by tradition, by a common culture, by a common language, in some respects a Frenchman, a German, an Englishman. There is no incompatibility in that double nationality, although, of course, only one can be predominant, and in the true Jew who has the Jewish nationality, that must predominate, because that is stronger through his veins. And so I say to you who hesitate on this point—and I speak advisedly when I say that there are many who hesitate in fear of their patriotism prejudiced or doubted—throw away your childish fears. You will become better citizens, nobler sons of your country when you look back to your history of thousands of years and proclaim yourselves earnestly and to the fullest extent one of your own people.

There is a great Jewish problem throughout the world. We in America realize in our own lives but little of it. Our brethren in Western Europe feel it more, and those in Eastern Europe feel it like a dagger in their breast every day of their life. Zionism may solve this problem. But I do not care whether it solves the problem of the Jew in Russia and Roumania or elsewhere, or not. I am for Zionism as a practical ideal for the Jews of all the world, because it is right that every nation, every people should have a central rally place for the people of its own culture throughout the world, in all the countries, and through all the ages may make individual capacity help along in the world's great movements. But not only the individual should contribute his individual share to the progress of the world. Every nation, every people, big or small, has a mission on earth to develop itself, not merely for the benefit of itself and its members, but for the benefit of all mankind, and we Jews as a people have made our contribution to the world in the days of old when we were not merely a people and a nation, but a nation and a people in a great state, great in its forces, great in its power for good, great in its contributions to humanity, even though small in territory and in population. And to-day, when all Europe is at war, not because each nation is endeavoring to benefit all mankind by giving the best that is within him, but because one or the other or many of them are attempting to impose their nationality upon others, big and small; because one or the other of them is attempting to throttle the small nations of the world and to prevent them from enjoying the natural rights not merely of men, but of people, to develop themselves; in these days, I say, when all Europe is at war because of the attempt at national dominance, it is time for the Jews to proclaim the true mission of the nation, big and small, not to dominate, not to attempt to thrust down the throats of others our peculiar culture, our big peculiar ideas, our big peculiar contributions,

but side by side with all the nations of the world to endeavor to unfold all of our latent national powers as a contribution, in generous rivalry, with others to the entire world. We American Jews, living in a country, citizens of a country, but as yet not a nation, even though it be on the way to become, living in a country of many nations, working side by side in the most generous rivalry, each attempting to fulfil all the good that is in the individual as well as in the national group, not selfishly, but for the benefit of America and through America, for the benefit of the world, we are a part of that great object lesson that this glorious country of ours is not, as is often believed, a melting pot, wherein all is absorbed and made into one mass, but a confederation of many nationalities. We Jews are one of that group. We American Jews are the best in the world to set the example for all the Jews of the true meaning of nationality and of a people. It is up to us in these times, when our brethren are engaged in the old world in this life and death struggle—it is up to us to take the place that they for the last twenty years have held in leading this great spiritual movement, this regenerating cause of the Jews of the world. And under the great and magnificent leadership of your own Louis D. Brandeis, with a splendid group of men and women who have labored in this cause for so many years, American Jewry will lead the world and the Jew unto the day when, in Palestine, the prayers of the orthodox, repeated for generations and centuries, may at last be answered, and the Jewish state, the Jewish nation, again be re-established in its ancestral whole, under its own self-government, be it independent or be it like Ireland, having at least the full measure of home rule. In this way the Jewish nation will again take its place among the nations of the world, will begin where it left off two thousand years ago in making its own contribution to art and to music and to literature and to ethics and to religion to the entire world.

Dr. Stephen S. Wise, who was next introduced, said:

"I feel as do the representatives of the Government of this great commonwealth and the Mayor of this municipality, that it is most fitting indeed that this gathering of Jews in America should take place within the borders of the city of Boston, within the confines of the State of Massachusetts, for Boston is the mother of liberties, Massachusetts is the cradle as it were, in a spiritual sense, of our great map; and I love to think to-night that two hundred years ago and more, when Massachusetts enacted laws governing it, it was advised that if any sphere of life be left uncovered, the state, or, rather, the colonies, should be governed by the laws of the commonwealth of Moses. And to-night, to-night, as it were, there is this compensation, that Massachusetts stayed a commonwealth, of the Pilgrim fathers, and Boston the mother of American liberty, together gave their blessing to the Zionist movement, which is truly a movement in the direction of liberty and self-government, as was that movement of more than one hundred years ago which made Boston a model.

"Ladies and gentlemen: I come here to-night out of my heart to congratulate not only you Boston men and women, but the Zionist movement of America and the Zionist movement of the world upon the new leadership which has fallen to its lot. I have known the three leaders of the Zionist movement; Theodor Herzl, I am proud to say to-night, was my friend, as I sought to be one of his earnest helpers. We have not yet ceased to mourn the passing of the successor of Herzl, der guter Wolffsohn. But in the place of Herzl, the man of peerless stature, the man of royal qualities of the spirit, and in the place of Wolffsohn, Boston, Mass., America, gives to Zionism the fine and noble leadership of Louis Brandeis. And Louis Brandeis is no fairweather friend of Zionism. Louis Brandeis did not step into the leadership of the cause when the sailing was smooth. One year ago, when it seemed as though every hope might be dashed, and every dream be shattered, in the hour of difficulty and trial, then Louis Brandeis stepped forward not to claim leadership, but to render services and to render it with all that fine beauty of spirit which makes us not only follow him as a leader, but love him as a friend. The Jewish world to-day faces the Jewish question in a new way; the Jewish world faces its own problem to-day in a new spirit. We have a better right than

ever before in our history to attend erect and not to go to the nations and the peoples of the earth as it were beggars. We have no need to beg. The Jews of every nation on earth are rendering a supreme service to their nations. The Jews have distinguished themselves in every battle of Europe; the Jews in every army of the world are standing out, are standing out, just as our people have rendered high service in times of peace, and therefore we do not come to the world crouching and suppliant and begging. We go before the world and stand erect, as Theodor Herzl stood, and make our just demands like men, and the world will grant them. But better than that, we have learned within the last fifteen years that the Jewish question will not be solved by Germany; the Jewish question will not be solved by England; the Jewish question will not be solved by Roumania, or Russia; the Jewish question will be solved by Jews and Jews alone. For my part, as a teacher in Israel, I rejoice in Zionism, because it is the one great vital commanding, unifying movement in the Jewish world, a movement that makes it possible for Doctor Berlin and myself to stand together upon the platform, and for me to say that even though Doctor Berlin is not as "frum" as I am, still I know, or rather he knows that I am just as true and loyal and devoted a Jew as he is, or the most orthodox Jew that lives. And Zionism has that heartening, unifying influence upon the Jews of the world.

"Judge Mack dealt to-night with some of the affairs, with some of the doubts, with some of the hesitations that take possession of our people. A great Jewish leader in America said that in Zionism there is no room for religion. Men and women, if I believed that I would go out of this hall to-night, my head bowed in sorrow. I say to you that Zionism is essentially a religious and ethical movement. There is no room in Zionism for anything else but the religious spirit and moral idealism. No religion! Why, Zionism is a defender of faith; Zionism is a daring spiritual hope. And again we are told, at least I am by some of my brethren, that you cannot be a liberal Jew, a reform Jew, a radical Jew, and a Zionist at the same time. That may have been true fifty, sixty, seventy, one hundred years ago. I am a reformed or liberal Jew, but I am not going to be governed in my own soul by what Einhorn, or Geiger mistakenly said sixty years ago. I am going to read the Jewish soul for myself, and I know, or I believe in any event, there is just as much room and need in Zionism for the liberalism which I represent as there is need for the uncompromising orthodoxy of Mayer Berlin.

"As for the possible conflict of Zionism and Americanism, I never heard a non-Jew raise that question. It is always left to a Jewish roshe to say that Zionism and Americanism are not and cannot be in accord. Is there any question about the accordance of Zionism and Americanism? We happen to be able to point to a man who is the truest of Americans in idealism and in the measure of his service, and this greatest of Americans among the Jewish people is the leader of the Zionist movement.

"I heard it said not very long ago by a distinguished American Jew that Zionism is a mistake because it is a manifestation of the spirit that brought about this catastrophe. It is another one of those national chauvanisms, another one of those racial jingoisms, which have preceded the world-conflict. Oh no; Zionism is no national or racial jingoism. Zionism is the warrant of the principal which is fundamental to the European war to-day. As Judge Mack put it, it is not only the right, but the duty of the lesser nationalities to live. He said the spirit which declares that we are no people, that we are no fragment of a race, that we are not even potentially a nationality, is the spirit of cowardice, the spirit of fearfulness, and that we have put away. We know we are no racial jingoes; we know that we are not national chauvanists; but we do know that we are a people, and we intend to assert it and to maintain and to magnify the integrity of our people and to make our people live again. Let me make my meaning clear. There are two things; first, Zionism means the Jew is, the Jew must be. More than that, and that is the glory of Israel and the blessing of Zionism, not only does Zionism declare that the Jew is, that the Jew must be, but I believe, because I am a religionist, because Zionism is my religion, we believe that as a result of

the Zionist renaissance, we will have a new life not only for Israel, but that Israel will once again be the giver and the bringer of a new life to the world. I am not only a believer in Zionism; we need not only a new Zion, but a new god given it, that when the day comes the Jewish life and the Jewish people shall be recreated in the land of our fathers. We shall not only have peace and safety and security and dignity for ourselves, but once again it shall be true, once again we shall be a blessing to all the world; once again the world shall be touched and hallowed and exalted by the spirit that shall go forth from Zion and the word of God that shall again make itself felt in Jerusalem. Do you think that we merely want the Old World or rather the New World translated and transplanted to the Old? Oh no, we dream of other things; we dream of better things. We dream, and our dream will come true, first, that we again as a people shall be, and being we shall again serve, we shall again bless, and we shall again enrich. Our Zionism, like our Americanism, is a matter of democratic faith and democratic passion. Louis Brandeis is no patron of Zionism; Louis Brandeis does not condescend to Zionism. Zionism lifts him up, much as he gives it. Much as the greatest among us may give Zionism, Zionism in turn gives us even more. It gives us the recovery of our strength, the renewal of our self-reverence; it gives us once again the things we have lacked, the things that are coming back into the life of Israel, community, wisdom, statesmanship, imagination, consecration. So be it."

Miss Leon, representing Hadassah, said: Mr. Chairman: The various chapters of the Hadassah have taken a grave risk in asking me to be their spokesman at this great gathering. I could have wished, as they must have wished, that our efficient leader and president, Miss Henrietta Szold, had taken my place. But before all else we must obey the word of command, and even the humblest must undertake the work assigned her no matter how unequal to the task she may feel. The only excuse I can suggest for my having the honor of standing before you this evening is that it has been my happy lot to pilot our first Jewish nurses to the land of our forefathers, and to see day by day in Palestine those who have been benefitted by the work inaugurated by Hadassah. The generosity of Mr. Nathan Straus made it possible for us to realize our hope of beginning this work.

As you know, the motto of Hadassah is, Arukat bab Ammi, the healing of the daughter of my people, and this can be interpreted in two different ways. The healing of the daughter of my people spiritually in America, bodily in Erez Israel. Let us not forget that it is through the spiritual healing of our women outside of Palestine that this work of spiritual and bodily healing can be carried on within Palestine.

The work that Hadassah has undertaken in Palestine is to provide district nursing, to begin in Jerusalem, to extend to the other cities, such as Hebron, Safed, Tiberias, and finally to our colonies. So far our work has been confined to Jerusalem where we have our settlement house, and now at this sad moment when everything seems so dark to our people, it is with thankfulness I remember that in the midst of this chaos America is protecting our work through the words inscribed on our door beside the Mezuzah "American Daughters of Zion District Nurses Hadassah."

Our staff of workers consists of two American nurses, Hadassah Kaplan and Hadassah Landy, as they are known in Jerusalem, two physicians, seven qualified midwives, and a few probationers. At the present time our staff is reduced by the absence through illness of Hadassah Kaplan. I shall never be able to convey to you any adequate idea of the devotion to our workers—especially of our two American Hadassahs.

The function of the settlement has been to act as a central agency for all kinds of social services, which are indeed varied and numerous—treating patients at the settlement, in their houses and at the schools, providing the services of midwives, instructing mothers in the care of their children, placing children in schools, finding work for the unemployed, distributing food and garments. The settlement also conducts social clubs to which our Hadassahs give courses in hygiene.

Most important of all, perhaps, in its visible results, is a work which we have inaugurated—the fight of trachoma, that

terrible eye disease so prevalent in the East. We are treating over five thousand school children daily and thus saving them from blindness.

I have given you a brief resume of what we, the Hadassahs, have begun in Palestine. The days in which we are living are serious, we must lose no time in hesitation. "L'Union fait la force." Zionists, Jewesses, let us unite in accomplishing our task in a manner worthy of the name of Israel.

Rev. Masliansky: It seems to me that the most striking feature of this convention is the broadness of the appeal which Zionism makes. We have only to glance on the platform to verify this. Not so long ago it would have seemed impossible for such various elements as you see here to come together. Not only the various individuals, but such varying movements as the Young Judaeans and the Hadassah movement are with us. We owe deep thanks to the Providence which sent back to us Dr. Schmarya Levin. His presence has been valuable beyond calculation.

The greatest opposition that faces us comes from within; it is the Jewish assimilator who is the fiercest opponent; the non-Jew is with us; he understands our demands and sympathizes with our trouble. It is the Jew himself who stands in our way and we must convert him. We are living now in momentous times. Not only do we not know what is going to be, but we do not even know what is going on. We must be prepared in men and in leaders to meet every contingency. The time has brought forth the man who will stand at the head of our movement, and it is to Boston that the credit and distinction must go.

Mr. Louis D. Brandeis: We who are gathered together in this great assembly give evidence, by this gathering of the unity, the essential unity of the Jewish people. Those who are here, those who tried to be here with us in this hall, constitute a very large part of the Jews of Boston and of Massachusetts. Those who have testified by their attendance and by their desire to attend, their great interest in the movement which is to lead to the solution of the Jewish problem, the solution because it is to make ultimately possible the service of the Jewish people to themselves and to the world; because it is to make possible the end of the misery and not merely the alleviation of it. It is in that spirit you come here to aid and to testify to your interest in carrying out the Jewish ideals, the Jewish hope and the Jewish prayer of the twentieth century.

But in order to do that there must come from you more than this expression of sympathy and of hope. There must come from you, as Americans, action. You must bind yourselves together in organizations. It will testify to your will, to your indomitable will, to accomplish this wish of the Jewish people. Stand up and be counted. Join the Zionist organization; join some one of the many societies which are here and elsewhere in this country as testimony that in this great movement you also want to bear your part, and it is only by bearing your part that you can be true to your Jewish people, and true to the American Government, that wants men and women, citizens who bear their part, and are not shirking when a great cause and a great issue is before the world.

That is our duty as Jews; that is our duty as Americans, and if we wish to be true to the American ideal of democracy, of social justice, of liberty, we can be true to them only by action, because it is only by action that manhood and womanhood can be demonstrated to the world, and if you do demonstrate it, this wish, this prayer of twenty centuries will come true. The great Herzl was right when he said in the Alt Ne

Land, "If you wish it, if you will it, this is not a fable, it is not a dream; it will be a reality, and the reality will come true."

Dr. Levin: In the whole of the civilized world there is a struggle between the individual and the whole of the civilized world. Zionism deals with this problem; therefore it is a universal question and in order to be honest it is necessary to find a solution of this problem. It is a duty to preserve individuality against all possible dissolving influences. If you yield this individuality without a struggle how can you expect to be given a new one when you have proven yourself so unworthy of the old. Show that you can keep the old individuality; do not drag with you the corpse of your former soul in an attempt to reconcile the two. It is by this open honesty that you become better Americans—by throwing aside all hypocrisy.

In their attempt to take up the new individuality assimilators have sold their children; have robbed them of their heritage of individuality which was theirs. But the children themselves, despite it, are coming back to us. They are fighting for their own. We ourselves have, in this way, and in other ways, delayed the advent of the consummation of our movement. The Messiah has been at our gates and we have closed them upon him. I do not say this to discourage you, but to bring you, by the recognition of your former delinquencies, to see clearly the path that leads to the realization of our aim. If we ourselves are strong in our struggle for freedom, the whole of the world will be with us.

It has been said that though it would be possible to get Palestine for the Jews, the lack of readiness to struggle for freedom prevents us from getting the Jews for Palestine. It is this problem more than any other which we have to face. In this problem it is not only foreign and external influences which assist our disintegration, but we ourselves are assisting the tendency. And in this stand first and foremost those Jews who wish to take the credit to themselves for being Jews, without facing any of the responsibilities and duties which devolve upon them. We must have the individual with us; it is imperative. In times like these, the individual is forced to give his best service to others. And for others we are prepared to undergo the severest strain; for ourselves we are too lazy to act. It is the solution of this problem that we must set ourselves.

Rabbi Meyer Berlin: From my knowledge and experience of Zionist activities and demonstrations, I can say that this present demonstration is not a Zionist convention but that it is a congress—the first American Zionist Congress. To our new movement every individual is going to bring something, some contribution to the great Jewish national revival.

In other countries than this it is impossible for a man to be both a leader in the land and a leader in Judaism. In this country we have a man who is a leader in Judaism who has distinguished himself in the highest degree as an American citizen and leader.

Dr. Wise has said that Zionism is our religion, but I would say that our religion is whole in Zionism. At present we are confronted with a great danger; assimilation. We must combat this danger; we must have a radiating center of power as our defence. It is in that way I mean that our religion is to be whole in Zion for there we will be able to combat from our own stronghold the disintegrating influences which threaten us.

There was an insistent call from the floor for Mr. Baronness to speak, but he excused himself on the ground that he was ill.

The meeting closed with the singing of the Hatikvah.

For the Jewish Congress.

[In all parts of the country where Jews have a chance to make themselves heard, the demand for a Congress that shall be fully representative of all American Jews is becoming more and more insistent. Seldom has the situation of the mass of the Jewish people in the Diaspora been so precarious and so dreadful as it is to-day. At this juncture, it has remained for America to produce a group of Jews who see at this time, only an opportunity for a selfish increase of power and who in their headlong eagerness to escape the observation of the world, would choke down the cry of the Jewish masses and make a secret of the things that are and should be patent to all the world. The following are some of the resolutions and expressions of opinion that have reached us from all parts of the country.—Ed.]

We must not forget, however that the Jews have been stirred by this war as never before and that there is craving from one end of this country to the other for expression by a greater number of Jews than have ever been interested in any particular Jewish matter; and that this craving for expression will find a vent. There is no body of men heavy enough to keep the lid down.—Jewish Comment.

THE VOICE OF CHICAGO.

At a meeting held at the Chicago Hebrew Institute by Chicago Zionists, it was resolved:

"That there be called an American Jewish Congress to be organized on a democratic basis, so as to impress all classes of American Jews for the purpose of deliberating on the whole Jewish Problem."

Among the speakers were: Nathan Kaplan, Benj. H. Bernstein and Leon Zolotkoff.

THE INDEPENDENT ORDER BERITH SHOLOM.

Dr. Louis S. Rubinson, grandmaster of the Independent Order Berith Sholom, in an authorized statement recently issued by him, declared as follows:

"I am pledged to my constituents to work for a Jewish Congress on broad and democratic lines, and I am not going to break that pledge. I have great respect for the gentleman at the head of the American Jewish Committee but I cannot consistently appoint delegates to the Washington Conference without violating the pledge and I do not intend to do it."

THE INDEPENDENT ORDER BERITH ABRAHAM

Judge Leon Sanders, Grandmaster of the Independent Order Berith Abraham, has issued a statement in the Yiddish Press favorable to the calling of a Jewish Congress on democratic lines and is hopeful that the American Jewish Committee will be convinced of abandoning this proposed limited Conference.

THE ARGO LODGE OF THE I. O. B. B.

At the initiative of Julius I. Peyser, the Argo Lodge, Independent Order B'nai Berith, of Washington, on Monday evening, this week, adopted resolutions unanimously favoring the holding of an American Jewish Congress. It voted to wire these resolutions to Adolph Kraus, president of the Order, who, with the executive committee met on Tuesday in Atlantic City. The Argo Lodge placed itself on record for a Congress to consider the whole Jewish problem.

No men or set of men in our community have a monopoly on the serious and statesmanlike grasp of actual conditions, and no one may point the finger of disloyalty at Jews for seeking to be united for their common protection and advantage.—Hebrew Standard.

MASSACHUSETTS.

Fitchburg.

At the recent meeting of the Beakonsfield Literary Club, "That an American Jewish Congress be held under the joint call of the National American Jewish Organizations."

"That this congress shall be organized upon a democratic basis . . . that no limits be placed upon the number of delegates to the said congress so that all organizations may be properly represented and that the congress may in fact be representative of the sentiments and desires of all the Jews of America."

Among the speakers were: Mr. H. L. Rubinovitz, who presided, Mr. Julius Meyer of Boston and Mr. Abraham Altert, likewise of Boston.

NEW YORK WORKMEN ENDORSE CONGRESS.

Over five thousand Jewish workmen tried to get into Cooper Union on Thursday evening, August 5th, to attend the mass-meeting arranged by the National Socialist Congress Agitations Committee, which is organizing sentiment among radical Jewish workmen favorable to the holding of a Jewish Congress. The hall of Cooper Union was filled to the doors when Dr. Schitlowsky opened the meeting.

The following resolutions were unanimously adopted by the meeting:

"Whereas, the tragic conditions of the Jewish people in the belligerent countries imperatively demands the unity and greatest efforts of the Jewish people in its struggle for political and national emancipation, and regeneration, be it

Resolved, That it is of great importance to convene a Jewish Congress of American Jews democratically represented.

Be It Further Resolved, That it is the duty of the Jewish labor class to join the movement for the Jewish Congress; be it further

Resolved, That the congress shall deliberate and find means and ways to obtain full political, civic, and national rights for Jews and a Jewish homeland in Palestine."

The speakers were Dr. C. H. Chitlovsky, who presided; Dr. N. Sirkin; B. Zuckermann; Prof. Isaac Hourwich, and Pincus Rutenberg, one of the leaders of the revolution in Russia in 1906. Mr. Rutenberg has been living in Italy for a number of years and came to this country recently to try to unite the Jewish working men with this movement.

The Agitations Committee is publishing a weekly journal called The Jewish Congress.

Wilkes-Barre.

At a meeting of the Herzl Zionist Club of this city, it was resolved:

That a Jewish Congress be called on a democratic basis to consider the problems of the Jewish people

The suggestion of Dr. Gries for one committee, "permanent, representative and duly authorized," is a timely one. Surely let it be duly authorized and permanent, but above all let it be representative. Let it represent Jews—be they from New York or San Francisco, Kishineff or Berlin; be they rabbis or laymen, lodge brothers or uninitiated; be they orthodox or reformed, Zionist or non-Jewish; above all, let them be Jews representing Jews.—Rabbi Elkan Voorsanger in the "Modern View."

MASS MEETING IN VIRGINIA.

The mass-meeting of Jews of Norfolk, Richmond, Roanoke, Portsmouth, Lynchburg, Petersburg, held in connection with the organization of the Virginia Zionist Association, on Sunday afternoon, August 1, at Virginia Beach, adopted resolutions favoring a Jewish Congress on democratic lines. The motion was made by Rabbi Louis Goldberg of Norfolk and seconded by Dr. Lazarus Karp of Richmond.

At a meeting of the Central Zionists' Committee of the Zionist Organizations of Norfolk and Portsmouth it was resolved: "That a Jewish Congress be called by the Jewish Organizations and organized on a democratic basis which shall discuss the whole Jewish problem in all its phases."

*Readers of the Maccabaeon can obtain a very interesting pamphlet setting forth the correspondence between Louis D. Brandeis representing the Zionist Organization and Dr. Cyrus Adler representing the American Jewish Committee with reference to the proposed Jewish Congress, by writing for it to the Editor.

An Hour With Dr. Shmarya Levin.

A Review of "In Milchome Zeiten."

By MEYER W. WEISGAL.

IF you wish to absent yourself for a while from the bustle of every day life and ascend into a realm of thought and beauty; if you wish to nourish your soul, wearied with the sameness of every day life, with the brilliant and ingenious product of a colossal mind,—then steal an hour or two from your precious time and read Dr. Levine's selected essays "In Milchome Zeiten."

There are things in this world of which we, of the ordinary mind, have only a faint notion; there are depths which remain inscrutable to us and only men of an extraordinary intuition gifted with supernormal vision, can cast a far-reaching glance into their complex play of forces. It is because of this superior gift of vision, this superior alertness of mind that they discover truths which lay unseen by the multitude. These men are capable of lifting the veil and bringing to light truths which are dim and inexplicable to us.

With such a faculty is, undoubtedly, gifted the author of *Milchome Zeiten*, and evidences of it are discernible throughout the volume. He is a powerful and independent thinker, scarcely subjected to the unconscious influence of other minds and devoted passionately and sincerely to the search of truth. Besides, there is a world of beauty revealed in every one of his essays and they read with the fascination of marvelous narrative.

Despite the scrupulous purity of his search of truth and depth of thought, the American reader who has a disdainful scorn for any thing that smells of abstract theories, of "philosophical quibbling" will greatly enjoy reading the book, if only for the ingenuity, the grace and perspicuity of the style and for the eloquence of animated discourse. For our author is unlike the cold logician, who with his word—a keen, impersonal and merciless analytic tool, "causes the soul to flee from the body" and leaves the thing it touches a lifeless, spiritless corpse. Our author does not attempt to go at his subject with academical diction and ceremonial manner of attack, nor does he even attempt to polish up and brighten his statements with a consciously manufactured gloss of brilliancy. It is his own personality, his feelings and faculties that breathe life into the matter and gives beauty to the form. A discerning eye can hardly fail to perceive beneath the beauty of form, the presence of two qualities fundamentally essential to any work destined to sway the reader,—the broadest common sense and sincere enthusiasm. In all his essays you will recognise this peculiar trait of both his character and style. This most brilliant and most profound product of his mind, this book in which is found a most powerful and well reasoned theoretical speculation on Jewish problems is full of extravagant beauty and dazzling charm of expression and is yet strong and

striking enough to rescue its brilliancy from the charge of superficiality.

Read his short but brilliant essay "Der Poseck" and you will get a clear understanding of his mode of thinking and peculiar style. There he exhibits an abundant love for our tradition and antiquity, unconcerned whether the "modern" critic might scoff at their age. This should not, however, lead any one to think that our author sacrifices sense and spirit to that quaint traditional mode of exposition—the "drash," though most of his essays are interspersed with the *posek*. And how amazingly skilful is his fitting in his *posek* as if it were "made to order"; the *posek* seems to be absolutely subservient to his will.

The series of essays relating to the woeful Polish Jewish situation prove the capacity of the author to discuss both political and theoretical questions with equal boldness, brilliancy and effectiveness, in driving home his point, hardly seen before in Jewish literature. Each essay includes an amount of general knowledge, which might easily have been expanded into a volume, but which, in its condensed form and sparkling quality of expression, is all the more effective for its brevity. The master's hand is easily felt in the result of his analysis of that painful and complex question which was the cause of so much suffering for us. With one stroke of his pen the cause and the situation become clear to us. Details are strictly subordinated to leading conceptions and the reader gains a wonderful insight into the solution without being unnecessarily encumbered with negligible details and particulars.

Space does not allow to go into a minute examination of each essay. An opportunity may offer itself when I shall speak a little more broadly of the particular essays contained in this book.

Before I conclude let me impress the reader with the tremendous hold the book exercises upon the imagination. I, for one, imagined myself sitting in a large auditorium and our beloved Shmarya Levine, standing on the platform, in his rigid attitude and with the slight movements of his right arm, pouring forth with inconceivable rapidity and unrestrained animation, with poetic warmth and prophetic pathos, in a voice so unlike all others,—his spirited sayings with cogent array of flashing beauty impassioned and suffused with profound love for his people. His unforgettable voice was ringing in my ears and then I heard a never-ending applause of the audience and I almost wanted to join in when I discovered that I had reached beyond the end of the book.

If you want to experience the thrill of communing with one of the finest, perhaps the finest mind in Jewry—read this wonderful collection of essays.

Dreams of Zion

By VICTOR COEN.

By day I roam through lanes once new, now old,
With shade and sunshine scattered o'er the ground;
My heart leaps high when beauties thus unfold:
Yet yearnings deep within cast gloom around.

By night, through latticed branches arched above,
Stars gleam from out the velvet depths of sky;
My heart o'erflows; my soul is strained by love,
For thoughts go back to paths long lost, yet nigh.

A Course in Zionism.

(Outline used by the Hadassah Group of the Zionist Training School, and other groups. Address all communications to Miss Jessie E. Sampter, 31 West 110th St., New York City.)

A COURSE IN ZIONISM.

To Be Published as a Text Book by the Federation of American Zionists.

SYLLABUS IV.

EVIDENCES OF ZIONISM IN THE BIBLE.

- A. To Abraham
 1. Oriental viewpoint plus Jewish monotheistic morality.
 2. God created the world perfect. "He saw that it was good." Man is given free-will. Man (Adam) chooses evil. Followed by evil generations. Flood. Canaan. God chooses Israelitish nation to know His ways and redeem the world.
- B. To Moses
 1. The patriarchal faith in the final possession of the land.
 2. God's promise to Jacob in the poverty of his flight to Padan Aram, shows spiritual quality of national ideal.
 3. Exile, because the sin of Canaan is not yet full. Absolute justice of God.
- C. Exodus
 1. Theocracy. Social justice and national morality. Israel must prove worthy.
 2. Complete faith in promise of land.
- D. Judges
 1. Struggle for the ideal. Gideon's contention that only God is King.
- E. Kings
 1. Samuel's protest against monarchy. Davidic ideal democratic. Solomon's "glory" a menace. Division of kingdom explained by sin. Israel's and Judah's sinfulness—loss of democratic, theocratic morality—is the cause of exile to Babylon.
- F. The Prophets
 1. Their task is national, political, democratic.
 2. Their exhortations to righteousness result in the return under Nehemiah and Ezra.
- G. Ezra
 1. Stern national measures. Inter-marriages forbidden. (a) The Book of Ruth possibly a protest.
 2. The Law as the constitution. A priestly nation.
- H. Theories of Bible Critics as to Dates of Composition.
 1. They do not affect value of Bible, as the spirit of the Bible is the spirit of the Jewish People, expressing their national ideals.

BIBLIOGRAPHY.

- Prerequisite, a knowledge of the Bible.
 The Supremacy of the Torah, Dr. M. M. Kaplan.
 Pamphlet, Jewish Theological Seminary.
 History of the Jews, H. Graetz, Vol. 1.
 Political Ideals of the Prophets, Prof. Isreal Friedlander.
 Federation of American Zionists.

Suggestions for Discussion.

The Bible can be dealt with in two ways; either critically as history and literature, in which case we compare the Bible narrative with other ancient sources in order to discover how true it is to fact, and when and by whom the different portions were written; or else we deal with the Bible religiously and nationally, in which case we are not so much interested in knowing the facts as in knowing what was and is the attitude of the Jewish People toward their own history. What actually happened to a nation is not so important for its future as what is the attitude of that nation to its own past; its national morality or sense of duty. We therefore look in the Bible for meaning and interpretations rather than for facts.

A. (1) We find two elements in the Bible, the one Oriental, the other distinctively Jewish. The Oriental element is found in the description of the world, the ancient "science" or cosmogony, in the stories, such as that of Adam and Eve and the Flood, which have many points in common with other Oriental stories, and in the imagery and the poetic and allegorical style of narrative. The distinctly Jewish element is to be found (1) in the oneness of God and His universality; (2) in the conception of absolute justice as the consequence of this unity; (3) in democracy, expressed in the Laws, the inevitable working of this justice in human society. Contrast this with (1) the many gods of the other ancient narratives; (2) their arbitrary dealings with man; (3) the undemocratic codes of law (see laws of Hamurabi) with different laws for the rich and poor.

(2) The purpose of the Bible narrative (before Abraham), is to give its proper setting to the Israelitish nation. God made the world perfect. He created all mankind (Adam) not only Israel, and He gave man free will. Man set up his own desires as a standard (knowledge of good and evil) as against wisdom (tree of life). Evil generations follow Adam's sin, and corruption grows, until the Flood, from which God saves Noah. But Noah has not escaped the corrupting influence ("Man is more evil than in his youth"), and it crops out in Canaan's (Ham's) sin. Finally God chooses Israel (Abraham) to do his will and bring back mankind to wisdom and perfection. Canaan possesses the Holy Land, but he is to be driven forth because of his sinfulness. He cannot, however, be driven forth until his sin is full, because God is just. Therefore the exile of Israel in Egypt until Canaan's punishment is due. Combination of free will and God's prevision: God knows that Canaan will choose sin, as he knows Pharaoh's heart.

B. (1) Abraham chooses to obey, as Adam chose to disobey. He does not lose faith in the promise to his posterity, even when he is ready to sacrifice the only son of his old age.

(2) (Example of method.) Esau has received the fat of the land. Jacob is punished for his mistake in wanting immediate material possession. But just when Jacob is an outcast, God appears to him and promises him the future glory of his nation. Jewish nationalism depends not only on the land but on the character of the people.

C. (1) The might of the just God, overcoming all man's might, means that right is might. Israel's supremacy depends upon character, not power. Nationalism as opposed to imperialism. Freedom is the Jewish ideal.

(2) The forty years in the wilderness are to make Israel worthy. Never for a moment is there doubt of the necessary relation between nation and land. The laws for national life are given before national life exists. Israel must be a certain kind of nation, a righteous nation.

D. As true obedience can exist only when there is free will, so freedom can exist only where there is impersonal law to which all are subject. The Law was given to the whole Jewish people on Sinai. Legend says the Mishna, or verbal interpretation and right to development, was given at the same time as the Law.

D.-E. Struggle toward unity of Israel and complete democracy. All Israel are brothers. Gideon refuses to be made King on the ground that Israel should have no king but God. Samuel, with the same conviction, yields, however, to the popular will, which is but another proof of his democratic ideals; and so Saul and then David become King. The people have been influenced by the false national ideals of their neighbors. But David is still a democratic King, chosen by the people. His glory is that he united all Israel, and that he was a poet. Not only is he not praised as a warrior, but he is condemned. Because he shed much blood, he might not build the Temple.

Solomon's glory was an imitation of the neighbor nations, and the beginning of corruption. His foreign wives misled
 (Continued on page 63.)

Jews in the War.

In publishing these items of information concerning the part the Jewish people are playing in the great war-tragedy abroad, The Maccabean does not wish to be understood as entertaining bias with reference to any of the belligerents. The Maccabean has always taken the position that the evils of the Jewish position are due primarily to the anomalous position of the Jewish people in having no political status as a race.—E.D.

500,000 JEWS IN THE TRENCHES.

It is estimated that there are 500,000 Jews in the service of the various belligerents distributed as follows:

Russia	350,000
Germany	40,000
Austria	70,000
France	14,000
Italy	2,500
Belgium	3,000
Servia	3,000
British Empire	20,000
Turkey	7,000

519,500

As the Jewish population in mobilized Europe and the British Empire, in round numbers, amount to 8,700,000 these figures mean that one in seventeen of all Jews, of all ages, have been with the colors in the first year of the war. The percentage is, however, much higher, for the population statistics include Luxemburg, Holland and Switzerland, in which there are 130,000 Jews in which the complete mobilization of the forces, on a war footing, has called at least another 25,000 Jews from their regular occupations.—Jewish Advocate.

EXILES.

Added to the expulsions of the Jews from the various provinces of Poland, Kovno and Courland, an order has been promulgated last week for the expulsion of all the Jews from the province of Besarabia pending the suspicion of Roumania joining the Teutonic allies. The Jews attempted to cross the boundary and settle in Roumania, but the latter government prevented this. They then turned for help to their Bulgarian brethren, and the Jews of Bulgaria succeeded in obtaining the permission of their government for the hunted Bessarabian Jews to settle there, on condition that the Bulgarian Jewish community assume all the responsibilities of supporting and distributing the fugitives. Thus thousands of Bessarabian Jews have taken up their abode in the neighboring Balkan land.

From the vicinity of Riga all Jews have been exiled. All Jewish women and children from the vicinity of Grodno have been transferred to the province of Voronezh at the expense of the Russian Government.

It is estimated that about 600,000 Jews have already been expelled from their homes and that more than a million of them are now without a home, wandering from place to place. The southern provinces, Ekaterinaslav, Poltava and Volhynia, are already so crowded with Jews that the authorities do not propose to allow any further influx. The Jews of Odessa are making extensive preparations for the reception of a large number of fugitives that will probably arrive there shortly from the Austrian boundary line.

Several heartrending incidents are related in connection with the expulsion of all Jews from Roumanian provinces along the frontier. One of the expelled Jews, Schwartz, has three sons in the Roumanian army. In the district of Neanitz two mobilized reserves, who had been visiting relatives on a furlough, were compelled to leave the town together with the other exiles. All the roads leading from the frontier districts are being traversed by the throngs of the expelled, men, women and children, who are wandering aimlessly and who are being driven further along by the gendarmes.

WARSAW.

The Jews of Warsaw, numbering about 350,000, are going through a most harrowing experience. Although the censorship has been very strict, many details of conditions obtaining in the Polish capital have come to us. A Stockholm correspondent of a Chicago paper, who has just come back from

Warsaw, describes the wanton destruction of property by the Russian authorities. Thousands of cars have been leaving the city daily since the middle of July, bearing hundreds of thousands of fugitives and any portable property that could be saved. More than half of the Jewish population left the city for the interior of Russia. Many wealthy people have become absolutely destitute in the course of a few days. All printing presses were confiscated by the authorities and all metal found there was either transported or destroyed. All newspapers ceased publication and all the materials were taken away. All churches, banks, public buildings were dismantled of any metal that was in them. Everything else, even the crops on the fields, were destroyed by the Russians.

Should the Germans succeed in pushing their way forward to the next line of Russian fortifications at Brest-Litovsk, the other most-thickly populated section with Jews, Lithuania will share the fate of the Polish province. Lithuania, with its capital, Vilna, has a very large number of Jews, besides the thousands who sought refuge there from the Polish provinces. Soon there will be no place for the hunted Jews to settle, unless Russia removes the barriers and allows Jews to come to places outside of the Pale. There is an indication that this will be done, since in Tver Jews are already permitted to work in the fields as day laborers.

Lublin, the Polish city which fell recently, had in 1896 a population of 48,758, of which 23,788 were Jews. In 1899 the Jewish population of the province of Lublin numbered 186,787 souls. Lublin is an industrial city and is known in Jewish history for the Hebrew printing press that was first established there in 1547.

Cholm and Mitau, the two other important towns occupied by the Germans, also have a large Jewish population, both of them being within the Jewish Pale.

SUPPRESSION OF NEWSPAPERS.

The Hebrew monthly "Hashilovich," edited in Odessa by Dr. Klausner, which has given bold expression to Jewish national views since the outbreak of the war, has fallen victim to the Russian censorship and has been suppressed. Similarly, the Wilna Yiddish journal, "Des Leben," has been forbidden as well as the Petrograd "Novi Vosehon." The "Raszhvist," the official organ of the Zionist organization in Russia, has been watched by the censor particularly severe. Lately, entire articles, several pages long, have been deleted, and in every article there are missing whole passages and numerous sentences and words; a white spot is a usual feature of every important communication and utterance.

GALICIAN JEWS TRANSPORTED BACK.

The Kieff newspapers announce that the Russian Government decided to send back to Galicia the many Jewish prisoners that they had taken during the Russian stay in the Galician provinces. The first thousand will be transported in a few days and the others will follow later. In London Jewish circles, this decision on the part of the Russian authorities is regarded as significant. It points to the fact that Russia is not anxious to redeem its own Jewish prisoners, who are now in Austria, otherwise it could have easily arranged for such an exchange at present. It also shows that Russia does not expect to receive any indemnity from the Austrian authorities for the Jewish prisoners after the war is over.

POLISH OPPRESSION.

The methods adopted by the Poles towards the Jews are illustrated by the following: Shops have been established in Warsaw by the Citizens' Committee and the assistants have been ordered to serve all customers without distinction of religion or nationality, so as to prevent prices from going up.

But at one shop (84 Zelesna) the Jewish women, no matter how early they come, are admitted only at the close, after the Christian women. If they manage to enter the shops before, they are not served, and they are covered with reproach and ridicule. Sometimes the assistants do not admit the Jewish women at all, and close the shops in their faces; at other times they admit only those that please them. At another shop (3 Dielna) Jews are not served at all. A similar boycott applies to labor. The Warsaw Citizens' Committee has received the order from the government to engage 10,000 laborers at a daily wage of 1½ to 2 roubles. Although there are many fugitives now in Warsaw, it is difficult to find the required number, and yet the Citizens' Committee engage only Polish laborers.

Just as there are no Jews on the Central Relief Committee in Poland, which contains two million Jews, so also there is none in all the many special commissions connected with it. Even in such commissions that have to deal exclusively with Jewish questions, such as the Evacuation Commission and the Fugitives Commission, there is not a single Jew. As for the Provincial Committee, there is a Jew only on the Lublin Committee, elected at the express request of the Governor. The District Committees are similarly free from Jews. Of the ten city committees in the province of Petrikan, consisting altogether of 117 members, only in five are there Jewish representatives (seventeen in all); in the other five there are no Jews at all. In five of the eight city committees of the province of Radom, with 97 members, there are only eight Jewish members. The other committees contain only Jews. The 25 city committees of the Province of Warsaw comprise 275 members, of which there are 13 Jews in 8 committees. Apart from Warsaw the other cities here referred to have about 70 to 80 per cent. Jews. The Jews in Poland are thus utterly deprived of the opportunity of looking after their own interests.

Word has reached us that the lumber yard of Dr. N. Katzenelson in Riga has been confiscated.

IN AUSTRIA.

Sadagora Jews Transported to Russia.

On account of alleged treachery the Russians have transported seventy of the oldest Jews in Sadagora to Russia. The cause of this violent measure was the discovery of a telephone apparatus. In Schipenitz 132 houses were burned down and the place terribly plundered by the Russians.

At Pressburg the students of the Orthodox Rabbinical School, who, from their fourth year are free from military service in Hungary, volunteered for duty in the ambulance department in Pressburg. They will probably be assigned as nurses to the field hospitals.

SOME STATISTICS.

The Israelitische Allianz of Vienna, which has conducted comprehensive relief measures since last September, has now published a detailed report of the distribution of the fugitives throughout Austria, as well as of the subscriptions raised and subventions granted for their relief. According to this report there are in the enjoyment of state aid about 100,000 Jewish fugitives in Vienna, about 13,000 in Prague, 6,540 in Brunn and 1,200 in Graz. Until the beginning of April the number of fugitives in Budapest was 20,000, but this number has been reduced by expulsions from Hungary. Of the three aforementioned concentration camps in Moravia, which at one time had 7,000 fugitives, many fugitives have been removed, for the purpose of better accommodation, to other communities, so that at present there are in Nikolsburg only 4,112 fugitives of whom 3,102 are in barracks; 4,280 in Pohlitz, of whom 2,500 are in barracks, and a total of 3,997 fugitives in Gaya and the vicinity (in 13 different places).

In Bohemia there are large groups of fugitives; in the political districts around Budweis, 5,042; in the districts around Pilsen, about 12,000; in Karlsbad and neighborhood, 4,500; in Saaz and neighborhood, 2,700; in Marienbad, 1,364; in Reichenberg, 2,400, and further groups of about 1,000 fugitives and more in Aussig, Bilin, Bodenbach, Brux, Chrudim, Dux, Falkenau, Elbogen, Franzenbad, Kaaden, Kolin, Komotau, Rumburg and Teplitz. Altogether about 60,000 Galician Jews have

been housed in Bohemia and 22,000 in Moravia, so that the total number of Jewish fugitives in receipt of relief may be estimated at 200,000.

The efforts of the Jewish authorities were first of all directed towards securing state support for the fugitives. They succeeded in obtaining a grant of at least 70 hillen (about 17 cents) per head a day for every poor fugitive without distinction, and they supplemented this grant with relief from Jewish sources. The government also supplied the fugitives at its own cost with clothing, underlinen and books. The ministerial order of April 13, 1915, to all the local provincial chiefs, regarding the succor of the fugitives, will form an imperishable memorial to the humanity of the Austrian government. It demands speedy execution in settlement and the avoidance of all technical objection in the face of grinding distress and urged the local officials to go beyond their nominal functions in aiding the fugitives with advice, and to make no distinction as regards nationality or religion.

Almost all the Jewish communities in West Austria in which the Galician fugitives have found refuge have organized collections to supplement the state aid, so as to enable the poor families to exist. The central committee in Brunn has raised 200,000 kronen for the fugitives in the whole of Moravia, and besides, Nikolsburg and Pohlitz have each raised 40,000 kronen. Considerable funds have also been raised by Prague, Pilsen, Budweis, Saaz and Karlsbad, so that the Israelitische Allianz, in granting subventions to almost all Jewish communities and relief committees, has really only had to supplement the local relief. The same applies to the numerous special relief committees and societies in Vienna which have organized collections of their own. The Allianz gives subventions to the numerous Jewish soup kitchens and tea rooms provided for the fugitives, and also grants monthly subventions to the Galician rabbis and rabbinical assessors (about 90 in all), who cannot be expected to visit these soup kitchens. Altogether, the Allianz, by the end of April, had expended about 300,000 kronen in subventions to the numerous relief committees and organizations working on behalf of the fugitives.

GERMANY.

Meeting of Union of German Jews.

A meeting of the "Verband der deutschen Juden" has just been held here and was attended by forty members of the Council from Berlin and various parts of Germany. The proceedings were almost entirely concerned with Jewish questions created by the war, and the following were among the matters reported: Last September six rabbis were sent as military chaplains to the front by the Prussian War Ministry, then one each by the Bavarian and the Saxon War Ministry, as well as by the Baden Military Headquarters; and then another four by the Prussian War Office. So far four Jewish military chaplains, Dr. Baeck (first army), Dr. Wide (fourth army), Dr. Sonderling (eighth army), and Dr. Arthur Levy (ninth army), have been awarded the Iron Cross. In response to a request from the "Verband," the Prussian War Office agreed that Jews should not be disqualified by their religion for promotion as officers of the reserve. Since the outbreak of war 34,000 copies of a Field Prayer Book for Jewish soldiers has been distributed. On Hanukah, Passover and Pentecost, special brochures were sent to the Jewish soldiers (10,000 to 12,000 copies being distributed by the military chaplains). At Hanukah the chaplains received special candlesticks, and at Passover a number of Hebrew "Haggadas."

GIVE AND—

Jewish nationalities are displaying remarkable capacity as soldiers. The distinction in this direction of the Zion Mule Corps has already been noted. Now we are told that of the 950 members of the Jewish Students' Corporation in Germany, a purely Zionist body, there are 722 bearing arms. Of these, 100 have received the Iron Cross and 114 have gained other honors for bravery. Eleven of this organization have become Prussian officers and two Bavarian officers, while twenty-three have fallen in battle. But—

TAKE!

We have reason to believe that the German Government has not really promoted Jews to the rank of army officers. It has, instead, created a new rank, "officers' substitutes." Jews are admitted to this class which carries with it only temporary and limited privileges, without the possibility of promotion. The rank has been nick-named by two Hebrew letters, the equivalents of which are "G-N," the initials of the words "Goyische Nachass," an allusion to the fact that these officers' substitutes have the privilege of being killed first in the mass attacks.

IN FRANCE.

More than 4,500 French Jewish soldiers were killed in one charge at the battle of Arras, according to Rachmiel Korn, who arrived here from France recently. The engagement which resulted in this loss took place on the 11th of May. The Foreign Legion in whose ranks more than 5,000 Jews served led the attack.

With reference to the Foreign Legion, Mr. Korn declared that at the outbreak of the war over 5,000 foreign Jews, mostly Russian, who had been living in Paris, offered their services to their adopted country, but were refused admittance to the regular army. They were instructed to enlist in the Foreign Legion. This is a volunteer army, composed mainly of men from the underworld. Though the Jews, the majority of whom were well-to-do merchants, felt humiliated at this treatment by the French military authorities, they nevertheless joined the Legion.

Mr. Korn said that on the morning of May 10, a day before the battle of Arras, a Jewish soldier, H. Litvak by name, delivered a stirring address to the Jewish soldiers of the Foreign Legion, in which he urged his comrades to fight bravely at the coming battle. The Foreign Legion was the first to be ordered into the firing line. The Legion won that morning, seven kilometers of trenches, but of the 5,000 Jewish soldiers that made the charge against the Germans less than 500 survived.

One of those killed was H. Litvak, the soldier who on the day previous had requested his comrades to meet the enemy fearlessly. On his body a letter was found which told of the insults and iniquities that the Jews serving in the Foreign Legion were made to suffer. Ever since the publication of that letter Jews ceased to enlist in the Foreign Legion, and lately the government began to urge them to join it. According to Mr. Korn, wholesale emigration from France followed.

ITALY.

At the request of the Jewish community of Milan, four

rabbis have been appointed by the government to act as army chaplains. Chief Rabbi Fano and Rabbi Actroloys have been entrusted with the care of the wounded Jewish soldiers in the military hospitals at Milan.

Ernesto Nathan a Lieutenant.

Ernesto Nathan, former Mayor of Rome, has been promoted to the rank of lieutenant in the Italian army. Signor Nathan, who was in charge of the Italian exhibition in San Francisco, returned to Italy when war was declared and joined the army.

SERVIA.

A memorandum has been published at Belgrade concerning the distress that has overtaken the Serbian Jews on account of the war. Thousands of Jews have been ruined and compelled to abandon hearth and home. All Jewish communities of the places situated on the Danube, Save and Drina have been annihilated. The houses have been destroyed and the streets turned into heaps of ruins. The labor of years has been blown by the cannons into nothingness. All Jews, with few exceptions, have had to flee from place to place bereft of all means.

ROUMANIA.

In connection with the expulsion of the Jews from all the Roumanian districts bordering on Austria-Hungary, which was recently ordered by the Bucharest government, the official organ of the Liberal Party, now in power, states the following:

"Some of the newspapers pretend that the Ministry of Internal Affairs has given orders that the native born Jews, established in the towns neighboring upon the northern frontier of Moldavia, be sent into the interior of the country. This news is inexact," etc. etc.

To this the "Adevarul," an independent organ and one of the two newspapers which sympathize with the Jews, replies:

"In answer to the attacks of the Government's organ upon the 'irresponsible' newspapers, we are in a position to publish a list of the 'peaceful Jewish population' which has been the object of the most terrible persecution by the authorities. We can give the names of the reserves, mobilized at this very moment, whose children have been driven from their homes. It is possible that the Minister of Internal Affairs did not mean to 'aim,' as the official organ says, at the Jews. If the Minister is innocent of the charge, we would like to know what punishment be inflicted upon his subalterns who wilfully misinterpreted his orders."

And so the wandering throngs of the expelled are still crowding the high roads. In Bucharest the official and the independent press are debating with each other, while hundreds of Jewish families are starving and are at the mercy of the gendarmes.

A Tenement Lullaby.

By RUFUS LEARSI.

I.

Winter winds are wildly shrieking
In the shaft between our walls;
Like a horde of demons seeking
To affright with eerie calls. . .
Sleep, my tiny dark-eyed darling,
Fear not imps, nor cold, nor storm;
The mezzuzzah guards our door-post,
And your mother's breast is warm.

II.

Far away the sun is beaming,
On a land of figs and palms;
Oranges like gold are gleaming,
And the air resounds with psalms. . .
Sleep, my precious dream-eyed darling,
Sail away on golden wing,
To the land where zephyrs whisper,
Where the weary rest and sing.

The Zionist Movement.

Readers of the Maccabean are asked to send news of Zionist activities for publication in this department. All communications should be addressed: Managing Editor, Maccabean Magazine, 44 East 23rd Street, New York.

CALIFORNIA.

San Francisco.

This city lately had a Herzl Memorial meeting. Among distinguished speakers there was David Starr Jordan, the well-known chancellor of Leland Stanford.

NEW HAMPSHIRE.

Berlin.

A mass-meeting was recently held in the city hall of this city the use of which was accorded by the mayor of the city. The meeting voted unanimously to form a Zionist Club of Berlin, N. H., and to apply for membership in the Federation. The officers elected at this meeting were: Joseph I. Wagner, pres., E. Levine, treas., Mr. Epstein, sec. The meeting was addressed by Messrs. Rosenthal, of New York, and Alfred M. Davis of Boston.

Manchester.

On August 20th, "The Light of Zion Society" of this city, will give an entertainment and hold a mass-meeting which will be addressed, among other speakers, by Dr. B. Epstein.

ILLINOIS.

Chicago.

At a recent picnic of the Jewish Educational Alliance, Mr. Edw. H. Harris, president of the Zerubovel Gate, Knights of Zion, emphasized the Zionist idea by waving the Zionist flag and having Hatikvah sung during the grand parade.

At the next meeting of the Zerubovel Gate, grand-master Nathan D. Kaplan will deliver an address on the recent Zionist Convention held at Boston.

LOUISIANA.

New Orleans.

At a recent meeting of the Ohave Zion Society, Mr. Wm. Feldman, delegate of the Zionist Convention, delivered a report on the proceedings of the Convention. Other addresses were made by Mr. Sol Weiss, on "The Birth and Development of the Zionist Movement," and Mr. Isaac S. Heller on "If They'd Only Think." A vocal selection was rendered by Miss Leah Brener and a violin solo by R. Robbins.

MAINE.

Portland.

At a conference of all Jewish Organizations held in this city, a resolution was unanimously adopted endorsing the holding of a democratic Jewish Congress in this country. Among the speakers were Dr. Elias Caplan and Mr. Julius Meyer of Boston.

MASSACHUSETTS ZIONISTS ACTIVE.

Boston.

At a recent meeting of the Boston Young Zionists, the following officers were installed: Solomon Mondlick, pres., Sidney Dunskey, vice-pres., G. Kahn, recording secretary, Joseph Margolies, financial secretary, Morris Finkelstein, treas., B. F. Pollack, literary chairman, D. Steinber, trustee chairman, J. Cohen, Zionist chairman, B. F. Pollack, publicity. Messrs. Pollack and Cushner gave an interesting version of the proceedings of the convention. The club is planning to make good its pledge of \$85 to the Young Judaea with all possible dispatch.

Boston.

At the recent meeting of the Beakonsfield Literary Club, at the home of Miss R. Flatto, Mr. B. E. Finer made a strong appeal to the Club to affiliate with the Zionist Organization.

Boston Young Zionists are to present the Yiddish play entitled "The Jewish Spirit" on Sunday, September 26, at

Gordon's Empire Theatre, Chelsea. Tickets may be obtained from B. F. Pollack, 37 Anderson Street, Boston.

East Boston.

At a recent meeting of the East Boston Young Zionists, the following were elected: William B. Hirshberg, pres., Noah M. Gediman, vice-pres., Joseph Fine, recording Secretary, Abraham Halpern, financial secretary, and Abraham Flashner, treasurer. The meeting was addressed by Mr. A. M. Sherey, Dr. M. S. Rubin and other Zionists.

Chelsea.

The Zionist girls of Canaan are making plans for greater activity. Miss Weinberg and Miss Wolpe are scheduled to deliver lectures on Zionism to the society.

Plans to organize Chelsea as a citadel of Zionism, have been inaugurated and the following membership committees have been appointed: David A. Lourie, Esq., Harry F. Smith, Barnett Cohen, S. Lavetts, A. H. Clouback, S. Gelfand, J. Shamkman, P. Bloomberg, and Samuel Markell.

It is planned to introduce a systematic campaign throughout the city by a large committee to enroll every Jew in Chelsea as a Zionist.

The Junior Zionist Council will meet on August 15th. It is planned to establish two new Zionist Leaders Training Groups. For further particulars, information may be had from Miss Sara Cooperstock, 135 Baker Avenue, Revere, or the secretary, Mr. L. A. Thumin, 83 Browne Street, Brookline.

Dorchester.

The Zerai Mizrahi Club of Young Men has recently been organized in this city. Communications should be addressed to Mr. Jacob H. Swartz, 84 McClellan Street.

An appeal in behalf of the Jewish National Fund at Temple Beth-El of Dorchester, was recently made by Mr. Joseph Levinson. Through the efforts of Messrs. J. Levine, H. Scott, David Goldman, B. S. Gainsbo, and B. Levy. Successful results were obtained.

An appeal has been sent out by Mr. Alexander E. Wagman, director of The Blossoms of Zion, of Newburyport to the Zionists of Newburyport, Haverhill, Nashua, Lawrence and Portsmouth, to hold a meeting in common.

Lawrence.

At the recent wedding of Miss Esther Shaykewitz and David Davis, both of this city, collections were made in behalf of the Jewish National Fund, by Mr. Hyman Goldman representing the Herzl Zionist Society.

Lawrence.

The Dr. Herzl Zionist Society recently tendered a banquet to the new members of the organization. President Louis Appelbaum presided. Among the speakers were Rev. Lipshitz of Malden and Joseph Reeder.

The Daughters of Zion and The Blossoms of Zion, two Junior circles of this city have decided to affiliate with The Young Judaea.

At a laying of the corner stone of the new Synagogue at Roxbury, a resolution was passed in favor of holding a Jewish Congress upon a democratic basis.

NEW YORK.

Schenectady.

The Moriah Zionist Association of this city has been actively engaged in the collection of funds for the National Fund.

A special committee was appointed to visit synagogues. Accordingly, Messrs. A. Grayzel and A. Morris delivered addresses at the Nott Terrace Synagogue at which a collection was made. Messrs. Naumoff and Caplan spoke at the Centre

Street Synagogue, while Messrs. N. Sahr and A. Weisman addressed the Hamilton Street Synagogue.

After collection at the synagogues had been made, Messrs. Weisman and Weindenfeld made a house to house canvass.

Young Judaea Elections at New York City.

At the meeting of the Executive Committee of Young Judaea(held in New York City vicinity, Rev. Dr. D. de Sola Pool was elected president of the organization. At the recent convention held in Boston, the office was tendered to Mrs. N. Taylor Phillips, who found to her regret that pressure of other communal work made it necessary for her to decline. Mrs. Phillips will nevertheless continue a member of the Advisory Board.

Dr. Pool has participated in the work of Young Judaea for several years in an advisory capacity. He is likewise well known to the junior members, having addressed their gatherings on numerous occasions. Young Judaea, under the presidency of Dr. Pool, looks forward to increased activities and usefulness, and hopes to spread its influence beyond its own circles to the Jewish youth at large.

At the same meeting, Mr. Joshua H. Neumann was elected editor of The Young Judaeen. Mr. Neumann recently made a tour of Palestine and during the past year wrote a series of interesting articles in The Young Judaeen, giving his impressions of the trip.

IN PENNSYLVANIA.

Philadelphia.

The Shuvas Zion Society are scheduled to give an annual excursion this month.

The Auxiliary of the Dorshei Zion Society are meeting regularly and continue to be active.

University of Pennsylvania.

The students of the University of Pennsylvania are organizing a University Zionist Society which is to be a branch of the Intercollegiate Zionist Societies. The secretary of the organization committee is Mr. Bernard Heller, to whom communications should be addressed.

Pittsburg.

Under the auspices of the Poale Zion Society, P. Rutenberg (Ben Ami) and Dr. Ch. Zhitlowsky, both of New York, spoke at the Zionist Institute Sunday evening, August 8th, in behalf of the proposed Congress of American Jews.

A committee of the Zionist Council has been appointed to arrange for a Zion Day outing the latter part of this month.

Dr. H. M. Snitzer, M. Sigal and M. Sherr represent the Zionist Council in the Pittsburg Jewish Relief Committee.

TENNESSEE.

Memphis.

Mr. Samuel J. Rosenheim, who is the President of Aharat Zion, of this city, informs us that this society together with the Daughters of Zion Society are active in maintaining the Zionist standard. There is besides the organization, the Young Judaeans, a children's society, who evidenced their zeal on Flower Day. An appeal in behalf of "Memphis Section" in the Herzl Forest received a prompt response.

TEXAS.

Dallas.

The Texas Young Zionists have decided to dissolve and incorporate their membership with the newly organized Brandeis Club of the same city.

Houston.

At the recent Zionist picnic held here, Mr. Gus. Rolnick and Miss Anna Paine were winners of the first waltz prize. Mr. Harry Ellis and Miss Ethel Lippman won the second prize.

San Antonio.

Our correspondent, Mr. A. S. Werner, informs us that the Jewish population of this city is becoming increasingly Zionist. Last month a Herzl Memorial Meeting was held at the local synagogue and tho the heat was extreme the meeting was crowded. Addresses were delivered by Dr. S. Burg, Mr.

Scharloch and Rabbi Gerstein. Pledges to the Olive Tree Fund were made and members added to the local society. A Poale Zion Society has also been organized and is doing good work.

A Zionist mass meeting was recently held at the Local Synagogue at which Mr. M. P. Ostrow, Dr. Berg and Rabbi Gerstein delivered addresses. Mr. A. S. Weiner introduced a resolution passed by the Poale Zion Society, urging the calling of a conference of all San Antonio Jewish Societies for the purpose of organizing a Central Jewish Sufferers Relief Organization. The resolution was passed.

At the Poale Zion picnic held at Muth's Garden here, a lecture on Poale Zionism was delivered by Mr. Harry W. Freeman of Houston. A large crowd attended.

CANADA.

Brandon, Man.

Mr. Victor Coen, whose excellent verse appears from time to time in the pages of the "Maccabaeen," writes us that the Brandon Young Maccabaeans of this city are very active and "are continually making the rounds in behalf of Zionist funds. Especially gratifying is the increase of subscriptions to the Maccabaeen Magazine from this quarter. The Brandon Young Maccabaeans have been instrumental in raising \$200.00 for the National Fund.

HOLLAND.

Herr Jacob Kahn, of Holland, and Dr. Katzensohn have undertaken the task of writing the Memoirs of the late Herr Wolfsohn. It is expected that much light will be shed on phases of the Zionist movement which heretofore has been unknown to the public.

A COURSE IN ZIONISM.

(Continued from page 58.)

him. The rebellion in the North was due to resentment at being forced to work and pay for Solomon's palace and his splendid life in Jerusalem, in which the Northerners had no share. The divided kingdoms became more and more like the neighboring kingdoms, worshipped "strange gods," loved luxury, dominion and oppression. The Jews lost their land because they broke that covenant with God by virtue of which alone they held the land that was not theirs. "The land is mine, says the Lord." The prophets denounced the sinful kings.

F. The prophets, leaders of the faithful minority, uphold the national ideals embodied in the Torah. They preach (1) personal righteousness as the ground work of national existence; (2) national righteousness, in the administration of the Law by those in power; (3) international righteousness, through faithfulness to treaties, through renouncing all desire for imperialism or military glory or conquest or "sinful alliances"; (4) winning, by peaceful means, of all nations to the service of God; (5) the absolute justice of God, who will punish the sinful nation, even Israel; (6) they promise the final redemption of Israel and give God's love for Israel as the reason for his chastisement of them. Their fanning of the flame of nationalism, no doubt, helped bring about the return to Jerusalem. They were social revolutionists, who preached the equality of all individuals and nations at the tribunal of God's justice.

G. It is clear that Ezra saved the nation from assimilating forces. Religion and nationality were at this time everywhere identical. The two chief acts of Ezra: Forbidding intermarriage, and giving the Law to the people, were distinctly national measures.

Note that Ruth was a Moabitess. Stern attitude toward intermarriage is necessary under abnormal national conditions, such as those at the return, and in our own day.

H. It does not matter when the Bible was written, nor even by whom, or by how many. Those who put it in its present form expressed the spirit of the Jewish nation. Bible criticism may be historically interesting, but it can have no effect on our religion or our nationalism. To the religious Jew or to the nationalist Jew, or to the one who is both, the Bible has equal authority. As the word of God, or as the experience of the Jewish people throughout our generations, it has become a national institution.

ROSH HASHANAH GREETINGS.

Zionists are requested to donate this year to the National Fund what they would otherwise spend on New Year's cards, and to urge their friends to do likewise. Their greetings would be published by our Bureau in The Maccabean as the donor may desire.

In Europe this custom has been in vogue for many years. It is high time that we in America emulate this good example. This is especially the right thing to do *this year*.

The collecting of greetings and donations should begin at once and be completed at an early date in order that the greetings from each city could be grouped together. All donations are to be sent in with the lists, otherwise the lists will not be published.

Every donation should equal at least the amount that the donor would otherwise have to spend on personal cards, but no greetings should be accepted for less than 50c. The usual general text of greetings will be applied to each case not otherwise specified. Where the donor desires that special mention be made of some person or persons, an extra charge of 50c. should be collected.

Friends, let not these activities appear to you too small. These little incomes make up a respectable total in the aggregate.

With cordial greetings for the New Year,
From the

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Perhaps it's because you don't know us!

SITTING in the Mitre Tavern one night, Dr. Samuel Johnson turning to his friend, Oliver Goldsmith, said, "Goldy, d'ye see that chap that just sat down? I hate him!" "Hate him," exclaimed Goldsmith, "Why bless my soul you don't even know him!" "Ah, that's just the point," replied Johnson, "if I knew him, I'd love him." If you knew the class and character of the Printing we turn out you'd want us to do something for you. As the matter now stands, you don't *need* us simply because you don't *know* us. A postal or phone will fetch our man with samples.

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THE MACCABAEAN



DEVOTED TO ZIONISM AND ALL JEWISH INTERESTS

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EDITORIAL

GERMANY AND JEWISH INTERESTS.

The unofficial statement that emanated from the German Embassy at Washington, promulgating the terms of peace on which Germany would meet with the Allies, came as a surprise when it was seen that Germany professed to be interested in the granting of Jewish rights everywhere as one of the conditions of peace. Since the issuance of the statement, no official confirmation has appeared, but a general denial of all peace intentions has been made at Berlin. At the same time, it is interesting to have even so unofficial a statement issued on behalf of the Jews. Probably the effect of the statement was intended for Russian consumption or for Rumania, but whoever was hit we have here an act of an agent of some government including Jewish rights as one of the issues of the war. Taken together with the unofficial and official statements that have appeared elsewhere in other lands, the view is strengthened that at the Peace Conference some one or other will so far remember unofficial utterances as to be compelled to advance some Jewish interest on behalf of his government. Let there be more of such statements. Every voice heard speaking for Jewish rights, even if officially denied, gives strength to our demand that the Jewish problem has a place at the table wherever peace is being discussed.

THE AMERICAN JEWISH COMMITTEE.

Last month we set forth the facts in the agitation for a Congress, in our leading editorials, and arraigned the American Jewish Committee as the obstructor of harmony and unified action on the part of American Jewry. It is now clear that even the American Jewish Committee cannot block the way. Its secret conference in Wash-

ington has been repudiated by organized American Jewry. Its assumption of superior wisdom has met with popular rebuke, and it now remains for that Committee to retire gracefully from the field, and to join whole-heartedly in the Congress, as a small group of men who have a certain amount of influence and experience, prepared to contribute the influence and experience in the Jewish Assembly. From the point of view of the American Jewish Committee it has been guilty of tragic short-sightedness. When it was appealed to to take the lead in the Congress movement, it should have consented with alacrity, for in such a representative leadership it might have received the endorsement of all those who have been working for the Congress. But once having refused the proffered leadership upon a representative basis, it lost the opportunity to mold public opinion. There is nothing left for the Committee but to deal with realities, inasmuch as it claims pre-eminence as a practical body. To deal with the situation now, it must make terms with the Congress movement, and the sooner it does so, the better for whatever claims it may have as being a "representative" Jewish body.

THE CONGRESS MOVEMENT.

It is now apparent to all unbiased observers that the movement for the Jewish Congress has won all along the line. It has the support of all elements in American Jewry, from the radical workmen's organizations to the Agudath Ha-Rabbonim. A small group of men whom the revolution in Jewish life has more or less confused still remain obstinately outside the fold, but it is not an extravagant hope that these same men will soon experience an intellectual and psychological revolution. On

all sides the sentiment for a Congress is strong, elemental and determined. It is yet to become articulate, it is yet to appreciate the responsibilities involved in the Congress, but for all moral purposes, American Jewry has expressed itself with practical unanimity on this important issue.

No one has minimized the responsibilities that rest upon the Congress, responsibilities that will require patience, tolerance, experience and patriotism to be met adequately. A Congress is not a convention. It is the organized expression of Jewish sentiments, and before that expression can occur, there must be general education as to the scope and aims of the Congress, what can be done, how the objects of the Congress are to be realized. It is not sufficient that delegates be elected. The electors must know what the delegate is to do. They must feel that when their delegates speak, he speaks for them, and in his vote their votes are cast. This education in national Jewish affairs was not possible before August, 1914. It has become possible, and urgently necessary, since the outbreak of the European conflagration.

It is therefore the duty of every Jew experienced in Jewish affairs to co-operate in the building of the Congress. We must have a Congress which will be a credit to the Jewish people. The Congress must be the mirror in which the Jewish people, their character, their ideals, their hopes, may be reflected. Men must come to that Congress with a full knowledge of the great responsibility involved in their representations.

With such a view of the Congress, every step is of importance. There have been many who have urged, fix the date of the Congress, enunciate the program of the Congress, let us know where the Congress is to be held in order that we may elect our delegates. But the date of the Congress, the place, the method of electing delegates, the program, are all matters involving the most delicate interactions of opinion. What comes forth from any Congress committee must be the fusion of all responsible opinions. It cannot be a catch vote deciding. It cannot be a hasty action that shall bind the Congress. Before any thing definite can be asserted for the content of the Congress, every contrary opinion must be more or less merged in the decision.

A step in that direction is the decision of the Jewish Congress Organization Committee that in every city there shall be formed a Central Committee on Congress, which shall be elected by delegates from every Jewish organization in that city. The Central Committee remains a temporary committee until every possible Jewish organization is represented in the local conference. It does not close the doors until every opportunity has been utilized to have every organization represented. Should a city be too large to have one Central Committee elected by all the organizations co-operating, then in that city there shall be elected District Committees, which shall establish the Central Committee out of their numbers. In other words, every city shall be as completely organized for the Congress as may be possible. Every class or element shall be invited and again invited to enter the local conference. Should it be demonstrated that some organizations cannot be brought into the conference, only then is the Central Committee to be regarded as permanent, and ready for further operations.

The funds for the preliminary work for the Congress are to come, first, from the national Jewish organizations acting as temporary administrators of the Congress; second, from the various Central Committees; and third, from the dollar contributions of individuals interested in the success of a democratic Congress. The expenses of the Congress, preliminary and otherwise, are of the highest importance. It might be possible to secure the funds necessary from private contributions of wealthy individuals, but the very objects of the Congress preclude this method. This is to be a Congress of the people, and the people should meet the expense.

AN INFORMER AND HIS PRINCIPALS.

It is reliably reported that one Ephraim Cohn has presented a memorandum to the Ottoman government denouncing the Zionists and calling upon it to combat the Zionist movement as a hostile propaganda, audaciously criticises the American Ambassador for assisting the Zionists in their relief work in Palestine, which he describes as "Zionist" party work. This agent of the Hilfsverein, who is also the agent of the American Jewish Relief Committee, makes the dastardly charge that the American cruiser which has been making trips between Jaffa and Alexandria and has aided in this relief work, is transferring Zionist telegrams and correspondence intended to create sentiment in other lands against Turkey.

Those who are responsible for the election of Ephraim Cohn as one of the representatives of the American Jewish Relief committee in Palestine should be interested in the latest exhibition of "Jewish" activity on the part of their agent.

There has been no denial of Cohn's memorandum. In fact, Ephraim Cohn probably regards his activities as being perfectly satisfactory to himself and to his Hilfsverein employers. But what does the American Jewish Relief Committee say? Is it satisfied that this man is worthy of its confidence? Does he represent the American Jewish Relief Committee when he says: "If the Government would without further ceremony eliminate all Zionist workers from Palestine, it would be taking a step to which no one would take exception?"

We are loth to go into the issues raised by this man Cohn. The world knows the attitude of the Zionist organization toward Turkey. The Zionist movement has been loyal and friendly to the Ottoman government, feeling that the interests of Zionism were amply safe-guarded by an enlightened policy of the Ottomans toward our work in the Holy land. The organization cannot be made responsible for the utterances of persons speaking in their own name. If we were to assume that responsibility, and the Turkish government would charge us with that responsibility, the utterances of Jews in England, in France, in Russia, in Germany, would rise against us and confuse our endeavors. But the organization speaks through its official representatives. And it is by our acts we are to be judged. The Zionists have concentrated their attention upon the relief of Palestine. In this work of relief, it has had the co-operation of Turkey and of the American government.

Any man coming now with charges vaguely hinted at, and presented with jesuitical indirectness, jeopardizes all the immediate practical work we are engaged in, and

raises issues, which do not exist in the Ottoman mind, and certainly have no place in any Zionist policy.

What then are we to say of a man who, at this critical juncture in Jewish affairs, when half the Jewish world is in despair, and when the rest of the world is suspicious, inflamed, sensitive with easily aroused prejudice, speaking as a representative of Jews, plays the part of an informer, thus giving credence and support to rumors and gossip that have no substantiality in fact, but which may be received and acted upon with all the rigor of warfare?

With the Hilfsverein we have nothing to do. That organization showed its colors in the language controversy when this same Ephraim Cohn displayed his undoubted talent as an intrigant. But the American Jewish Relief Committee is an American organization. On its executive committee are men of a number of parties. It is interested in relief, and not in partisan warfare. It is concerned with the unity of Israel, not with its destruction. How does it come about that such a contemptible character as Ephraim Cohn is enabled to speak as a representative of an American Jewish Relief Committee? And if he does speak without right, why does not the American Jewish Relief Committee deprive him of his credentials?

THE REVOLUTION IN RADICAL JEWISH CIRCLES.

The decision of the Jewish Workmen's Convention to participate in a Jewish Congress, and to demand as part of the program equal civil, political and national rights for the Jews wherever such rights are denied to them, and to ask for free colonization and autonomy in Palestine for the Jews, is a historic decision, indicating as clearly as possible the radical alteration in sentiment among the Jewish workmen's organizations on Jewish questions. The radical Jewish organizations have stood for years as opponents of Jewish nationalism. They have fought not only Zionism, but every exhibition of national force in Jewish life. Their leaders, equipped with obsolete socialistic ideas about internationalism, have refused to budge, and remained firm in their adherence to ideals which the leading socialists of Europe had long ago repudiated. Dr. Syrkin's address at the Beethoven Hall convention was spectacular in the enumeration of opinions expressed by leading European socialists opposed to the old idea of internationalism. The attention of the delegates to the convention was directed to these facts, with the result that there was not one speaker in the convention of two days who uttered one word in opposition to nationalism. The resolutions adopted indicate the patriotic temper of Jewish workmen facing the great catastrophe in Europe.

A great deal of credit for this revolution is due to the small committee known as the National Radical Jewish Agitations committee, which labored greatly to focus attention upon the Congress idea among the Jewish workmen. They have created a large minority favorable to Zionism, and stimulated a re-adjustment of views in harmony with nationalism among a still larger minority. We have no doubt that when the workmen come to the Jewish Congress, they will be found aligned with the democratic and revolutionary forces in Jewish life, and not with the reactionary and conservative views that have made up Jewish politics to date.

DEATH OF RABBI REINESS.

Rabbi Reiness, of Lydda, was one of the first orthodox rabbis who came to the support of the Zionist movement when Herzl issued his call for the first Zionist Congress. He was a man of staunch principles, with clear, enlightened views as to the place of orthodoxy in the Zionist organization. He was the founder of the Mizrahi party, and believed that the party was not so much necessary for the preservation of orthodoxy as it was needed for the strengthening of Zionism. He made of his party a respected force in the movement, and lent distinction to many a Congress which he attended by the calm, judicial manner of his thinking, and his tolerance of views not in agreement with his own. At the last Congress held in Vienna, he was still the leader of the party, although suffering from infirmities of age.

VIEWS OF A RESPECTABLE JOURNAL.

A number of the opponents of Zionism have had the good sense and the decency not to criticize the movement at this time, when it is a matter that is receiving the serious attention of men of affairs, and when the whole Jewish world is stirred by the possibilities that now confront our much-trying people. But the "American Hebrew" cannot be accused of possessing common sense or the sense of decency when the matter at issue involves precious prejudices, and when Zionism seems to have intruded rather rudely upon the smug complacency of pseudo rulers of American Jewish affairs. It proceeds to spill columns of ink against Zionism with the hope that the so-called arguments may stem the tide of Zionist progress. Before August, 1914, the "American Hebrew" was disposed to treat Zionism lightly, as a movement which deserves credit for its bye-products. Now we learn why this astute journal has been so lenient with us. While we were merely dreamers, and did not attempt to realize our plans, we were treated as negligible quantities, but when it appears that we mean business, and that Zionism is not merely a theory but a program, then it behooves the "American Hebrew" to treat us to a verbal onslaught commensurate with the importance of the thing we intend to accomplish. This same journal, however, passes by in silence the many columns of praise it has had to offer of the practical work of Zionists in Palestine, the practical work of Zionists in the direction of organizing the Jewish people, the practical work of Zionism in bringing back the Jewish youth to a sense of relationship to Jewish ideals and causes. But what the "American Hebrew" said yesterday does not interfere with the ill-temper of the "American Hebrew" to-day, especially when the Zionists have the temerity to challenge the American Jewish Committee's pretensions to speak for American Jews, without the consent of the latter. One of its recent assertions was that Zionists were snobs unwilling to mingle with Jews, and that they should mend their manners, and thus the whole Jewish problem would be solved. Or that other foolish statement that Zionism is the product of journalists, who may suggest ideas, but that the execution of these ideas must be left to practical men, presumably to Dr. Cyrus Adler and to Mr. Louis Marshall. But in its spleen the "American Hebrew" may be expected to say anything, for when a smug "respectable" journal becomes angry, there is no telling how leerie it may become.

The Master of a Thousand

By HERMAN S. AXELROD.

HE was one of that large army of American-born Jewish lads, with a fondness for sport, slang,—and the Stars and Stripes, but once I surprised him at home praying fervently in tephillin. Frank, eager, with a penchant for pugilism, he varied his amateur appearances in the ring with activity for the National Fund.

There was a hidden streak of the Oriental in his character. Half in earnest, half in jest, he intimated that he felt as if once, in the long past, he had appeared on earth in a different garb, with a different function in life. He connected his first entrance in mundane affairs with some form of Jewish life, but could not identify it. He aroused my curiosity once by incoherent mutterings of Oriental import, which led me to surmise that he may have been either David's body-guard or one of Bar Kochba's intrepid fighters.

I frequently invited him into my office, curiously interested in the unconscious revelations he made, in moments of physical exhaustion, of his previous existence. I flooded him, in such moments, with questions, worried him; resorted, in other words, to the brutal "third-degree" methods of the police. But all to no purpose. He was worried, but his secret remained sealed.

One evening he laid before me the plans for a Jewish Athletic Club that would defeat all comers at the next Olympiad. He was telling me of the prowess of a certain Jewish athlete, who would make a splendid record. His eye chanced to fall upon an open volume bearing upon certain researches in Egyptian archeology.

He had come to me after an afternoon spent in the field. His body quivered with the excitement of unusual physical exertion. His eye was bright, but weary. As I showed him the illustrations of the book, he suddenly, spasmodically leaped to his feet, and exclaimed: "That's it—Egypt!"

"Yes, that's Egypt," I remarked. "That's where our ancestors belonged to the Hodcarriers' and Bricklayers' Union."

He fell back into his chair and repeated:

"That's it—Egypt!"

Suddenly he arose, rigid, and drew himself up to his full height.

His eyes gleamed and he seemed transformed. I stared at him. He exclaimed in a voice that was tense, but emotionless:

"With our swords we kept Pharaoh on his throne, and the fear of his name held all the peoples of the East and West. While the weakened son of the Nile pondered over his beast-gods, we, whom history has named the Hodcarriers of Egypt, drove the Ethiopian back to his lair and held the terrible Hittite in check."

Recovering myself, I sat down near him, and asked, quietly:

"How came you there?"

"I do not know," was the quiet reply. "Wise men said that we came from beyond the great river, from the East, and swept down upon Mizraim. Pharaoh purchased our favor, with ransom of silver and gold, and

made us his friends, else we would have turned the Nile valley into a shambles. But our misfortune was—as our Master said—in our very strength."

"Your Master?" I asked.

"Yes, Moses, our deliverer. Then we turned our backs to the Pyramids."

He seemed to be weakening. I pressed the point.

"What do you mean, you turned your backs to the Pyramids?" I inquired.

"By the God of Abraham, Isaac and Jacob," he exclaimed, "hear the gentile speak! The Host of the Lord left the accursed land Mizraim to seek our home."

"And what were you in those days?" I asked.

"Phineas, Master of a Thousand," he said, simply, but with dignity. But the ordeal was too much for the lad, and he collapsed into a deep sleep and when he awoke, he knew nothing of what had transpired.

The next evening the unexpected happened again. I had taken from the public library a recent volume on ancient Egypt. The volume was illustrated with photographs of obelisks, papyri and excavations. I noticed that his eye dwelt particularly on a group of six or seven men, the Hiksos, who had conquered Egypt and given it several dynasties. His eye was fixed, and again he seemed to pass into slumber-land, and when I again addressed him, he had passed over into the realm of the past.

"Hail, Master of a Thousand!" I said, sharply.

"Hear, Oh Israel, God is One," was the startling reply.

"Tell me of the time when Mizraim was afflicted with the ten curses, when the sea parted, and the host of Pharaoh perished," I pursued him.

He murmured:

"I know nothing of the parting of the sea."

"How then explain the going out of Israel?" I hurled that question at him.

"Our Redeemer brought us back to the true God, and weaned us away from the worship of the Cat of Bubastes. He counselled us to return to Canaan, whence we had come, and which God had promised the Patriarchs. Israel then arose and followed him as one man."

And this was how the Exodus took place, according to the youth in a trance.

"Pharaoh would not have it so, and made alliances with our enemies to destroy us. The hosts of Mizraim, of Canaan, Summur and Akkad, the Hittite and the blue-eyed strangers from beyond the Great Sea, came to battle against us. We did not move, but awaited them. On the shores of the Red Sea we met them and slew them. We smote them hard and drove them into the Sea, which was choked with their carcasses. Their bodies were heaped so high that one could cross the waters dryshod over the bodies of the slain."

"Did you battle for the Lord?" I asked, curious beyond measure to hear the tale of that struggle which had freed a nation.

"My thousand was in the van-guard," he replied, with-

out emotion. "We were the first to see the eyes of the foe, and the first to fling ourselves upon them."

Then his voice became softer. A thought, a hidden corner of his soul, seemed quivering.

"While at the court of Pharaoh, one of the body-guard of our Deliverer, I lost my heart to an Egyptian maiden. She was the daughter of one of the High Priests. I loved her, and my love was returned. She was a fair and comely maiden. But she would not be mine unless I foreswore the God of Israel. I loved her dearly, and one bleak night, in the heathen Temple, I renounced our faith and agreed to worship the accursed ones. I heaped curses on the name of God, and performed beastly rites, too unclean to mention or to recall. And when the ordeal was over, she mocked me. She had pretended to love me to ensnare me. She thought, 'What joy will there be in the land when runners would bring the tidings that the Captain of a Thousand of the hated Moses had turned renegade. O, my soul was a stench in my nostrils! Mad with hate, I slew her and her attendants. Then I vowed that my soul could be cleansed of sin only by dying for the Lord and His Name.'

"I bared my soul to that meek man, Moses. He kissed and embraced me, and wept bitter tears over my sin, and consoled me.

"He shouted in an unearthly voice:

"The Lord taketh to his bosom the repentant. Fear not that ye have cursed His Name and renounced the faith. The tears of prayer wash away your sins. But you have taken life not in battle, not for the good of the people, but in private anger, and not of a man bearing a spear, but of a woman without a weapon of defense. This you must make amends for.'

"Thus spoke the Master Moses. And I hastened to make amends. Grievous were those days in Mizraim. We were ready to shake the Egyptian dust from our sandals and return to Canaan. While I wandered along the banks of the Nile aimlessly, looking into my soul and seeing its smallness, there came to me, in the stillness of the night, a light from above. I would atone for my sin and look my Creator in the face on the Day of Judgment, knowing that I had been cleansed.

"I approached the Master of Pharaoh's armies, and simulating that my apostasy was real, and that I had

slain the maiden because she had spurned my love, I made friends with him. I held speech with him daily, and filled his head with a plan for turning over to the Egyptians the men of my command, deliver Israel to the foe. Thus I discovered their plan of attack, the number of their legions, their secrets. It was agreed that I was to pierce the entire line with the apparent purpose of being drawn into an ambush.

"It was at the shores of the Red Sea. There were massed the fighters of the world. I ground my teeth and gave the word to move forward. As we appeared, the heathen surged toward us. They expected me to be true to my covenant with them and false to God. They opened their ranks to admit us until we were close to the royal tent. Then we smote them hip and thigh. They recoiled before us as does the lamb before the lion. I hewed to the bone for the Chosen of God, in atonement for my great crime. Countless faces appeared before me, contorted with passion and the lust of slaughter. Countless hands were stretched out to slay me, and countless forms went down before me, hacked and mutilated beyond recognition. As I hewed about me, I felt my arm grow weaker. My breath came in gasps. The blood gathered in my eyes. I was bathed in blood. Faintly I felt that I stood before the chariot of the Master of Pharaoh's army, and with a last effort, I grasped my sword firmly and slew him as he stood there. I do not know what happened then, but I remember Moses, the man terrible in battle, leaning over me and saying, 'Thy sins are atoned, thou servant of the Most High.' And I knew no more."

He was exhausted, this Master of a Thousand. And when he left me that night, he did not know that he had revealed the secret of his soul; that he, the raw youth, babbling of prize-fights and athletic games, babbling of Jewish heroes and of Zion, was the re-incarnation of the Hebrew warrior who had participated in the great battle or freedom fought on the shores of the Red Sea, where once more the hosts of Israel are now fore-gathering. And as I thought of this David, I could not help wondering how many such Davids there are among the Jewish people. What talisman is needed to bring to life in them—in all of them—the consciousness of having fought for their people, and the desire to give their lives again that their nation might live?

Zionism

(The writer expresses what Zionism means to her.)

By Miriam Blaustein

O Star of Hope! O Blessed Star!
That riseth in the East afar,
Thou shed'st a wondrous, holy light,
A pillar of fire thou art by night.

Shine forth, thou great and lovely Star!
That riseth in the East afar,
A beacon-light of faith and cheer,
Be thou to Israel far and near.

O Star of Hope! Thou beauteous Star!
To Golus-land bring from afar,
A message of love and courage true
To each and every steadfast Jew.

Arise! Arise! Thou Blessed Star!
That shinest in the Heavens afar!
To Israel's children be thou a sign
Of faithfulness and trust divine.

Norman Hapgood on Zionism

By M. W. W.

A VERY interesting series of articles on Zionism by Norman Hapgood has recently appeared in Harper's Weekly. With profound insight and in his usually sympathetic manner, Mr. Hapgood, in very simple but exquisite style, vividly pictures to us the never ending sufferings of the Jews, the torment of two thousand years of persecution. "Is there no reason for the persistence of this Jew-baiting?" Mr. Hapgood asks. To this question he finds a ready answer.

It is the Jew's will-to-live; his continuous effort to develop himself along his own peculiar lines despite unfavorable environments and abnormal conditions. "The Jew," says Mr. Hapgood, "declined a course that was open to him. If he had been more absorbable he might have been amalgamated and long ago lost from sight. His numbers being small in comparison he would have left no mark in the resultant mixture. He preferred racially to remain alive. He had developed a significant civilization centuries before your ancestors and mine emerged hairy from their forest lairs. . . . There was in him something persistent beyond reasoning. There was deep in his very being an objection to disappearance. If it be a crime to avoid suicide, the Jew was guilty."

He then goes on to say: "Certainly it was not his choice to do the persisting, scattered among hostile nations. He did not leave his home from love of change. He had not been a natural wanderer. He was chased away. Being chased he preferred racial life to racial death, even at a fearsome cost. He has tried diverse ways of meeting the assaults prodigally showered upon him."

With one blow, Mr. Hapgood overthrows the age-long and repeatedly threshed-out, ludicrous assertion that the Jew is a nomad by nature, which assertion, with *apologetic* Jews, developed into the absurd "Mission theory"—that a whole people had been chosen to suffer, for the sole purpose of teaching mankind the "Knowledge of God." This theory, astonishing enough, found ready support even among those Jews who denied the very existence of a Jewish nation; and it served them as a weapon against every national aspiration. Any attempt to revive our national consciousness was condemned by them as "ungodly," as trespassing against the very ordainment of God—which, of course, they understood better than anyone else. . . . There are still to be found a good many staunch adherents who ardently cling to this view, but

their sincerity is no longer unquestioned. The days of spiritual and intellectual slavery are passed. The chains of a thousand years are being cast off! Theories of such nature can no longer exercise their fascinating hold upon our people. "The last few years," says Mr. Hapgood, "have brought to the world's attention a movement that seems likely to be an absolute solution; to keep alive the ideals of the Hebrew race; to eliminate the undesirable qualities developed by an everlasting defensive, to

make the role of the Jew in Russia, Germany, France, America, a more gracious one; and all by giving him a Home. To that home he may go if he so desires. In that home, at any rate, the things he specifically stands for will be worked out. There will be the point of sight, the meaning, the culture of his race. Much will disappear, therefore, that has been an artificial growth, a machinery for keeping alive under adverse circumstances what now may grow of its own inner force."

It is true, many undesirable and reprehensible qualities, which are natural results of an abnormal Golus life will disappear—and we have no cause to mourn them. One of those Golus products whom Mr. Hapgood so characteristically describes is, undoubtedly, the "court Jew." This slavish creature we find everywhere, even in

our own midst, in this free country of ours, where he was least expected to grow up. Even at this most unfortunate period of our national life, when the calamity of our people is so great that it baffles the most extravagant imagination, when the unimaginable horror inflicted upon our brethren should rack the heart of every human being, even at this time, the "influential" court Jew contrary to all our expectations, cannot liberate himself from his old-time slavishly cringing methods and adopt an open and manly manner, consistent with self-respect. He, instead, clings to his traditional "back door" diplomacy and "hush philosophy," and those of us who can no longer bear with them and call for open activity consistent with honor, are branded by this coterie of "court Jews" as "revolutionists" as "unwise," "undiplomatic," etc.

Mr. Hapgood knows the "court Jew" and has made a close study of him. He says of him, "When the emancipation of the Jews took place. . . this type of Jew . . . having more money, more standing with the outside world, maintained the upper hand in Jewish life every-



Mr. Norman Hapgood.

where. He was the big man of his town or village. Leadership in charitable work in the combination of synagogues, the consistories, the alliances, fell like ripe apples into his hand. He continued the cringing tradition. His thought was of favor among the Gentiles. He made moral Ghettos for his fellow-Jew. His watchword was still "hush." The Jews were not to show frankly their interest in affairs like all the world. They must try to keep their views and wishes out of the newspapers. Not that they had anything to hide, but merely that tradition had the mass in its grasp and self-interest plus tradition held the leaders.

"It was the long-age policy of nervousness! Backstairs was the only method of ascent that was deemed safe. . . This acceptance of servile methods was a natural enough growth, at a time when the Jews had few even legal rights, and when the class system of Europe was so rigid. Its continuance, however, since the emancipation has been fruitful of nothing but evil. On several occasions the Jews might have advanced toward real freedom if they had had a better method of going after their rights."

But a change is gradually taking place in Jewish life. Zionism, the true expression of deep national consciousness, which is bound up with former glories and future hopes—has done its share in the obliteration of such types. Zionism has emancipated from moral and intellectual slavery, Jews who had lost every vestige of national feeling. Mr. Hapgood, a son of the land where "freedom rings," is able more than anyone else to scrutinize and admire the soul of Zionism. As an American, Mr. Hapgood also speaks of the practicability of the Zionist movement. Besides the great ideal,—the revival of the Hebrew spirit which is inevitably bound up with the land of our forefathers—Zionism will also serve as an asylum for many millions of Jews who are cramped within the horrible "pale of settlement." "Zionism is no longer merely an idea. The dream of centuries has been embodied in actual deeds to show that the dream was a true vision."

Mr. Hapgood here concisely reviews the development of Palestine within the last thirty or forty years and shows a thorough acquaintance with the economic as well as of the cultural condition in Palestine. Here and there he dwells a little longer on more important phases of Palestinian life, as for example, the relation between the Jew and the Arab. He shows us that the Arab has no cause to resent the presence of the Jew. On the contrary, the Arab has greatly benefited since the beginning of the "New Yishuv," not only economically but also culturally. If there arises any difference between the Jew and the Arab it is only due to the state of anarchy still existing among the latter. The following statement is characteristic:

"The only trouble it has met was on a profound difference of point of view between the Arabs and the Jews on the rights of property. As long as an individual owner used his land the Arab respected his ownership. If they saw a plot, however, that was not in use they used it for grazing themselves. The Jews explained to them that they could not do that since the plot belonged to so-and-so. How could it belong to so-and-so, the Arab said, since it comes from God. It was impossible for them as it is for many modern thinkers to perceive the right of an individual to prevent the surface of the earth from being made use of. The Jews, however, appealed to the Turkish government, and the government con-

firmed the idea of private right in land. As a philosophic question, of course, much might be said for the Arab argument but the practical effect of the Turkish government siding with the Jews has been at least comforting, since the Arabs, like various other primitive people, respect might, and this step was a demonstration that the might of the government was with the Jewish colonists."

Mr. Hapgood greatly admires the Hebrew school-system in Palestine, which has been entirely organized by the Jews alone, without any outside governmental aid. The Hebrew language which was thought to be dead is now the predominating language and is spoken by many non-Jews. Here we behold a wonderful sight. The Hebrew spirit is again breathing freely, hampered neither by Ghetto conditions nor by an assimilating emancipation. Again is the Hebrew individuality with its creative genius developing on its soil. The holy Hebrew language which has long been kept embalmed in the casket of liturgy, aloof from daily life, lest it be profaned thereby, is again heard in the streets of our homeland where our prophets trod. Modern science which is rapidly being applied in Palestine is acquiring an adequate terminology in the language of the prophets.

In concluding his second article in which he speaks of the prospects of the Jews in Palestine, Mr. Hapgood says: "The Jews know that they will not accomplish their dream of restoring the great nation in its former home unless they are able to make that country materially prosperous. There is every sign at present that they will make it materially prosperous; and there is every sign also that the idealism of the Jewish race will, through this movement, receive the impetus that cannot be expected to reach its greatest strength while the energies of a people are devoted to defending themselves or excusing themselves. Peoples become great when their hearts and minds expand freely, when they have self-respect, when they rejoice in their natural attributes. If the Jews are essentially an Oriental people that is all the more reason why they need a special home in order to get out of themselves moral and intellectual triumphs that will never be born in uncongenial environments. What they ask is most truly a place in the sun, most truly a place in which they can live for what they value in their own lives and their own traditions, without the struggle of oppression, or even uncongeniality and misunderstanding. It is the dream not of individuals but of a nationality, a race, a people. "We often think of the Jews as especially addicted to money-making. When we think of them in that way we think of those who least represent the underlying Hebrew genius. The real Jew is a dreamer, a religious or at least an ethical enthusiast, less an individualist than a member of a community so strong in its community sense that it remains alive in spite of centuries of the most disintegrating influences.

"When a Jew decides to go back to Palestine he does not go back to become rich. He goes back because only there can he be a Jew in peace and in pride, only there can he help build and transmit the qualities and ideals of his race. Those prosperous Jews who are now arranging to return, so far from bettering their material condition, will inevitably be sacrificing it. They will be impelled by one motive only, a race-genius of extraordinary stability. . . If the Jews succeed in saving them-

selves, emphasizing their nationality, continuing their special qualities and their age-long dreams, they will not only be preserving themselves from destruction, they will also be giving a needed example to the rest of the world."

In his last article, "The Jews and the War," Mr. Hapgood speaks of the great calamity that has befallen our people in consequence of this stupendous war. Fathers and mothers, sisters and brothers, are being inhumanly murdered and maltreated, while our best sons, the flower of our youth, are staring death in the eyes, shedding their blood for their most unrelenting enemy. The world, however, looks upon the murdering of a whole people with cold indifference. Not so is it with the Belgians. Many tears are being shed over their fate, a whole world mourns their misfortunes, and what are the sufferings of the Belgians compared with ours? The reason is obvious: We are in the eyes of the world, individuals and not a nation, and the world does not reckon with individuals. Had we our national soil, had we lived like all other nations, the world would have lent a more ready ear to our demands and our outcries.

These are the consequences of an abnormal life. Not until we re-establish our national home, will the world cease to look upon us as a people singled out to suffer. Not merely out of hatred, but as a fixed idea this has been transmitted through the ages like a hereditary disease, it passes from one generation to the other. The only remedy to this disease is the national rebirth of our peo-

ple on its historical soil. The Zionists are often warned from "above," from "influential" headquarters not to make too much noise about their national aspirations, lest it jeopardize their complacent position in society. It is therefore interesting to hear what a distinguished non-Jew of the intellectual calibre of Mr. Hapgood has to say in regard to this ludicrous assertion. "One of the most frequent mistakes in thought about the Zionist movement is that it is in conflict with patriotism. As a matter of fact it will very much improve the quality of patriotism. There is a saying that every country has the Jews it deserves. A saying worth thinking about, as it is very profound. Jews are, as a whole, very patriotic wherever they live, but patriotism is not mere enthusiasm for a flag. It includes all the character and ability and insight of the person who feels it. Perhaps no part of the Zionist movement needs more explanation and enforcement than this fact that, instead of reducing the patriotism of the Jews who live in other countries, it will leave that patriotism at least equally strong and with a much finer idealistic and intellectual background." Mr. Hapgood thus ends up his interesting series of articles: "From whatever angle therefore we study the Jew and his future, we come back to one of the most fertile and striking movements in present day history: the movement towards moral freedom for a powerful race, and the finding of that moral freedom in the possession of a local habitation, which is a necessity of a racial, intellectual and moral home."

Ideals

By VICTOR COEN

Yes, money talks; but ideals sing
And soar to kiss the sky and bring
To earth the song of heaven's caress.
Listen! 'Tis God! Or has the stress
So dimmed your soul that arching blue
And forest bloom wear leaden hue?
For bursts of joy but fill the air
When hearts are closed and barred by care.
Or have the wiles and schemes of life,
Intrigues and tact and greed and strife,
Power and law and men in arms,
Buildings, steamships, factories, farms,
And guile successful, honor poor
And God loved less, and pleasure more
And worship of the practical

So bound your soul as money's thrall,
That heavy prose at least is sensed,
But song's a stuff cannot be fenced
And sold in lots, or held for rise,
And music's heard, with mild surprise
And boredom, from machines of tin
That shriek and burr discordant din.
Yes, money talks: men understand
The current tongue in every land.
But struggles die, and schemes decay,
And tact and shams all pass away,
And customs change, and big guns rust,
Old empires blow away in dust.
Amid the crash of change and wrong,
Listen! You hear eternal song!



Our Needs and Demands

By Dr. SCHMARYA LEVIN

LACK of individual self-reliance is a far greater evil than dependence upon others. Dependence upon others means continual discomfort, means prevention of the development of personal free will, means subjugation to the yoke of oppression, means degradations and enslavements. But dependence upon others implies no disgrace, there is nothing contemptible implied. He is unfortunate and not contemptible who cannot battle successfully with the brute force of a powerful antagonist. The conquered still feels himself free, still feels the true worth of a proud manhood, is still able to gather strength for the great moment when his protest can be successfully launched. With Max Nordau this thought found expression in a brief aphorism "It is no shame to wait." But it must be understood that it is no passive waiting that is spoken of here: it is a waiting fraught with tenseness and with the silent gathering of energies.

But lack of individual self-reliance implies both misfortune and disgrace. To lack self-reliance—that is to be incredulous of one's own forces, to have no "modus operandi" of one's own, to relegate one's self to the ranks of the weak and the helpless who have given up all hope of ever attaining strength and independence. The man without any self-reliance lives in eternal perplexity, fears to take a single step, he lacks confidence, he has not the enterprise to take risks. If a hill rise in his way, or a deep valley opens before him, he skirts it by circuitous paths, for every hill is too lofty for him, every valley too deep.

Society, made up as it is, of elements far more antagonistic than friendly to the individual—can respect the individual only insofar as he respects himself. In society there are none to make place for the individual out of sheer benevolence. The individual must first conquer what he would possess. For these reasons leave no room for surprise that society treats the man who lacks self-reliance as of second or third-rate worth, and either makes place for him in the lower ranks or leaves him entirely outside its pale.

There is no need to go far afield for examples. Let us take the most elementary form of human lack of self-reliance. It is a form familiar to all observers of social relations. It finds vent in a cringing and fawning attitude. Men who are conscious of their own worth know that they are self-governed. And in knowing that they are self-governed they are content with their own social sphere where they are equal among equals. And this content with their own social sphere keeps them from entertaining the desire which soon develops into a passion, to force an entrance into spheres foreign to them. As a rule, however, a social sphere no sooner detects an effort on the part of anyone to force an entrance, than it shuts its gates firmly on the would-be intruder. The man of self-reliance, the man of pride, does not cringe at the gates, and yet upon him it is impossible to shut them.

Pride carried too far becomes hauteur; to overestimate one's ability is foolish: it argues an inability to take stock, betrays ignorance of the elements of life's arith-

metic. But worse than these is self-effacement. He who thus condemns himself is by others doubly condemned.

And now, turning to the prevailing conditions in our own inner life, we perceive at once two diametrically opposed tendencies. On the one hand we have outlined traditional Goluth tendency, springing from the lack of self-reliance, from an underestimation of our national energies,—nay more, from a total denial of any national energy whatever. On the other hand we have a younger—but therefore, a much more powerful tendency, springing from the instinct of self-respect and the will to self-liberation.

On the one hand we are advised:

Take no stand as a nation. It is better to remain disconnected individuals. Create no disturbance. Speak of no National rights; speak of no cultural antonomy. Do not attract the attention of the nations. In plain language it means: Complete national self-effacement. It does not matter whether this advice springs from motives of a business character or from radicalism falsely interpreted, it always remains what it is—an offspring of slavish conception.

Are we to accept at this momentously historical time advices of this nature? Are we to allow these to speak thus in our name? To permit this would be the greatest misfortune that has ever befallen us.

Mark well what you are about. For the present the problem of civic rights is confined to Russia, and in this respect it is highly probable that the centre of gravity of the Jewish masses will now be transferred from Eastern to Western Europe, and the governments of Western Europe are advanced far beyond you. For they have already perceived that the mere granting of civic rights will not solve the complex and urgent problem of how to avoid, at the beginning, friction between the various national groups. These governments are seeking new methods to ensure the developments of potentialities in the minor nationalities. At a time like this you will betray your political soul-poverty and say: "My Lords and Masters; please do not put yourselves out: we are the representatives of the Jewish people, and our requests are not at all so extravagant. We will be perfectly content if you will merely consider us as citizens."

What opinion will they have of our nation if these representatives will stand as our protagonists.

On the other hand this is our advice.

Make yourselves worthy of the historic moment through which you are passing; do not sink your identities; be men, and speak in the language of men! Civil rights! We have not come a-begging for charity. We demand what you have plundered from us! Citizens we have always been. We demand National rights! Our appeal is made in the name of Right and Progress. Do not rear the future of your national group on the altar of our sacrifice; for this will bring no good either to us or to you. We desire to be good citizens; and to be good citizens we must be whole and healthy beings. And we can only be whole and healthy when we are not forced to deny

(Continued on page 87)

The Jewish Position (A Formulation)

By JESSIE E. SAMPTER

THE Jews are a people with a continuous and recorded history of more than three thousand years. This people numbers today over twelve million souls. The greater part of this dispersed people is living in national concentration within a number of countries, in distinct and self contained communities that are kept separate either by the inner pressure of a peculiar way of life or a peculiar emotional character both preserved by religious sanction, or by the outer pressure of prejudice or special legislation.

The millions of Jews in the world are descendants of the nation in Palestine that was conquered and that was dispersed two thousand years ago. They are as distinct a national element as the Belgian or Polish people, since they have preserved their national individuality. No one can point to a moment of time at which the Jewish people lost their national character.

Besides a purity of race as great as that of any geographical nation, the Jewish people has also preserved at least four of the chief factors of national life, namely, laws, customs, history and language. A fifth national factor, religion, has been the means of preserving by its sanction the other four. Religion has therefore been the chief national asset of the Jew.

Nationalism is the self-consciousness of a people. God-consciousness is the zenith of self-consciousness. It is this God-consciousness that has given to the Jew a nationalism capable of withstanding two thousand years of dispersion.

The Jews Recognized Everywhere to belong to a Distinct People.

Certain portions of the people have lost national will and energy, and it is this fact that has led to the use of the word "race" instead of "nation" or "people" to designate the Jews. It is a degrading term, for it implies that the Jews have kept the body but lost the soul of nationalism. Anti-Semitism is a direct outcome of this weakening of national will, for anti-Semitism is not national or religious hatred but race hatred. It arises as a protest against Jewish efforts to assimilate. The older Jew-hatred and persecutions were directed against his efforts to retain his individuality.

Whether the Jews attempt to preserve their national individuality or to destroy it, they meet the opposition accorded to aliens. The name Jew is the designation of a certain people conquered and driven from their home land. Their national religion bears the same name as their nationality. An unreligious Jew is still a Jew, and he can with difficulty escape his allegiance only by repudiating the name of Jew. In some countries the Jews are despised as a subject people without citizen rights. But even in most of the countries where they are emancipated and legally are accepted as citizens they are still looked upon as aliens with special privileges. They are always a special economic problem, envied when too successful because they are not actually the people of the land. Any unusual pressure reveals their detachment, such as war,

for instance, which causes them to be specially praised for a loyalty that is taken for granted within a nation.

Though in certain places and ages the Jews may be highly valued as individuals and as small communities, a very large immigration always meets with a partly justifiable resistance. Each nation has a right to its land and its individuality. And too large an immigration may be considered almost an invasion. The Jew is like the beggar "on the town" who has no house. When he is driven from one house, he must perforce seek another. He does not come because he desires it, but because he cannot help himself. His visit is no honor and his welcome must always be precarious.

Neither the high standing of the Jew nor his approach to assimilation, nor yet the enlightenment of the country in which he seeks refuge, nor even liberal laws and emancipation are any adequate defence. One cannot legislate away prejudice and hatred. The Dreyfus case occurred in enlightened France. And in the United States, where the unstable national character, the foreign background of the majority of the people, make the position of the Jew peculiarly favorable at present, we have the agitation against the Negro in the South and the Asiatic in the West to remind us that we cannot depend on American enlightenment as an unfailing safeguard.

The "haven of refuge" idea must be abandoned. No nation ought to concentrate wholly within another nation. National justice demands that each nation should have its own land.

The conclusion is obvious. The Jew must either reconcile himself to a present and future of calamity and disaster, or he must assimilate and disappear as a separate people, or he must once again become a nation with a land of his own.

The first is inhuman. Even those Jews who believe that all nationalism in itself is evil, the cosmopolitans, must grant that were such a loss of national individuality possible or desirable, it could not come to pass for many generations. No thinking and feeling Jew can say, "until that consummation, let the Jewish tragedy continue." Furthermore, why should the Jew accept and profess every nationality but his own?

The second is impossible. The whole Jewish population cannot be absorbed. It assimilates at the borders, like all other peoples, but it cannot and it will not disappear in bulk. It reproduces more rapidly than it assimilates, as figures could easily show. Such a process, too, being slow moral suicide, would be degrading beyond words. A people cannot disappear except by degeneration. In the process the Jews would indeed become merely a race, a people different but not distinctive, an anti-climax, a caricature of their former selves, and a blot on their own heroic history. But the Jews are saved from such a fate by their strong will to live and their sense of personal dignity.

By a negative process, a process of elimination, we have reached the conclusion that the only hope for the Jew lies in a land of his own. But the positive reasons are

far more cogent than these negative reasons. Zionism is not merely a balm for wounds nor even merely a cure. It is an enhancement of life, a promise of achievement. To the world, the Jewish race is a race worth preserving, and the Jewish national ideal is a noble and valuable ideal.

The strength and quality of the Jewish race are proved by three facts: its endurance and increase through centuries of oppression and persecution, its large number of individuals of high achievement in all departments of life in spite of numberless obstacles and handicaps; and, lastly, the high standard of social morality in its communities. No signs of race deterioration have appeared. Although degradation and suffering often reflect on the individual's physical and moral development, the fine race quality persists in his children.

It is hard to evaluate the national ideal of a people without a land and without a state. The prophetic or missionary character of the Jewish people, implied by the word "chosen" has been recognized in all ages, but has been variously interpreted. To the Christian this quality culminated in Christ, who gave to the Christian world the divine inheritance cut off from a sinful Israel. To a certain minority sect among the Jews the word "chosen" means a literal and individual superiority of the Jews, whose mission it is, scattered among the nations, to enhance the morality of their Gentile neighbors. Such a view is not only rightfully resented by their quite normal and quite moral Gentile neighbors, but it is disgusting to the modest and sensible Jew himself. The Jews claim no individual superiority. Nor do the exhortations of Moses and the later prophets point to the fact that as a mass of individuals they could ever all claim such surpassing virtue. It is true that Jesus transmitted to the Gentile world the Jewish code of personal morals. This has now been thoroughly assimilated by the Christian world. Nor have the Jews anything to gain or give by a claim to priority and a dowager's testy demand for gratitude.

To the traditional Jew the meaning of "chosen" is quite different. It was the nation that was chosen for a national task; not the individual Jew. To justify this choice, the nation must suffer and labor and be severely punished and be lashed into obedience. God manifests his justice through human history, the history of nations. National, international, morality is the peculiar and still untried and unfulfilled ideal of Jewish teaching. All the nations shall walk in the way of the Lord. The Jewish people is a chosen people—not a chosen mass of individuals. Palestine is a holy land: that means the land where the Jewish people is to work out its destiny. Imperialism is precluded. One land for one people. If the Jewish people, chosen for this task of national regeneration, proves itself unworthy, it is to forfeit the land. Unless you are a righteous people, says the Lord, you cannot keep the land I lend to you on this condition. How different from the principle laid down by European statesmen that necessity knows no law, and that the welfare of the nation is the supreme and only moral criterion of individual action!

The Jews today believe and repeat in their prayers that they were banished from their land because they were unworthy. They also believe and repeat that their exile is a punishment and a discipline, and that they are at last to return to Jerusalem with singing and to Zion with

everlasting joy. Then will all the nations accept the yoke of the Lord, and walk in his ways.

Such is the poetry, the romance of Jewish ideals. Practically, it expresses itself in laws of social righteousness, and in the ideal of law itself. The Jewish people brought into the world the ideal of democracy, both international and intra-national. Democracy is a purely religious ideal, based on the fatherhood of God and upon faith in the equality of man—an equality of what may be called primal soul-dignity—the relation of each to God and therefore to ultimate justice. For in what other way are men equal? The acceptance of the ideal of democracy is a matter of faith, for it cannot be based on expediency, since undemocratic states are often more efficient than democratic ones. And so far democracy has never been fully tried. In Jewish life, it expresses itself in the ideal of impersonal law, which precludes the necessity for an arbitrary human ruler. One of these laws demands general education—"And thou shalt teach them diligently to thy children"—others, also essential to democracy, dictate the conditions of land-ownership or lease; restrict by protective laws the ancient and formerly accepted institution of slavery; safeguard the equal rights of all before the law; make equal provision for the support of all members of the community.

But it is not so much the individual laws that express this democratic spirit as the two facts that the law was given to the whole people, and that at all times, while there was a commonwealth or social unity, the law could be interpreted and developed to meet the changing needs of the people. As a theory of individual morality, democracy was passed on to Christianity, which is a personal religion. As a theory of national and international morality it is still untried; it is the ideal to be worked out by the Jewish people in the Jewish nation. Scattered individuals cannot fulfil a national ideal. And it is an ideal so noble that its advocates ought at least to be given a chance to fulfil it.

Palestine in Jewish Thought.

By the mass of the Jews these Biblical ideals have never been intellectualized. They are transmuted into habit and emotion, character of the people, the habits of democratic organization and lawfulness, and the religious love of Palestine. This passion for the holy land, an inarticulate unreasoning passion, has expressed itself so far in pilgrimages and in individualistic migrations. Many causes have combined, until recently, to prevent a national movement. In any such movement the love of the Jewish people for Palestine, and its place in their religion and history, would make it the only spot on earth that could draw to itself the masses of the Jewish people.

Zionism Expressive of Jewish People.

The Zionist movement, which was officially and politically organized in 1897, might be called the articulate and self-conscious agent of the Jewish people. This gives it its representative character although its organized membership still forms a minority among the Jews. The Zionist Congress, with its many delegates from every civilized country, is the Jewish congress. For inertia cannot be represented and constitutes no opposition by its failure to be represented. The opposition among Jews, while it un-

fortunately exists, is small and is unorganized, and could the Zionist sympathizers be counted they would surely be found to constitute the bulk of the Jewish people. Hundreds of years of oppression have left the stamp of timidity and inertia upon the national will. But the will is there. The Zionist movement is a folk movement, a representative movement, as is proved by the fact of its rapid growth among all classes and nationalities, and by the other fact that most of the money which actually supports the practical work in Palestine comes from Jews unaffiliated with the Zionist movement. The Zionists are the agents of the Jewish people in the regeneration of Palestine. They are the scouts and pioneers, the standing army and bodyguard of an ideal of peace and life.

Democratic Ideal of Zionism.

That this ideal will be attained, or at least that it never will be relinquished, may be inferred from the facts of Jewish history and the persistence of the Jewish people. The movement is based on the prophetic and democratic character of Jewish thought. In the Zionist movement democracy is complete. Equal suffrage and equal representation for man and woman, poor and rich, are basic principles in the organization. And the continual self-criticism and ferment—that as in prophetic days still express themselves in opposition parties—seem to insure at least the preservation and possibly the complete fulfillment of the prophetic ideals.

Value of Zionism to all Nations.

These are the facts: Such is the people, and such is the ideal of the self-conscious, articulate, organized part of that people. What is to be the attitude of the world of nations towards this dispossessed orphan of a princely race? Every nation has its appreciable fraction of this broken nation. Every land has its Jewish problem. Whatever varying forms it may take Zionism will not appreciably lessen the Jews in any land, but it will forever end the flux, the congestion, the disorganization caused by the international mal-adjustment of a people without a polity.

Let the nations combine to repossess the dispossessed, let them uphold and strengthen the hands of the Zionists. Such concerted action could bring only gain to all and loss to none. The reconstruction of a people whose abject state is everywhere a source of trouble, and the mutual control or equal influence of all nations in a land that is today a constant cause of rivalry and hatred, must add both credit and gain to all concerned. So perfect a balance of power and responsibility would obviate all danger of conquest.

Zionist Achievement.

The Zionists and their Jewish co-workers have proved themselves fit to be the agents not only of the Jewish people but of the world in this matter. Against enormous odds, "without the help of anything on earth" except their own resolution and courage, with opposition from some governments and with concrete help or encouragement from none, at the cost of many lives, and the consecration of many more lives at any cost, they have built in Palestine the normal, wholesome and flourishing life of over forty Jewish agricultural villages, where the Hebrew language and Jewish institutions have blossomed with the soil. They have trebled Palestinian trade in less than twenty

years; they have reclaimed death-dealing swamps; and, with a little capital, are ready to reclaim arid deserts for the purposes of agriculture. They are returning to its normal uses and fertility a land devastated by war and neglect, but whose topography and climate are comparable only to those of California. All this had come to pass unnoticed by the busy world until the crisis of war, when the special tragedy created in an always tragic land drew the attention of practical philanthropists to a social organization that went far to meet the need for philanthropy. The Zionist bank met the money crisis in Palestine and eased the situation for Jew and Gentile alike. It issued paper notes that for awhile were the only accepted medium of exchange. The well-organized villagers had their grain supply ready to avert or at least postpone famine. With all things against them, even the government officials at times, they managed to be the saving element in an otherwise hopeless situation. And where they failed, the organized Zionists of the rest of the world stepped in. All Jews, non-Zionists as well as Zionists, have risen to the occasion; in each instance, as can be easily verified, at the initiative of the Zionists.

Value of Zionism to all Jews.

The fire of a general calamity has tested once again the people refined by generations of suffering. Zionism, both in its practical Palestinian work and in the organizing of the Jewish people everywhere, is of immeasurable value to the Jewish people itself, even before the attainment of its avowed aim. From a Jewish point of view this cannot be doubted. A Jew who appreciates the organizing and educational power of Zionism in all lands, who values the noble ideal of devotion and discipline that it demands everywhere of Jewish men and women—a devotion and discipline like that demanded by war, with the hatred and bestiality and cruelty of war left out—one who understands and rejoices that the revival of Jewish education in the last years is due to the development of Hebrew language and thought in Palestine—such a one is already convinced and need not be persuaded.

International Value of a Jewish Center.

Above all, the Jews need Jewish good will. But without the good will of the Gentile nations for their project they are ultimately helpless. And this good will must be based upon the expectations of practical benefit.

To them we say: Zionism will solve the problem of Jewish mass migrations from one country to another, because when Jews are constrained by social or economic causes to leave one land, they will naturally turn to their own land rather than to another strange country.

The loyalty of those Jews who remain in foreign lands to become citizens will be assured, because they will no longer be there from necessity, but from choice.

Within Palestine the international benefits might be:

The creation of a neutral and internationally guaranteed state at the very center of diplomatic trouble. The Open Door in Palestine might be made the basis of the peace of Europe. Were Palestine a commercial highway to the East and North and South, open on equal terms to all nations, it might by its development solve many of the bitterest controversies as to ports and railroads.

The continued protection and efficient care by an efficient people of the extra-territorialized spots of religious

reverence, whether Christian or Mohammedan would, of course, be guaranteed. Palestine would be an Open Door religiously as well as commercially.

The development of the natural, industrial and economic resources of Palestine, which must accrue to the

benefit of the whole world. The country is less than unexploited: it has been denuded. Capable of supporting several millions of inhabitants, it contains only 700,000, of whom one-seventh are Jews.

(Continued on page 88)

The Marvelous Harp

Translated from the Hebrew of Moses Simon for "The Maccabean"

By SAUL KIEIMAN

"WHEN the Temple was destroyed," grandfather commenced in a low tone, "the Holy Land made desolate, and our ancestors were exiled, every captive took along something from the Holy Land for a remembrance. Some took twigs from the cedars of the Forest of Lebanon, others picked some lilies of the Valley of Sharon, and still others selected, for their token, olives from the Mount of Olives. The token of the Levites, however, consisted, not of things from the Forest of Lebanon or the Mount of Olives, but of the instruments which they played in the Temple at the Divine Services, and which escaped destruction.

"Among the exiled there was an old Levite, a member of the choir of the Temple. His instrument was an ancient Harp which, because of its wonderful power, had been preserved in a particular chamber in the Holy of Holies. The same Harp very long ago hung above King David's bed, and miraculously played by itself every midnight when the north-wind touched its strings (*).

"It was this remarkable instrument that the oldest of the Levites took with him as a keep-sake of the Holy Land when he was led into exile. It was so endeared to the old man, that he put it in a golden case and hugged it all the way. When evening approached and the captives sat down to rest from the exhausting journey, the old Levite would take out the wonderful Harp and play it. And as soon as the melody was heard in the silence of the night, a solemn inspiration would seize the unfortunate group of wanderers. It seemed to them that they were sitting, on their own soil, in the Temple.

"But only for a short time did they enjoy this marvelous instrument. When they arrived at the rivers of Babylonia, and the Levites were asked by their captors to play of the songs of Zion, the old Levite approached the willows of the banks, kissed his Harp for the last time, and, exclaiming in tears, 'How can we sing the song of the Lord on the soil of strangers', hung it upon one of the willows forever.

* * * *

"Many years and ages have gone by," grandfather continued after a few minutes' pause, "and the wonderful Harp is still hanging there on the willow. No wind, storm or cyclone is able to move it from there.

"Every night, when the pious Jews rise for the Midnight-Services (†) bewailing the loss of their Holy Land which was put waste, and that the people were exiled and scattered to all the extremities of the earth, a sor-

Note: (*) Babylonian Talmud, Berachoth, p. 3b.

Note: (†) "Midnight-Service" or Tickun-Chatzoth consists of certain lamentations and prayers pertaining to the dispersion of the Jews, recited at midnight.

rowful murmur is heard from among the willows of the rivers of Babylonia. This comes from a fresh breeze which is whispering to the trees about the Land of Israel, its serene skies and pure air. Then the skies disclose a small opening through which a black-winged angel descends soaring towards the Babylonian river; the moon withdraws, concealing itself behind dense clouds; the stars extinguish one after the other; heavy clouds cover the whole expanse; and the black-winged angel, reaching the willow upon which the Harp was hanging, takes the instrument and commences playing.

"And how sad and pleasant would his melody be! It expressed so much yearning, so much longing for life of infinite freedom, for bright skies and an immaculate sun!

"The angel eulogises the *past* of our people, the time when we lived on our own soil, which now is in the hands of strangers. And crystal, pure tears rolled from the angel's eyes and moistens the strings of the Harp. His lamentations blend with those of the observers of the Midnight-Service, and are transformed into a tremendous mournful sound, which continuously increases until finally, he ascends high into the atmosphere, even into heaven."

"A voice is heard above,

"So sad, so pitiful!

"It is the voice of her—

"Of Zion the beautiful!

"When the black-winged angel ceases his woful melody, he hangs the tear-moistened Harp upon the willow, and soars into heaven.

"After this, another is disclosed in the skies, and another angel with white wings descends and soars in the atmosphere. The clouds disperse, skies clear up, and the beautiful, round-faced moon, surrounded by Sapphire-like sparkling stars, majestically reappears upon the circle of the expanse.

"The white-winged angel approaches the willow and takes the Harp. Immediately, joyous melodies of consolation are heard pealing in the air of the whole plain. This angel's melodies are concerning the *future* of our people, about its rehabilitation of the Holy Land. His remarkable music is the prelude of the songs which our people will sing in the future among the mountains of their country.

"And his melodies rise and echo the prayer:

"Thou wilt have mercy upon Zion;

"For it is time to favor her;

"For the appointed time is coming!

"And as the Aurora rises upon the edge of the sky, and blue strips of light appear on the horizon, the white-winged angel ceases playing his sweet music, and, hanging the Harp on the willow, soars up again into heaven!"

Original from

UNIVERSITY OF ILLINOIS AT
URBANA-CHAMPAIGN

The Situation in Palestine

RECENT communications from Palestine throw considerable light on interesting phases of the situation in Palestine.

The political situation has slightly improved. Djemal Pasha has repeatedly declared that Turkey was friendly to the Jews, though she viewed with anxiety the influx of new Jewish settlers and preferred to see the latter take up their abode in other Turkish territories. It is becoming increasingly evident, however, that the hostility to Zionism is largely due to the local authorities in Palestine, while the attitude of the central government has been influenced by some of our opponents who treacherously utilize this tragic moment to square accounts with the hated Zionists. Our endeavors to enlighten the Turkish government about the source of these slanders as well as about the true aims of Zionism are making good progress.

The economic situation has also shown some improvement. The arrival of the relief food ship "Vulcan" has been partly responsible for this result. After considerable discussion with the government authorities the following ratio of distribution has been agreed upon: 55 per cent for the Jews, 26 per cent for the Muhammedans and 19 per cent for the Christians. Of the 55 per cent allotted to the Jews, the following apportionment to the various Jewish communities in Palestine has been decided upon:

Jerusalem (with Moza and Hebron).....	60. %
Jaffa	9. %
Haifa (with Akko and Mesra)	3.5%
Saida5%
Tiberias	6. %
Saffed (with Einzeitun and Pekiim).....	12. %
Judean Colonies	4.5 %
Samaritan Colonies	2. %
Colonies in Lower Galilee	1.5%
Colonies in Upper Galilee	1. %

The sending of the relief ship has had the important effect of lowering considerably the prices of food. The gathering of the harvest is now in full swing. The crops are satisfactory, especially in Galilee which is principally a corn growing country. Our farms, in particular, have proved an important factor in the present crisis by supplying the colonies and cities with grain at reasonable prices. There is reason to believe that Palestine will now be able to hold its own in the matter of food, without depending on further shipments from America. There is still some shortage felt in sugar and in some less important groceries, of which small quantities may still be procured from Egypt.

The relief food work is being distributed through local committees. A detailed report dealing with this phase of the problem shows the systematic way in which the work is handled, and the efficiency of Dr. Rupp and the Zionist distributing agencies has been testified to by Mr. Louis Levin.

The economic prospects would be considerably brighter, were it not for the locust which has swept over Palestine in large numbers. In corn growing Galilee the danger is less palpable than elsewhere where plantations are the principal feature of agriculture. The fight against the plague has been taken up energetically and systematically. Everyone from the age of fifteen to fifty has been called upon to aid in the destruction of the locust. The children of our schools, particularly those of the "Gymnazia," have proved of valuable assistance in the same direction. The results of this campaign cannot yet be determined, though there is reason to hope that the peril has been greatly minimized. Unfortunately the efforts of the Jewish colonists have in many cases been frustrated by the neighboring Arabs who look upon the locust as a visitation from Allah and, therefore, do nothing to counteract it, with the result that swarms of locusts, coming from their fields, invade the Jewish colonies.

A detailed report about the Ahuzoth shows that they are progressing satisfactorily, in spite of the crisis.

Another report supplies interesting details about the ways and means adopted by the Jews of Jaffa to deal with the economic distress arising out of the war. The following are the most important facts:

When Turkey entered the war, a committee was organized in Jaffa, under the name Waad Hakalath Hamishber (Committee for Relieving the Crisis) which started to col-

lect funds in Jaffa and Tel-Aviv. The main purpose of this committee was to supply the poor Jews of Jaffa with food-stuffs. Through the aid extended by America, the Committee was enabled to amplify its activities, and as the crisis grew to be more intense, it found it necessary to divide the work among three sub-committees: (1) the Yemenite Committee; (2) the Sephardim Committee and (3) the Ashkenazim Committee.

The first took charge of the Yemenite Jews of whom 100 new immigrants have arrived since the outbreak of the war. Some 900 of them, constituting 75% of all Yemenite Jews, were supplied with 1 Kilo of bread and a few centimes in cash per week.

The second committee attended to the Sephardic Jews among whom great poverty prevailed, partly owing to the fact that a number of heads of families were drawn into the army. About 500 of them, forming 30% of the Sephardic population, were under the charge of this committee.

The third committee took up the question of relief among the Ashkenazic Jews. Among the latter, who form a more progressive and productive element, the distress was not as widespread as among the other Jews. Only 700, forming 15% of the Ashkenazic population, resorted to the relief granted by the committee.

Another feature of the relief campaign were the kitchens for unemployed workmen. These kitchens were subsequently closed, since many of the workmen found employment or left the country. A tea room, providing some 200 people with bread and tea, continued, however, to operate.

The danger of a shortage in grain was another problem that needed careful consideration. While in normal times Palestine is in a position to export grain abroad, the outbreak of the war, owing to the heavy requisitions of the government and the difficult communications with the North of Palestine and the Hauran,—the granaries of the country—brought about an alarming situation. To deal with it, a special committee, called Waad Hakemach ("The Flour Committee") was organized. A number of well-to-do Jews bought up quantities of grain and had them milled, offering the flour to the public at cheap prices. In this way the danger threatening the population from unscrupulous speculators was averted and the prices were kept down. Thus when shortly before Passover the price of flour had soared up as high as 65 francs, the action of the committee had the effect of reducing it to 48. The committee also supplied public institutions with cheap flour. In connection with this, it may be mentioned that the Committee donated 1000 francs for flour to be distributed among the Arabs by the commandant and the local Mufti.

As another means of relief, public stores were opened by the Committee for the sale of provisions. In spite of the fact that some of the goods were requisitioned by the government, the stores served a good purpose, helping, among other things, to circulate the checks of the Anglo-Palestine Company.

From the very beginning of the crisis, the Palestina Amt made it a rule that no workmen were to be dismissed, as such action might subject them to the danger of starvation. To supply all the workmen with employment, public works were undertaken, such as road building, canalization and water supply. Several builders who had been forced to discontinue their building operations were assisted with loans to resume them.

Finally a Public Loan Association was organized to meet the needs of those who had formerly received remittances from abroad and, owing to the discontinuation of these remittances consequent upon the outbreak of the war, found themselves in pitiable circumstances. Some 900 persons took advantage of the facilities offered by the Association.

According to the statistics compiled by the Palestina Amt and embodied in a separate report, some 8,000 Jews left the country during the crisis. Of these 4000 were from Jaffa 2000 from Jerusalem, 1500 from the Judean colonies and 500 from the colonies in Galilee. The estimated number of Jews at present in Palestine is 88,100, of whom 13,500 are to be found in the colonies.

The requisitions and the war contributions levied upon the Jews during the war, amount to 152,805 francs.

A Course in Zionism.

(Outline used by the Hadassah Group of the Zionist Training School, and other groups. Address all communications to Miss Jessie E. Sampter, 31 West 110th St., New York City.)

NON-NATIONAL ORIGINS OF CHRISTIANITY.

- A. Conditions preceding the spread of Christianity.
 1. Social, moral and religious disorganization in Roman Empire.
 2. Longing for personal salvation.
 3. Messianic hope.
- B. Teachings of Jesus.
 1. Differed from Jewish teachings only in being:
 - a. Anti- or non-national.
 - b. Addressed to the weak individual for his personal salvation.
 2. Jesus a social worker without the vision of national salvation possessed by the prophets.
- C. Teachings of Paul.
 1. His sudden conversion.
 2. Apostle to the Gentiles; consequent modifications of Jewish religion.
 - a. Abrogation of Law. (Law is national.)
 - b. New character of Messianic idea, the Messiah a personal savior after death.
 - c. Pagan and pre-Jewish elements in Christianity, immaculate conception, atonement, etc.
 - d. Pure individualism in salvation; faith, not works, to be the means of salvation.
- D. Jewish Nationalism.
 1. The three parties:
 - a. Essenes—recluse.
 - b. Sadducees—militant.
 - c. Pharisees—democratic, cultural, legal.
 2. Conflicting tendencies work for national ends. Pharisees final preservers of Jewish nationality. Their intellectual aristocracy.
 3. The Law (which includes social and political law), the backbone of Jewish national life. School at Yabneh. Living and dying for the Torah. The synod and its liberal law for others, but strictness with itself. Rabbi Akiba and Bar Kochba. The Mishnah and its relation to the Bible and Talmud. The developing Law.
- E. Essential ethical differences between Judaism and Christianity.
 1. Judaism, national, social, as well as personal, covers all of life's activities. Christianity only one aspect of life, the "spiritual", because it did not grow organically.
 2. Judaism accentuates oneness of life, of body and soul. Christianity, dualism of body and soul, God and devil, matter and spirit.
 3. Judaism, emphasis on this life. Christianity, on other world.
 4. Judaism teaches essential purity of life. Christianity teaches original sin.
 5. Judaism calls for direct communion with God. Christianity gives Christ as an intermediary and interceder.
 6. Judaism preaches social and national salvation. Christianity preaches personal salvation.
 7. Judaism emphasizes justice. Christianity emphasizes charity and submission.
 8. Judaism encourages family and national development. Christianity preaches self-development, celibacy, weakening of family ties.
 9. Judaism demands deeds. Christianity demands faith.
 10. Judaism has as ideal of perfection the invisible God. Christianity has the ideal of a perfect man: a limited because past personality.
 11. The Jewish hero is the prophet. The Christian hero is the saint.
 12. Jewish ethical ideal practical for the individual and the

nation. Christian ethical ideal impractical for the individual and incapable of national application. Love of enemies, turning other cheek, ideal of poverty, etc.

Bibliography.

- History of the Jews, Graetz, vol. II. pp. 141 to 232.
 The Toleration of the Jews under Julius Caesar and Augustus, Dora Askowith, Block Publishing Co.
 History of the Jews in the Time of Jesus Christ, Schurer. (For advanced students only.)
 Ethics of Judaism, M. Lazarus. (Jewish Publ. Society.)
 The New Testament, Gospels and St. Paul.
 The Synagogue and the Church, Paul Goodman.

Suggestions for Discussion.

In so short a study as our present one, we have to emphasize the high lights in national development at the expense of much else that is important. We skip from Ezra to the origin of Christianity. Yet the four hundred and fifty years intervening were rich in national experience and development and crystallization of national will. The Maccabean period with its dramatic victory of the weak over the strong, of right over might, and its assertion of national ideals in the face of tempting splendor of culture, and in the face of corruption within and without, has become through Hanukkah the symbol of Jewish nationalism. But we are concerned here not with dramatic episodes but with their underlying causes. Perhaps the most significant fact in the whole Maccabean complex is that our festival of Hanukkah celebrates not victorious battles, but the rededication of the temple. The significance of this folk-expression lies in its emphasis on the spiritual and religious character of Jewish nationalism.

We emphasize here the origins of Christianity and the essential differences in national and social concepts of the Jewish and Christian point of view, not only because these arose at the crucial moment of the dispersion of the Jewish nation, but also because to us, living among the Christian nations, this contrast brings an added national self-consciousness and an understanding of our peculiar national gifts.

A. 1. The historic need within the Roman Empire for some such spiritual solution as Christianity was so urgent that we must look upon Jesus as the accidental, timely symbol of an inevitable happening. Roman religion had degenerated into corrupt politics, national ideals died away before a cosmopolitanism and imperialism that left the individual without any national allegiance: decadent, dissolute morals drove the righteous man from all social hope into the quietism of his own soul. Such intensely personal solutions as Epicureanism and Stoicism spread rapidly in the Roman world. But they were so purely personal that they lacked the organizing force which is necessary for the institutional permanence of any idea. Judaism also spread. There were many Roman converts. But national and social Judaism, the life and faith of the Jewish people, was bound to be transformed by these tortured souls hunting for individual salvation.

2. At the time of the preaching of Paul, social dissolution was widespread. The ship of state was wrecked, the time to save the ship was past. Therefore, now the cry went up: "Save himself who can!" It was no longer possible, apparently, to save society. Therefore, each individual soul must save itself by intensive purity.

3. The Jewish idea of the Messiah as a man who, with God's help, would restore the Jewish nation, was gradually transformed into the hope for a miraculous Messiah who would come to save the individual soul from among the debris of humanity.

B. The person of Jesus symbolizes these Messianic longings in his life and in his teachings. Jesus preaches the personal morality of Judaism.

Many of his most quoted sayings, claimed as distinctively Christian, are exact quotations from the Bible or

(Continued on page 88).

The Jews in the War

In publishing these items of information concerning the part the Jewish people are playing in the great war-tragedy abroad, The Maccabaeans does not wish to be understood as entertaining bias with reference to any of the belligerents. The Maccabaeans has always taken the position that the evils of the Jewish situation are due primarily to the anomalous position of the Jewish people in having no political status as a race.—Ed.

NOTICE.

The Provisional Executive Committee for General Zionist Affairs is now transferring funds, without charge, to all parts of Turkey, including Palestine, all parts of Egypt, Russia, and Galicia.

Some cities directly in the European eastern war zone cannot be reached at certain times.

Those who desire to transmit funds to their relatives may call or write to the office of the Provisional Committee at 44 East 23rd Street, New York City.

AUSTRIA.

The Poale Zion Society has recently published a manifesto calling attention to the unspeakably distressing situation of the Jewish people in the war zone and calling upon all Jews to aid in the effort to alleviate the immediate distress as well as to remove the obstacles in the way of the free development of the Jewish Nation.

In Galicia.

Mrs. Samuel Bede, of Cleveland, who arrived from Galicia lately, relates that when the war began she was in Komarno, and when the Russians began to invade Galicia she fled, with other refugees, to the Carpathian mountains. But after a time spent with other refugees she returned to Komarno. Soon afterward the Russian soldiers began their outrages against the Jewish population. Not only were Jews robbed of all valuables, but many women and young girls in particular, were violated. If their fathers or brothers attempted to interfere they were killed.

But all that happened before was as nothing compared with what took place when the coming of the German and Austro-Hungarian troops forced the Russians to leave Komarno. It was as if the Russians were seized with a fury of destruction. Whole sections of the town were set fire to by them. In one street alone the Russians, on the night of their departure, seized 62 Jewish men and dragged them along, because they had attempted to prevent them from violently carrying away with them the men's wives and sisters. The next morning, along the line of their retreat, the horribly mutilated bodies of these men and their women were found lying in isolated groups of twos and threes.

FRANCE.

In order to obtain recruits for the Russian army from among former Russian subjects domiciled in France, the Russian Embassy has brought pressure to bear upon the Police Prefecture of Paris. The Paris press reported that those Russians who did not volunteer for military service would be interned in a concentration camp as prisoners of war. The Police Prefecture denies having issued such a threat, but admits that it has informed those concerned that they would be asked to leave Paris and to betake themselves beyond "the entrenched camp of Paris, where their presence gives rise to painful discussions" to some foreign country, or to the interior of France beyond the zone of military operations. It is obvious that the reason given for the proposed expulsion of the Jews is merely a pretext, and that the real object is to press them into Russia's military service.

But the saddest incident in France comes as a result of accusations by the anti-Semitic press that the Russian Jews were living like parasites whilst the sons of France were bleeding for their country, and said that they refused to join the colors in Russia in order to weaken the strength of the Allies. But Gustave Herre, in his newspaper, *Guerre Sociale*, has proved how baseless and mean all these attacks are and how the Russian Jews have displayed a heroism that aroused the admiration even of the enemy. At the first battle of Arras the dauntlessness of the Foreign Legion evoked cries of admiration from the officers. This legion, which was wrongly called the Slavonic, comprised 4,000 soldiers, mostly Russo-

Jewish volunteers, and formed a section of the Moroccan division. These Jewish soldiers were badly treated by the corporals and under-officers under whom they were placed, as these subordinate officers acted in the same way as they had done in Algeria and Morocco. The Jews were accused of having joined the columns simply to enjoy the "filled saucepan." For six months they had been exposed to all sorts of privations and reproaches in the trenches, whereupon they at last protested and begged to be transferred to other regiments. The result was that on June 22 a court-martial was held which sentenced 9 Jews to death and 18 to penal servitude "for revolt." The desperation of the Russo-Jewish soldiers can thus be understood. Life had become a burden to them, and in the storm upon the German trenches at Arras-Carency in which they took part all fell save 190.

GERMANY

The Zionist Organization of Germany keeps a separate account of the activities of Zionists in the German army. According to this report, five Zionists were decorated for bravery recently, one was promoted, one was taken prisoner by the Russians and five were killed.

In Berlin it is being charged by the German Anti-Semitic Press that the present Peace Agitation which is being carried on by the socialistic element in Germany is really prompted by Jews. Doubtless, the next accusation of the Anti-Semites will be that the Jews are responsible for the great war, so that the Jews shall by no possibility escape blame for whatever goes on in the welter of the European politics.

Fortunate Community!

The Jewish Community of Berlin has laid out a special field of honor for the interment of Jewish soldiers killed in the war, at Weissensee. This cemetery will be laid out in a very picturesque style and will be provided with a towering monument. The monument will be approached by a flight of steps, and on either side will be ranged the graves of the dead in groups. The graves will be adorned with ivy, and the passage with white gravel. The names of all the soldiers who are laid to rest here will be inscribed upon the base of the monument. So far 44 Jewish soldiers have been buried on the site, one Austrian, and all the others German citizens. Many Jewish soldiers have also been buried in other parts of the cemetery, near the graves of their relatives.

GREAT BRITAIN

Of the 200,000 Jews resident in Great Britain, 25,000 or 12½ per cent. are already with the colors.

GREECE.

The announcement is made of the election of four Jewish representatives to the Greek House of Representatives. On the other hand the Island of Corfu has had a recrudescence of the blood libels. Through the efforts of the local Chief Rabbi and the Chief Rabbi at Salonica attempts are being made to counteract the hostile agitation against Jews on the Island.

HOLLAND.

An International Jewish Emigration Committee has been formed in Holland for the purpose of regulating the expected large emigration of Jews after the war to trans-Atlantic countries.

Jewish National Fund Abroad.

From the report of the Jewish National Fund whose principal office is now at the Hague, it appears that despite the

war, the Jews in the afflicted countries are still manifesting their loyalty to the Zionist cause by making such remittances as they can. Thus, even Russia contributed in the month of July the sum of 795 Fr.; France, including Tunis, 166 Fr.; Austria, 12,422 Fr.; Germany, 5,358 Fr. Contributions of other territories for the month of July are as follows: North America, 12,484 Fr.; South Africa, 14,719 Fr.; Roumania, 2,109 Fr.; Bulgaria, 925; Greece, 793; Holland, 613; Portugal, 276, and Denmark 242.

The National Fund has created an information bureau since the war began which has already done much good work. Through the efforts of this bureau, 460 Russian Jewish students who were living in Liege at the commencement of the war were placed in communication with their relatives and friends and thus were enabled to receive sufficient funds. In the same manner, numerous Jewish families in Russia were put in touch with the relatives in Germany or between Jews living in England and their relatives on the continent.

When the Russian troops occupied Galicia, communications were established between Jews in Galicia and their relatives in Austria. Thus, the office received more than 1,500 inquiries and information was sent in about 2,000 cases. Of course, in all incidents the assent of the governments involved were secured.

ITALY

The Italian Government has promoted A. Pulvermas, an English-Jewish sailor of the battleship "Monitor" to the position of Chief Gunner, and has also awarded him with a medal for bravery.

RUMANIA.

A few weeks ago the Jewish inhabitants of the villages on the Austro-Hungarian frontier had to undergo a further trial. The Rumanian Government, apparently out of fear of espionage, issued the order to expel all Jews from these frontier districts. Within 72 hours the Jews had to forsake hearth and home, where they had lived for decades; and even families, whose sons have been called in for the present mobilization—even veterans of the war of 1878, were not spared from this measure. But after various protests, proceeding partly from the Union of Rumanian Jews, the Government cancelled the order, though not without the time-worn excuse, that the executive authorities had wrongly misinterpreted the order, which was aimed only at Jews of foreign citizenship.

RUSSIA

Deputy Among The Exiled.

The Liberals in Russia are greatly agitated over the fact that the Jewish Duma Deputy Freedman was exiled from Poneviesz at the time when all the Jews were exiled from that town. Even Russian law gives immunity to members of the Duma and the expulsion of Deputy Freedman was against the law. An interpolation to that effect was introduced in the Duma by the Radicals soon after its opening.

Russia may yet learn that it cannot lay violent hands upon the rights of part of its population without shaking down the whole structure of its few hardly won liberties.

Equal Rights Bill Defeated.

By a vote of 191 against 162, the Duma defeated a resolution to grant equal rights to all nationalities in the Russian Empire. The defeat of the resolution was brought about by the large vote against it on the part of the Octobrist party, which holds the majority in the present Duma. Many of the Octobrists, however, are opposed to the stand taken by their representatives in allying themselves with the Black Hundred members. It is reported in the "Retsch," the organ of the "Cadets," that there is a strong agitation being carried on within the Octobrists camp to have the resolution presented again and to induce all Octobrist members to vote in favor of it. If this is successful, there is no doubt but that the resolution will be carried, since the Octobrists practically control the present Duma, whose president, Rodzionka, is also a member of that party.

Expulsions Of Jews Attacked In Duma.

The expulsion of the Jews from the provinces of Courland, Kovno and Suwalki formed the subject of a heated debate in the Duma last week. Krenski, the labor leader in the Duma, accused the government of attempting to shield the misdeeds and mistakes of its own representatives by throwing the blame upon the Jews. He asserted that he had made a personal investigation in the pale and had come to the conclusion that all the accusations against the Jews were mere falsehoods, invented by corrupt officials. Professor Milyukov, the cadet leader, also protested most vigorously against the wholesale expulsion of Jews. The reactionary Malkov, spoke in defense of the government, declaring the expulsions to have been a military necessity.

A bill, detailing a plan for systematic relief of the thousands of exiles, mostly Jews, now scattered all over Russia, will soon be presented to the Duma by the Liberals.

The "Bund," the Union of Jewish laborers in Poland and Lithuania, issued a circular appeal to their friends in neutral lands and in the countries of the Allies, in which the terrible indictment of the corruption and incompetence of the Russian bureaucracy is plainly detailed. The circular gives details in which the connivance of the police and of the military authorities against the Jews is patent. It shows that the army, disorganized and dissatisfied, were given a free hand to vent their barbaric instincts upon the helpless Jewish population.

Jews as Austrian Hostages.

Among Austrian prisoners whom the Russians have taken as hostages from the various towns of Galicia into the prison barracks in Kieff are: Rector Beck, of Lemberg; Herr Holz, the mayor of Zlotchev, and Herr Diamant, president of the Lemberg Jewish Community.

Russian Gratitude.

It will be remembered that at the beginning of May an order was issued by the Russian Military Headquarters, "that attention should be paid to the Jewish soldiers, to see whether they did not voluntarily allow themselves to be captured, and how they demeaned themselves in general." It was thus the aim of the Russian Government to attribute its defeats to "wholesale treachery" on the part of the Jews and to "wholesale espionage" conducted by them in German interests. But in order that it might not be urged by the Opposition parties that the Government was biased in its inquiry, it was added that individual cases of heroism of Jewish soldiers should also be recorded.

Riga.

A Jewish merchant who has arrived in Copenhagen from Riga gives a doleful account of the conditions in the latter city. The terror spread by the Russian soldiery makes living there impossible. All persons of German origin as well as the Jews are under suspicion and strictly watched. The evacuation of Riga is being concealed. At first those persons not permanently domiciled were banished. Then a general order was issued, prohibiting everybody to come to Riga who had not a special permit—which, of course, was not given. All the railway stations of Riga are surrounded with barbed wire, and the trains are so filled that many persons can find accommodations only on the roof of the vans. At first the Jews expelled from Courland were allowed to stay in Riga, but the order suddenly came that they should be banished from Riga, too, and a panic arose. The factory owners were ordered to dismantle all machines and to transport them with their stock to Moscow. The narrator of this story had to transport all his goods to Moscow, but, being a Jew, neither he nor his family was allowed to remove to that city.

The Jewish Voice in the Duma.

The Jewish member of the Duma, Deputy Friedmann, has made a speech before that body which is said to have even touched the hearts of the anti-semitic factions. He said that the Jews, despite their persecution, had shown themselves

(Continued on page 83)

Where and Whom To Join

Under this heading the Maccabean publishes a partial directory of Zionist Societies, Chapters, Camps and Gates, together with such information as may be useful to unaffiliated Zionists desiring to join congenial organizations. Organizations desiring to be listed in this directory should communicate with the Managing Editor, Maccabean Magazine, 44 East 23rd Street, New York City.

ALABAMA. Birmingham.

TIKWATH ZION: English speaking; for Gentlemen only; President, S. H. Grusin; Secretary, Benjamin S. Gross.

CALIFORNIA. Los Angeles.

YOUNG ZIONISTS' ASSOCIATION: English speaking; for Ladies and Gentlemen; Secretary, Harry Fram, 1104 East 22nd Street.

San Francisco.

AGUDATH ZION: English and Yiddish speaking; for Gentlemen only; President, Leon A. Blum; Secretary, Dr. Abelson-Epstein, 712 Hayes Street.

CONNECTICUT. Hartford.

BNEI ZION: English and Yiddish speaking; for Gentlemen only; President, S. L. Barrabee; Secretary, A. Luberman, 1216 Main Street.

ILLINOIS. Chicago.

HADASSAH: English speaking; for Ladies only; Secretary, Miss Anna G. Levin, 817 Marshfield Avenue.

N. SOKOLOV CAMP: English and Yiddish speaking; for Gentlemen only; Secretary, A. Spiegel, 516 E. 46th Place.

KADIMAH: English speaking; for Gentlemen only; meets at Chicago Hebrew Institute.

KENTUCKY. Louisville.

LOUISVILLE ZION SOCIETY: English speaking; for Ladies and Gentlemen; Secretary, Miss Dora Goldstein, 1372 S. Floyd Street.

LOUISIANA. New Orleans.

OHAVEI ZION: English speaking; for Ladies and Gentlemen; Secretary, Miss Anna Paillet, 1215 Dryades Street.

MAX HELLER CAMP: English and Yiddish speaking; for Gentlemen only; Secretary, M. Berenson, 1800 Washington Avenue.

MARYLAND. Baltimore.

HADASSAH: English speaking; for Ladies only; Secretary, Mrs. Louis H. Levin, 2104 Chelsea Terrace.

SHARON CAMP: English and Yiddish speaking; for Gentlemen only; Secretary, I. Kurland, 2044 E. Baltimore Street.

HATECHIAH: English and Yiddish speaking; for Gentlemen only; Secretary, H. Wolpert, 428 Asquith Street.

HAGEULAH: English and Yiddish speaking; for Gentlemen only; Secretary, I. Kurland, 2044 E. Baltimore Street.

MASSACHUSETTS.

Boston.

HADASSAH: English speaking; for Ladies only; President, Miss Ida Bolonsky; Secretary, Rebecca Cauman, 190 Harvard Street, Dorchester.

Worcester.

SHAARI ZION: English speaking; for Gentlemen only; Treasurer, H. Shapiro; Secretary, M. Fried, 40 Providence Street.

HADASSAH: English speaking; for Ladies only; President, Mrs. Solomon Feingold; Secretary, Mrs. M. Fielding, 16 Heywood Street.

NEW YORK. Brooklyn.

DEGEL ZION: English and Yiddish speaking; for Ladies and Gentlemen; Treasurer, B. Rabinowitz; Secretary, A. Hirsh, 854 Stone Avenue.

TIPHERETH ISRAEL CAMP: English and Yiddish speaking; for Gentlemen only; Secretary, J. Koller, 443 Miller Avenue.

Manhattan.

AUSTRO-HUNGARIAN ZIONISTS: English and Yid-

dish speaking; for Gentlemen only; President Edward Spiegel; Secretary, N. Sonnenschein, 43 East 3rd Street.

COLLEGIATE ZIONIST LEAGUE: Meets at Y.M.H.A. building, Lexington Avenue and 92d Street. Open to college and university graduates. President, Isidor Blum, Secretary, S. N. Caplon, 949 Broadway.

HARLEM ZIONISTS: English and Yiddish speaking; for Ladies and Gentlemen; Treasurer, Morris Kratter; Secretary, Miss Miriam P. Cohen, 267 W. 114th Street.

RABBI AKIVA CAMP: English and Yiddish speaking; for Gentlemen only; Secretary, M. Penn, 9 East 117th Street.

ZION COMMONWEALTH, INC: Palestine land purchasing organization; open to all. President, Bernard A. Rosenblatt. Secretary, Sylvan Robison, care of Zion Commonwealth, 44 E. 23rd Street.

Bronx.

BRONX ZION CLUB HASHACHAR: English and Yiddish speaking; for Ladies and Gentlemen; meetings at 1258 Boston Road; President, I. Halkin; Secretary, M. Weisgal, 289 Brook Avenue.

Rochester.

HADASSAH: English speaking; for Ladies only; President, Miss Lena Jacobstein; Secretary, Mrs. Harry Neivert, 236½ Oxford Street.

BNAI ZION: English and Yiddish speaking; for Gentlemen only; Secretary, L. Paley, 196 Chatham Street.

OHIO. Cincinnati.

CINCINNATI ZIONIST SOCIETY: English and Yiddish speaking; for Ladies and Gentlemen; President, Dr. R. W. Miller; Secretary, Miss Clara Ravine, 3212 Reading Road.

CINCINNATI CAMP: English and Yiddish speaking; for Gentlemen only; Secretary, J. Kursband, 1529 Central Avenue.

Cleveland.

ZION ASSOCIATION: English speaking; for Gentlemen only; Secretary, Max E. Katz, Engineers Building.

HADASSAH: English speaking; for Ladies only; President, Miss Anna Berman; Secretary, Flora Warshawsky, 1590 East 85th Street.

JUDATH MACCABAEAN CAMP: English and Yiddish speaking; for Gentlemen only; Secretary, D. Garber, 5010 Sowtell Street.

PENNSYLVANIA.

Johnstown.

TIKWATH ZION: English speaking; for Gentlemen only; President, Mr. Nathan Glosser; Secretary, Mr. Albert Pallet, 227½ Vine Street.

Philadelphia.

HADASSAH: English speaking; for Ladies only; Treasurer, Mrs. H. Rosenbaum; Secretary, Miss Rosa Chodowsky, 1527 N. Franklin Street.

FRIENDS OF ZION: English and Yiddish speaking; for Gentlemen only; Treasurer, S. Frank; Secretary, Joseph Josephson, 502 Mountain Street.

MOSES HESS CAMP: English and Yiddish speaking; for Gentlemen only; Secretary, J. Josephson, 2615 S. 6th Street.

Pittsburgh.

TIPHERETH ZION: English speaking; for Gentlemen only; Treasurer, Louis Avner, Esq; Secretary, Dr. H. L. Eber, Center and Vallejo Streets. Jacob L. Lichter, President.

TENNESSEE.

Memphis.

DAUGHTERS OF ZION: English speaking; for Ladies only; President, Miss Mary Weiss; Secretary, Miss Regina Goldberger, 539 Masby Avenue.

AHAVATH ZION: English speaking; for Gentlemen only; Treasurer, M. Joffe; Secretary, E. Kabakoff, 602 S. Main Street.

TEXAS.**Dallas.**

TEXAS YOUNG ZIONISTS: English speaking; for Ladies and Gentlemen; Treasurer, Miss Sarah Goldberg; Secretary, Miss Anna Richter, 703 Elm Street.

Fort Worth.

AHAVATH ZION: English and Yiddish speaking; for Gentlemen only; Secretary, Israel N. Mehl, 1405 Main Street.

San Antonio.

BNAI ZION: English and Yiddish speaking; for Gentlemen only; Secretary, B. Muravin, 107 N. Centre Street.

VIRGINIA.**Norfolk.**

HADASSAH: English speaking; for Ladies only; President, Mrs. Lizzie Steinman; Secretary, Mrs. D. Blaustein, 602 Fairfax Avenue.

BNAI ZION ALLIANCE: English speaking; for Gentlemen only; President, Dr. L. G. Goldberg; Secretary, Arthur P. Klavans, 313 Graydon Avenue.

NORFOLK CAMP: English and Yiddish speaking; for Gentlemen only; Secretary, M. S. Jaffe, P. O. Box 551.

CANADA.**Toronto.**

NORDAU ZION CLUB: English speaking; for Ladies and Gentlemen; Secretary, R. S. Baum, 414 Yonge Street.

Vancouver.

VANCOUVER ZIONIST AND SOCIAL SOCIETY: English speaking; for Gentlemen only; Secretary, Edward Miller, 61 Cordova Street, W.

AN OFFER AND A REFUSAL.

Prince Tumanow, the military governor of Kovno, Courland and Suwalki, offered to permit the expelled population to return upon condition that the Jews give hostages that no acts of treason would be committed by them. This demand, being founded upon the assumption that the Jews must consider themselves as disloyal, was indignantly refused.

5676 — NEW YEAR GREETINGS — 5676

The undersigned send through this column their best wishes for a Happy and Prosperous New Year to all their friends and co-workers in the cause of the liberation of our people. Instead of cards, they donate the following amounts to the Jewish National Fund.

BALTIMORE, MD.

Dr and Mrs. Harry Friedenwald.... 2.00

LAFAYETTE, LA.

N. Abramson 2.00

ST. LOUIS, MO.

Zionist Literary Circle 1.00

Maccabean Society 1.50

Dr. and Mrs. M. Golland 1.00

Max G. Baron50

Fannie Raskas50

Morris Laskowitz50

Otto Esau Polskee50

Harry Baron50

Louis Levy50

NEW YORK:

Mrs. J. C. Guggenheimer.....\$3.00

Mrs. A. N. Harris 5.00

Mr. and Mrs. B. A. Rosenblatt..... 2.50

S. J. Oestreicher 2.00

Mr. and Mrs. Leopold Klein and Family,

..... 1.00

Mr. and Mrs. Louis Robison 2.00

Carmel Wine Co..... 3.00

Mr. and Mrs. E. W. Lewin-Epstein.. 2.00

Miss Henrietta Szold 1.50

M. Rosenshine 1.00

Mr. and Mrs. B. G. Richards..... 1.00

Miriam P. Cohen..... 1.00

SCHENECTADY, N. Y.

N. F. Committee50

A. Freedman50

PHILADELPHIA, PA.

Miss Miriam Feinstein50

THE JEWS IN THE WAR.

(Continued from page 81)

patriots, and had volunteered for the army in a larger proportion than other subjects of the Tsar. Many Jewish students had come from abroad to serve, though they knew they would not receive an officer's commission. Jews had built hospitals and given a great deal of money for various war purposes. Many Jewish soldiers had received the Cross of St. George. But the Jews and Jewesses whose sons, brothers and husbands had shed their blood for their Fatherland, were everywhere persecuted and banished. Many Jewish soldiers, made cripples by the war, were sent back to the Pale of Settlement on leaving the hospital. Friedmann protested against the suppression of the Jewish press and the prohibition of the Yiddish language, and denounced the shedding of Jewish blood in Poland—not by the enemy's hand. He ridiculed the legends that Jewish money was conveyed to the Germans on aeroplanes, in coffins, or in the entrails of geese. Thanks to the agitation of the Government's agents, the legend of Jewish treachery spread, causing the banishment, first of all, of all Jews from Poland and Lithuania. Over a million Jews had to take up the wanderer's staff. Even wounded Jewish soldiers with the Cross of St. George were transported in cattle trucks like cattle with a bill of consignment. But worst of all was the taking of Jews, Russia's own subjects, as hostages.

SPAIN.

Dr. Max Nordau who succeeded with difficulty in escaping internment in France, is residing in Madrid with his family.

The Zionists of Budapest, his native town, recently sent him an invitation to return to Budapest and settle there. Dr. Nordau replied that although he was touched by the kindness of the invitation, he could not accept it on account of the risk of travel through France or Italy with his family.

SOUTH AFRICA.

South Africa's Zionism is just as virile and active as heretofore. Recently the eleventh anniversary of Herzl's death was held in numerous centers such as: Pretoria, Port Elizabeth, Worcester, Boksburg, Johannesburg, Krugersdorp, and other towns.

At Pretoria Rep. M. Rosenberg addressed a gathering and a collection was made for the National Fund. Worcester combined a memorial with the propaganda meeting and Rev. Hertzkwitz and Mr. Ben Zion Hersch of Capetown spoke. At Johannesburg, Advocate Dr. Manfred Nathan presided over the meeting. Among the speakers were: Messrs. Theodore Greenberg and Chief Rabbi Dr. B. L. Landau. At Boksburg addresses were delivered by the Rev. G. Sosthchowsky, Rev. Lipkin, Mr. I. Sandler and Mr. A. J. Saretzky. At the Krugersdorp meeting, Rev. J. J. Rosen and Mr. Abraham, President of the South African Zionist Federation and Mr. J. H. Harris made the addresses.

The Zionist Record, which is the official Zionist organ of the South African Federation, prints quite a long list of Jews serving with the Union Forces of South Africa, and the Jews that were killed in action.

The Zionist Movement

A MONTHLY REVIEW OF ZIONIST ACTIVITY

Readers of the Maccabean are asked to send news of Zionist activities for publication in this department. All communications should be addressed: Managing Editor, Maccabean Magazine, 44 East 23rd Street, New York.

CALIFORNIA. Los Angeles.

The Ahavath Zion Society has recently been active in securing contributions for the National Fund and has been quite successful in its work. Another active organization in this field is the Nathan Straus Palestine Advancement Society.

The Nathan Straus Palestine Advancement Society, which was organized in Los Angeles, Cal., has issued an interesting "Year Book," containing monographs by Marco R. Newmark, president of the society, Dr. S. Hecht, Morris Kaufman, Hyman S. Wolf and Harry Fram.

The booklet contains a handsome photogravure of Mr. Nathan Straus, and of scenes of Palestine. Although not all the writers show a complete identification with Jewish Nationalistic aims, it is clear that the society is engaged in a very useful work and deserves all assistance in its attempts to improve local conditions in Palestine. The booklet also contains an appeal in behalf of the Jewish National Fund and a form of bequest beside a list of contributors.

Miss Sarah Kussy of Newark, N. J., recently delivered an address before the local Zionists of this city. Dr. David Likhaitz presided. The meeting was under the joint auspices of Ahavath Zion and the Young Zionists' Association.

San Francisco.

The Fifth Western Assembly of the Jewish Chautauqua Society, which met in San Francisco, closed the most successful session in the history of the Western Branch. Of special interest to Zionists was the topic for discussion selected by Rabbi I. Harris of New York City, who took for his subject, "Types of Great Men," selecting David, Jeremiah, Judas Maccabeus, Hillel and Philo; "The Religious Poet," exemplified by Judah Halevy and "The New Nationalist," Theodore Herzl.

The Agudath Zion of San Francisco and other Jewish societies co-operated in a public reception tendered to Mrs. Joseph Fels, who is now in California. Among the speakers were Dr. H. W. Slaughter, Henry Newburgh and Arthur H. Jonas.

The Convention of the National Jewish workmen's organizations, at their sessions held on Sunday and Monday of this week, adopted resolutions favoring a democratic congress which shall demand equal civic, political and national rights for Jews in every land and free right to colonization and autonomy in Palestine, to the extent demanded by the Palestine Jews. It was the sense of the resolution adopted unanimously that every demand should be formulated in the terms agreeable to the Jews of the land concerned.

The convention was attended by 186 delegates, from a large number of cities and states; the national organizations represented were the Arbeiter Ring, the National Arbeiter Verband, the United Hebrew Trades, the Forwards Association, the Socialist Territorialists, the Bund, and the Poale Zion.

A number of resolutions were adopted bearing upon relief measures and the general sentiment was nationalistic, not even the advocates of the exclusion of Palestine from the program neglecting to argue from the nationalist standpoint.

The resolutions were adopted unanimously, the minority agreeing with the majority on the principal issues involved.

ILLINOIS. Chicago.

A large mass meeting was held here recently presided over by Judge Julien W. Mack of the United States Circuit Court.

The principal speaker was Pinchus Ruttenberg, the noted Poale Zionist.

The Chicago Israelite charges the Zionists with being over eager to quote non-Jewish authorities to bolster up their arguments. The answer is, the Zionists do not require these arguments for themselves, but only use non-Jewish authorities to impress non-Jewish Jews.

An organization has been called into being here under the name of Lawyers Jewish Congress Committee of Chicago. The following are the officers: President, J. G. Grossberg, Vice-president, Louis Levy, Secretary, Morris K. Levinson, Treasurer, Benjamin Simon. The organization has adopted a resolution favorable to the holding of a Jewish Congress in this country upon a representative democratic basis.

At a recent open meeting of the "Hope of Judaea Zion Club" which was largely attended, Mr. Hyman R. Segal, Managing Editor of the Maccabean Magazine, made the address of the evening on the subject of "The Evolution of Zionism."

At a general meeting of the executive ball of the Independent Western Star Order held at Chicago recently a resolution reported by a committee composed of Leo Wolfson and H. Weiss, was adopted in favor of the holding of a national Jewish Congress on a broad and democratic basis and regretting that there should be any difference of opinion on this question.

MASSACHUSETTS. Boston.

The Zion presentation exercises of the Golden Crown Lodge, No. 250, I.O.B.A., held recently, at the Elks' Hall, Haywood Place, was attended by over 200 people. Mr. Edward B. Goldberg, the president, in an able speech, accepted the Zionist flag from Mr. Morris H. Freidson, vice-president, who made the presentation on behalf of the flag committee, composed of M. H. Glanser, Max Phillips, I. P. Coppelman, J. L. Putnam and L. Level.

The Boston Young Zionists together with the Hyde Park Young Zionists held a joint outing on Labor Day at Waverly Oaks.

East Boston.

At a recent meeting of the East Boston Young Zionists held at the local Hebrew School, over seventy-five members and friends were present. Mr. Bernard Vernon delivered an interesting talk on American Zionism while Mr. Joseph Jurman of Boston University read an original poem.

Chelsea.

The Chelsea Young Zionists had their first open-air meeting at the Wright's Pond, Medford, recently. Mr. A. Wern made an address on "Assimilation."

Malden.

The Junior Zionist Literary Club recently held its meeting at the home of Mr. Samuel Weiner of this city. Mr. George Rosenblatt presided.

Lawrence.

A meeting was held here recently of the Daughters of Zion at the local Y. M. H. A. room. It was decided to hold a charter festival in conjunction with the Dr. Herzl Society,

Zionist Organizations of Haverhill, Newburyport and other local societies.

Worcester.

The Shaarai Zion and Young Zionist Association have taken the initiative in calling a meeting of representatives of the Jewish lodges, societies, unions and congregations in Worcester to consider plans in connection with the proposed Jewish Congress in the United States. Members of the joint committee of the two associations in charge of the work are as follows: Samuel I. Goldstein, M. I. Silverman, Bernard Feingold, Max Mintz, Bertha Mintz and Meyer Mintz, representing the Young Zionists, while Saul H. Feingold, Rev. Meyer Freed, Samuel Finesilver, Rev. Hillel H. Friedlander and A. K. Rubin representing the Shaarai Zion Association.

There is a strong sentiment in this city for the holding of a Jewish Congress in this country upon a democratic basis.

At the Annual Convention of the New England Young Men's Hebrew Associations which was held here recently, L. D. Brandeis and Dr. Stephen S. Wise made the addresses.

Malden.

The Junior Zionist Literary Club of this city continues to be active and has interesting literary programs. Members of the Literary Committee are: William Hurwitz, E. Hoffman, I. Epstein and D. Alpert.

The Devotees of Zion have decided to produce a play in the month of November.

Boston.

The Boston Young Zionists have decided at their last meeting to give a play at the Empire Theatre on September 26th.

MAINE. Biddeford.

At the recent meeting held in this city, a Zionist Society was organized. Resolutions were adopted favorable to the holding of a Jewish Congress upon a representative basis.

Auburn.

The newly organized Lewiston-Auburn Zionist Society recently held a mass meeting over which Mr. Benjamin L. Berman presided. Speakers were: Dr. Elias Caplan and Mr. Julius Meyer of Boston.

Bath.

A movement is under way here to organize a Zionist Society.

Lewiston.

A Zionist Society was recently organized at the local Synagogue of this city. Mr. H. Sprinte presided at the organization meeting. Among the speakers were: Hon. I. B. Isaacson, of this city, and Julius Meyer, of Boston. The Society is to be called the Lewiston-Auburn Zionist Society and the following are the officers: Benj. L. Berman, chairman, A. A. Glick, secretary, M. Bacalainick, treasurer. The members of the Executive Committee are: Messrs. H. I. Berman, D. Shapiro and M. Cabaznick.

Mr. Isaacson, whose identification with the Zionist cause is of recent date, is looked upon as a source of strength to the new organization and the Zionists of Lewiston are much gratified at his accession.

MICHIGAN. Detroit.

At a very interesting meeting held at this city recently, the position of the Jewish People in the present European crisis was discussed and the suggestion made that the time is ripe for a solution of the Jewish Problems upon a national basis.

Mr. Isidore Levine, of Detroit, president of the Intercollegiate Zion Association, presided. The principal speaker was Dr. Horace M. Kallen. Prof. I. Leo Scharfman, of the University of Michigan, and Dr. Henry Hurowitz, of New York, also spoke. The speakers pointed out that more than 750,000 Jews were engaged in the great war. More than 300 persons attended the meeting.

MISSOURI. Kansas City.

A special meeting by representatives of the Poale Zion Society, Bnei Zion Society and the Tiphreith Zion Society was recently held in this city. The following were present: Dr. Lehman, Dr. B. Belove, Messrs. Kleiman, Eisberg, Hoffman, Hutterer, Eagles, Sheskin, Wiker, Brown, Minda, Goldberg, Dr. Lehman presiding.

It was the sense of the meeting that the movement to hold a Jewish Congress in this country upon a democratic basis should be supported by the organizations represented at the meeting and a Committee known as the Jewish Congress Committee of Kansas City was constituted.

St. Louis.

The Zionist Literary Circle of this city continues to be active and holds interesting meetings. At one of these held here recently, Dr. A. Rosentreter was the principal speaker.

MINNESOTA. Minneapolis.

At a mass meeting held here in the local Talmud Torah, a resolution was introduced to hold a Congress upon a democratic basis in this country. The resolution was carried enthusiastically. Speakers at the meeting were: Dr. S. M. Deindard, Rabbi M. S. Silber and Mr. Isidore Zar.

NEW HAMPSHIRE. Manchester.

A mass meeting under the auspices of the Light of Zion Society was held here recently at Odd Fellows Hall. Dr. B. Epstein was the speaker of the occasion. Other numbers on the program were: Miss Esther Rosenbloom, Mrs. L. Cohen, Miss Sonia Litvinchoak and Miss Anna Eisenberg. About three hundred were present and a collection was made for the National Fund.

Melrose.

At a recent meeting of the Melrose Young Zionists, Mr. Harry Forman made an address on the "Zionist Significance of Rosh Hashonah and Yom Kippur."

NEW YORK. Brooklyn.

The Don Abarbanel Camp, Order Sons of Zion, is arranging a meeting to be addressed by Mr. Louis D. Brandeis on Sunday, September 19th. Mr. Victor Schwarz is chairman of the meeting.

The Local Zionist Society will hold a ball at the Labor Lyceum, Sackman Street and Liberty Avenue, Saturday evening, September 25th.

The annual report of the activities of the Bayside Zion Council shows that this society has put in a year of very active Zionist work. Mass meetings under the auspices of this organization have been held, collections made in behalf of the National Fund and a class in Hebrew established by Mr. Jacob Josephson who leads it. In particular, the society has been active in its educational propaganda in the course of which addresses were made by speakers including Mr. Charles A. Cowen who delivered a course of sixteen lectures on Jewish History. Other speakers were Mr. A. H. Fromenson, Hyman R. Segal, Rubin A. Posner, Mr. A. Rosengarten and R. D. Kesselman. Through the efforts of Mrs. Robert Kesselman, a women's meeting was held which was addressed by Miss Szold and Miss Leon. It must be said that chief among those responsible for the good showing made by the Bayside Council are Mr. R. Kesselman, president and Mrs. Kesselman.

Manhattan.

Another Zionist Society has lately been organized here under the name of Tikvah Jehudah Zionist Club. It aims among other things to establish a Jewish National Library. Dr. B. Feit, of No. 278 East Third Street, is the Chairman. The Society meets monthly.

The mass meeting recently held here was a remarkable demonstration of the strength of the sentiment in favor of the holding of a Congress in this country upon a democratic basis. More than 8,000 people besieged the doors of Cooper Union long before the hour of opening and it was found necessary to hold two overflow meetings. Delegates from organizations all over the country came.

Mr. Louis D. Brandeis and Mr. Nathan Straus, who were unable to be present, sent messages to the meeting. Resolutions were adopted giving unqualified support to the holding of a representative Congress which shall give free and untrammelled expression to the aspirations of the Jewish people as a whole.

The Order Sons of Zion, of which Joseph Baroness is Nasi, at a meeting of its executive committee held on August 25th, declined the invitation of the American Jewish Committee to send delegates to its secret conference to be held at Washington.

The Order has sent the following letter to Dr. Cyrus Adler, giving its reasons for this action:

"I am instructed to inform you that our organization declines your invitation with regret because you persist in the calling of a conference which, under any circumstance, cannot cope with the present situation and in which there are elements of great danger to our Jewish people. Yours is intended to be a secret conference of delegates of organizations to discuss the Jewish interests in the war. In view of the fact, that the world believes that the Jews plot in secret, it is our duty to offer our program of action to the scrutiny of the outer world; your holding of a secret meeting, we think, will damage our people irreparably. We cannot become a party to such proceedings, for we are committed to the holding of a congress on democratic lines, in which Jewish problems will be discussed freely and openly.

"Regretting that you at such a time insist upon jeopardizing Jewish interest and breaking Jewish unity, in spite of the efforts of Mr. Louis D. Brandeis to secure an honorable co-operation of effort, we are,

"Yours truly,
"ORDER SONS OF ZION,"
"J. ISHKISHOR,
"Maskir"

Rochester

The Poale Zion continue to be actively engaged in the work in Rochester. The English speaking members of this society are planning to publish a monthly. This is a step of doubtful wisdom as the Zionist Organization already has three journals in the field which are in great need of support from all Zionists.

NORTH DAKOTA. Grand Forks.

Our local correspondent, Mr. George Papermaster informs us that Mr. Leo Zolotkoff, of the Order Knights of Zion, recently visited this city in the course of his propaganda tour in the Northwest and addressed a mixed audience of Jews and Gentiles in the Local Synagogue. Mr. Zolotkoff succeeded in giving the audience an interesting conception of Zionist aims and purposes. Mr. Zolotkoff not only explained the outstanding features of existing Zionist institutions, but pointed out how Zionism is of benefit to American Jewry. While in Grand Forks, Mr. Zolotkoff also made an address in Yiddish on the relationship of Zionism to orthodox Judaism. He was also instrumental in the selection of a Congress Committee.

PENNSYLVANIA. Philadelphia.

At a conference of delegates from local Jewish workingmen's organizations held here recently at the rooms of the Hebrew Literary Society, a number of prominent labor leaders endorsed the movement for a Jewish Congress to be convened on a democratic basis. A committee of eleven was elected to represent the workingmen. The following are the members of the committee: Mr. M. Katz, editor of the Jewish World; Mr. B. Vladek, of the Jewish Forward; Mr. Barnett Bichofsky, Mr. M. Polin, Professor Hayim Finemen,

Mr. S. Ettinger, Mr. M. Teitelman, Mr. B. Altman, Mr. J. Rothman, Mr. M. Rubin, Mr. S. Auerbach and Mr. Samuel London.

More than two thousand persons attended the great mass meeting held here recently at Lyric Hall. Resolutions favoring the holding of a democratic congress upon a democratic basis were adopted. Among the speakers were L. S. Rubensohn Grand Master of Brith Sholom, who presided, Dr. Shmarya Levin, Mr. Louis Lipsky, and Rabbi Leventhal. Practically every Jewish organization in the city was represented.

The Herzl Zionist Society has lately been organized in this city. Thirty young men were present at the meeting. The officers are: President, Z. Bennett; Secretary, Jacob Katz; Treasurer, Benjamin Levinton. Messrs. Louis Wellman and Jacob B. Hoffman addressed the meeting.

The Hatikvah Junior Zion Society after its adjournment for the summer has resumed its activities. The society meets at the Zionist Institute, 1514 South Sixth Street.

The Zion Chapter of this city lately met at the home of Miss Esther Schwartz whose marriage is announced this month.

Pittsburgh

At the recent elections of the Kadimah Society the following officers were chosen: President, Miss Eva Averbach; Vice-President, Miss A. H. Vixman; Secretary, Miss Sarah Levinson; Treasurer, Mr. A. H. Neaman.

The Society is both a literary and social organization, and has a membership of over 100. It has been active in relief work and is taking a leading part in the movement for a democratic Jewish Congress.

The following Jewish organizations of Pittsburgh have adopted a resolution favoring the calling of a Jewish Congress on democratic lines to consider the whole Jewish problem, the resolutions being signed by their presidents and secretaries: David Wolfsohn Lodge, I. O. B. A.; Allegheny County Lodge, O. B. A.; Fort Pitt Lodge, I. O. B. S.; Leader Lodge, K. of P.; Jewish Home for Babies; Cong. B'nai Israel; Cong. Poale Zedeck; Beth Hamedrasch Hagodel; The Romanian Ladies Aid Society; Cong. Machzikai Hadas; Sisters of Zion Mizrahi Society; Cong. Tiphereth Israel; Bezaleel Lodge, 12 I. O. S. of D.; Cong. Gates of Zion; Pittsburgh Lodge, 237 P.O.W.; First O. of Ph. H. L. for War Sufferers; Hebrew Ladies Aid Society.

The Kadimah Society of this city is hard a work arranging for the successful collection of "Savings Checks" which when converted into cash, will be turned over to the Pittsburgh Jewish Relief Committee for the sufferers of the war. The Saving Check Committee is interesting all organizations in the city and is confident of raising a large sum through this new method. The committee includes: Rebecca Goldman, Dora Ruben, Elizabeth Lefkosky, Minnie Bennett, Sallie Mazer, Pearl Berman, Misses Cadison, Rae Schmidt, Miriam Lees, Eva Averbach, Emma Cohen, Rebecca Miller, Sarah Housman, Edna Alpert, Esther Lebeau, Mrs. A. Shulman, Sarah Rubinstein, Mrs. H. Caplan, A. H. Neaman, Dr. H. H. Snitzer, Morris Sherr, Joseph Bernstein, Harry Levitt, Julius Levenson, Joseph Gelman and Sarah Treelisky, chairman, and Sarah Levenson, secretary.

The slogan of the committee is "Remember every Saving Check saved means a penny for the war sufferers' fund." The following organizations have offered to assist and have appointed "Saving Check" treasurers: Kadimah Society, Sarah Levenson; Hebrew Ladies Sick and Relief, Mrs. Price; Sisters of Zion, Mrs. H. Caplan; Yiddish National Folk School, Edw. Alpert; Jewish Home for Babies, Mrs. S. Rubenstein; Hebrew Ladies' Medical Aid, Mrs. H. J. Miller, Poale Zion Society, Mr. M. Gotebeter; Young Ladies' Relief, Sallie Mazer; Flowers of Judea, Mrs. A. Shulman; Turtle Creek and East Pittsburgh, Miss Rae Schmidt.

RHODE ISLAND. Providence

At the recent meeting held here by the patriots of Zion

in conjunction with other local associations, lodges and congregations, resolutions were passed favorable to the calling of a democratic Jewish Congress.

TENNESSEE.

Memphis.

Mr. Samuel J. Rosenheim is the acting president of the Local Society during the absence of Mr. S. Shebs.

TEXAS.

Dallas.

The Texas Young Zionists of Dallas have re-organized under the name of the Zionist Club of Dallas. The following are the new officers: Jonas Rosenfeld, pres.; Henry Ely, vice-pres.; Lydia Lippman, rec. sec.; Sarah Goldberg, fin. sec.; Annie Richter, treas.

At a recent meeting of the Local Poale Zionist Society, Dr. C. Zhitlowsky and Pincus Ruttenberg addressed an overflow meeting in behalf of the proposed Jewish Congress.

Antonio.

Mr. Henry W. Freeman recently delivered an address before the Zionists of this city.

VIRGINIA.

Norfolk.

Zion Day was observed at Virginia Beach recently, under the auspices of Council of Southern Zionists. Mr. Louis Lipsky, of New York, chairman of the Executive Committee of the Federation of American Zionists; Rabbi Louis J. Goldberg, of Norfolk, and Dr. Lazarus Karp of Richmond, made

addresses. The officers of the Council are: Dr. Max Heller of New Orleans; Mrs. David Blaustein of Norfolk, Va.; Julius I. Peyser of Washington, D. C.; Dr. Rachel L. Karp of Richmond; Mr. I. Gross of Birmingham, Ala.; Dr. L. Karp and Dr. L. J. Goldberg of Norfolk; Dr. Oscar Levin of Nashville, Tenn., and Dr. W. Wilner of Houston, Texas.

CANADA.

Montreal.

An important meeting of the Council of the Federation of Zionist Society of Canada was recently held here. Mr. Clarence I. de Sola, the president of the Federation presided. Mr. Leon Goldman in behalf of the Bureau Committee submitted a report showing how the war had affected Zionism in Canada. Resolutions by Mr. Joseph Feinberg and Mr. Louis Fitch respecting the raising of funds in territories invaded by contending armies evoked a lively discussion. It was noted with gratification that it was possible to remit funds to Jews presiding in Palestine through the good offices of the United States Minister at Constantinople. Among those who took part in debate were: Mr. B. Stone of Toronto, Herr Reuben Brainin, Messrs. J. S. Leo, A. Levin, J. Jospe, Lyon Heillig, Leon Goldman, J. C. Zacks, Elias Mauer, A. Harris, M. Markus, Mrs. C. I. de Sola, Mrs. J. S. Leo and others.

Vancouver.

The Vancouver Zionist and Social Club has recently been active in consolidating the Jewish congregations in this city. It is not clear, however, what the relation of this work to Zionist propaganda is.

OUR NEEDS AND DEMANDS

(Continued from page 73)

the characteristics which are naturally ours, and these are linked by a thousand tendrils to our nation, to our history, to our culture.. Deal with us as with whole and healthy beings, and as wholly will we serve the state.

One more wish we have—and we appeal to you in the name of a higher principle still—in the name of *absolute* national equality. We desire that our nation be given the possibilities to create a home for itself on its historic soil. We believe and we contend in all sincerity that this would be productive of harm to no one. We are prepared to carry into the orient our most earnest intent and all that wealth, economic and cultural experience which we have culled as a nation with an ancient culture. Whoever will inhabit the orient will suffer no loss through us. We do not contradict the principles of progress. On the contrary our desires lie along the line of the highest human ideals. We ask for the help of the loftiest and the most noble.

We are convinced that the nations of the world will not take alarm at this formulation of our demands. From this formulation they will perceive that the Jewish nations has by no means sunk so far as some would have them believe; in it they will perceive the signs of manliness, of self respect, and they, too, will begin to respect us more.

The nations of the world will not take alarm. This formula has alarmed only our unworthy representatives, lacking in self-reliance, accustomed forever to look up in adoration to the foreign nations, and to look down in contempt upon their own.

THE JEWISH POSITION—(A Formulation)

(Continued from page 77)

The Present Situation.

The method by which autonomy for the Jews in Pales-

tine may best be attained cannot be even remotely suggested now, in the confusion of world politics and policies incident to world war. But after the conflagration and during the cooling process, the Jewish commonwealth should take shape. Once open the door to capital in Palestine and promise security to Jewish enterprise, and a mass migration will be hardly a question of time. Note events in America. If Turkey remains mistress in Palestine, the Jews shall deal with her loyally, as they have always done. They are ready to pay for what they receive. And Turkey has everything to gain and nothing to lose from a peaceful, prosperous, Jewish commonwealth in her Empire. But the nations must give the Jews security. Whatever happens, the international people must re-establish its nation by a covenant that cannot be broken.

One step the nations can take, no matter what the outcome of the war may be, no matter what final political affiliations the Jewish Commonwealth may have. That step is to recognize the Jewish people as a nation whose vital interests are at stake in the present war, whose chief centers of settlement have suffered horrible disruption, millions of whose people have through no fault of their own been harrassed and disseminated from within and without, and, above all, a nation whose loyal service in all the armies, whose sacrifice and devotion in every land, have entitled them to a hearing before the nations they have served. Mere legislation in their behalf is not enough, for they suffer more from social than legal causes.

As an expiation for the sin of war, might not each nation bring justice and recognition to the Jew as its sacrifice of atonement on the altar of humanity?

This recognition should first of all manifest itself by allowing the Jews to have a representative of the Jewish people, to plead their cause as a nation, in the council of nations that must follow the war.

A COURSE IN ZIONISM

Continued from page 79.

from the great Jewish teachers of his time. Compare, e. g., the golden rule of his immediate predecessor, Hillel, and the Pirke Avoth. But the social and national significance of Judaism are absent. The Prophets taught that righteous individuals make a righteous nation and insure national success. The rewards and punishments foretold by the prophets are national and social; they affect future generations and the destruction or the redemption of the commonwealth. They preached national morality. "The nations shall walk in the way of the Lord."

Jesus preached personal righteousness in order that the kingdom of heaven may be "within you." To him social morality was for the credit of the individual. In Jewish thought, personal morality was for the credit of the nation. Jesus said, "Give unto Caesar what is Caesar's and unto God what is God's." That meant submission even to tyrants and to national destruction. If you are a slave, be a good slave. Do not sully your soul with rebellion. The Jew, opposed to all aggression, believes in resistance against oppression, and in the duty of the slave to become free. Jesus went to save "the lost sheep of Israel." But he had nothing to say of the dispersion of the whole flock.

C. Paul popularized Christianity, and made it possible for the Gentile world to accept it. Read his history in "Acts" (historically a most unreliable book) in the New Testament. He also socialized it sufficiently to create the institution of the church.

2. (a) He abrogated all that part of Jewish law which is national. Note that he retained the laws of personal morality. This made it possible for Gentiles to become Jews (Christians) without ritual purity, circumcision, dietary laws, etc. All these laws, sublimated customs, have as their aim national purity and cohesion.

(c) Pagan elements helped to satisfy the pagan soul. Compare Greek and Egyptian myths with the Madonna story. The scapegoat idea, and the early Jewish conception of sacrifice as a propitiation, are re-embodied in the idea of Christ as the sacrificial Lamb, who died to atone for the sins of humanity.

(d) The idea of faith not works being the measure of merit again emphasizes individualism. Faith is a private matter. Works (deeds) are its social expression, and the only criterion of the faith which inspires them.

D. The nationalist Jews were the only people able to retain their national idealism under Roman imperial dominion. They paid for it later by the physical destruction of their nation. It was a choice between sacrificing life or that which gives life its worth.

1. (a) The Essenes, who were never numerous, fled from life, and evaded the choice, but also escaped all effectiveness. They ceased to exist after 70 C. E.

(b) The Sadducees, seeing no hope save in the physical continuity of the nation, died practically to the last man in the defence of that ideal.

(c) The Pharisees, seeing in Jewish law the essence of Jewish national life, preferred a precarious life in the land of that law or even exile for awhile to complete destruction. But not the most submissive among them, or the most abstract, ever for one moment relinquished the ideal of ultimate national redemption. This is the reason they are so hated and maligned by the Christians. All later Jewish development rests upon their work.

3. The schools of the Pharisees were militant institutions. Rome realized this, when, after the later rebellion, it forbade study of the Torah, and martyred the Rabbis. These very Rabbis, social and national minded, in Synod made it easy for the people to escape punishment by Roman law, but themselves accepted no compromise, and died for studying the Jewish law.

For the development of national legalism see Syll. 6.

E. The inner, functioning, ethical differences between Judaism and Christianity came to be separated from their expression in creed. For instance, they remain almost as sharp between Reform Judaism and Unitarianism as between Orthodox Judaism and Catholicism. It is well to see the four elements which underlie them all. First, the belief of the

Jewish people that this people itself is the instrument of God as a people and as a nation. (1, 3.) Second, and closely related to this, is the Jewish conception of morality as ultimately social, national, international, (6, 7, 8, 9, 11). Third, Judaism believes that all creation is of God, that evil is misadjustment on the part of free individuals, and that even evil ultimately must serve God through its elimination. The idea of the Devil as God's adversary, or of pre-existent evil matter, or of original sin is foreign to Jewish thought. Note in Job that Satan ("the Accuser") is only one of God's servants and creatures. (2, 4.) Fourth, the original gift of the Jew, a sense of the immanence and oneness of God, of Israel as his prophetic nation, and of his presence in the midst of all Israel. (5, 10.)

These differences point to the essential fact of Jewish nationalism and to the morals and ideas of that nationalism. They alone make possible what in modern life is called the ideal of democracy, both intra-national and inter-national.

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By Nahum Sokolow

The Jewish Voice in the Duma

Judaeacus. (A Story of Roman Times)

By Hyman Segal

Jewish Unity and the Congress

By Louis D. Brandeis

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THE MACCABEAN

DEVOTED TO ZIONISM AND ALL JEWISH INTERESTS

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EDITORIAL

THE I. O. B. B.'S ATTEMPT TO SECURE UNITY OF ACTION

Mr. Adolph Kraus, president of the I. O. B. B., seeing that an issue had arisen between the advocates of the Jewish Congress and those who opposed the consideration of the Jewish problem by a democratic assembly, intervened as a peacemaker and sought to bring about an agreement as to the policy to be adopted. His object was to act as the mediator and probably to throw the weight of his influence in the direction leading to peace. The meeting of October 3rd at Hotel Astor resulted in no definite conclusion, which was not his fault. The advocates of the Congress presented their arguments in favor of the democratic organization of the Jews of America, and representatives of the opposition stated their case against it. The official report gives nothing of what was said at the conference, but drawing our conclusions from the unauthorized reports that have appeared in the Yiddish press, it appears that while Mr. Brandeis, speaking for the Congress, confined himself wholly to the presentation of his case, discussing the matter calmly and in a friendly spirit, the leaders of the opposition availed themselves of collateral arguments that have no bearing upon the issue, and indulged in intemperate remarks that had the opposite effect from that expected. Mr. Kraus maintained a neutral attitude. The position taken by the Congress party was throughout consistent and conciliatory. Mr. Brandeis repeated the arguments that have been made quite frequently in the public discussion. The Congress movement depends upon discussion and friendly interchange of ideas. The essential feature of the organization of the Congress is that there shall be free and frank discussion, and the more discussion, the wiser the decisions finally to be made. Evidently, what some

of the American Jewish Committee have been claiming for their private committee, that it is as representative as it could possibly be, and that it is desirous of democratizing itself, is merely a pious wish, and not a matter for which sacrifices should be made. If these men of the American Jewish Committee truly desired the democratization of its status, they would have welcomed the Congress movement, and used it to attain the desired goal. But on every occasion where the issue implicates democracy, these men are found opposing anything that smacks of popular control and representation. One is almost forced to conclude that they do not mean what they say. For example, it is rumored that Mr. Marshall claims that he was the author of a plan for the democratization of the American Jewish Committee, yet he abandoned his plan some time ago and persisted in assuming the role of the prosecuting attorney of Jewish democracy.

THE EMERGENCY FUND

The receipt of a cablegram from Mr. Gluskin, now in Alexandria, stating that the Palestine colonies are on the verge of utter ruin, may be accepted as the unvarnished and exact truth. Palestine is isolated, which means that little or nothing is being brought into the land, and that little or nothing can be shipped out of it. The first to be affected by this isolation were those who depended upon the gifts of brethren living in Europe and America. Next came those who lived upon commercial activity, and last, and most important to us, come the colonists, the creators of wealth, who are now unable to secure for themselves the necessary prerequisites for agricultural work. If they had oil for their machinery, they could have grown their oranges and grapes and almonds, but without the power to irrigate their land, coupled with

inability to find a market for their goods, and without the capital to enable them to store their products, they are on the verge of bankruptcy. These colonists are different from the rest of the Jewish population. They have property which remains valuable, in spite of their inability to work the land for one or more seasons. If Palestine were free, and loans could be raised through regular banking facilities, the colonists might have mortgaged their property and tided themselves over the bad seasons. But there are no adequate banking facilities, mortgaging of land is not possible in Palestine, and unless help comes to them from without, they are bound for destruction. This situation should arouse the Zionists and the Jews of America. Jewish Palestine can be saved for the better times coming after the war, if the Jews of America could be made to realize that in Palestine they have an opportunity actually to save a whole section of Jewry, which is not the case elsewhere. Here is a job that is waiting for thorough workmen. We have thrown into Palestine last year about a quarter of a million dollars. This year if we give Palestine half a million, we are almost positive that it will be saved for the better time coming. They rely upon us. Will American Jewry respond?

DEPUTY FRIEDMAN'S ADDRESS

The speech of Deputy Friedman delivered in the Duma, given elsewhere in this issue, indicates, in some measure, the policy the Jews of Russia have adopted toward their own problem. It is quite clear that the Jews of Russia are committed to the war, which is regarded by them as involving the Russian people whose destiny is complicated with their own; but in common with other Russian citizens, the Jews feel that their interests demand a clear setting forth of the iniquities of the Russian government, providing such an indictment does not have a direct bearing upon the war. The government, when attacked, must be attacked on the basis of its incompetence, but not as the party engaged in a war with Germany. Deputy Friedman thus sets forth the unfair, the cruel, the indefensible acts of the government, and asks for redress. He does not mince words, but comes out with astounding boldness giving facts and figures. The position is this: Here are citizens giving their lives for the Russian cause. They are bound in destiny to the Russian people. And while shedding their blood for the "fatherland" the Russian government treats them as aliens. He points out the gross injustice, to say the least, of the incident of an apothecary's assistant, wounded in the war, being refused the right to remain in Petrograd for treatment, and only after special intervention obtaining permission to remain only two months. About half a million Jews were forcibly expelled from Poland and brought down to the verge of beggary. The Jews of Kovno were offered permission to return to their homes provided they gave hostages. Hostages demanded from citizens whose sons were fighting Russia's battles! With boldness unparalleled, Mr. Friedman said, "We know the root of the evil, it lies there!" pointing to the ministerial benches. American Jews may speak with bated breath of the dangers to which our people may be subjected to, should we speak one word against the Russian government at this time; but when in Russia a Jew speaks so frankly, surely the time has come for us to be equally as bold, and not to hesitate to speak of the extra-brutal policy of the Russian government,

distinguishing clearly between the government and the Russian people, and with no intent to commit a breach of neutrality. The fact that Russia is now at war should not give it immunity from being brought to the bar of international justice with regard to its treatment of its Jewish subjects.

THE DANGERS OF FREE SPEECH FOR JEWS

An argument used against the Congress is that free speech on the Congress floor would be dangerous to Jewish interests. This argument is persistent. It is based upon an idea which has been repeated for a generation and has become a habit with many, who have given up going behind the idea to see whether there is any validity to it. Suppose a delegate to the Congress rises, securing the floor upon some pretense or in a regular discussion, and in the course of his remarks attacks, say, the Russian government. Would this be dangerous? Would the Russian government consider the remarks of an individual as indicative of the attitude of the Congress? Have not thousands of Jews given utterance to such remarks already? Are they not doing so every day? Has not Mr. Schiff gone further than speaking against Russia, and made it known that he refuses to participate in a loan to the Allies should Russia be included? Evidently he thinks there is no danger in his policy. Those who helped to abrogate the treaty with Russia thought there was no danger in open hostility to the Russian government. Should a man at a Congress declaim against Russia, and imitating Deputy Friedman, point out the atrocities committed by the government, would the Congress, or the Jewish people, be bound by what he says? Would not the Congress be judged by its resolutions, and not by the chance remarks of a delegate? Furthermore, there are democratic parliamentary rules which can be invoked, and would have to be employed to regulate the debates. Off hand it may be said that a great deal of the so-called dangerous discussion could be relegated to the committee rooms, where these committees could hear argument for or against a proposition, and in their report to the Congress, the arguments made before it could be presented in printed form. Thus, the sting and heat of any point that may be made would be removed. In short, the dangers of free speech, taking an extreme view of what may happen, would not outweigh the benefit to be derived from a frank discussion of Jewish affairs. We should be able to distinguish between words and action. And we have no doubt that the Congress can be surrounded by such solemn and dignified ceremonies, and the delegates impressed with their grave responsibility, that even the dangers feared would be reduced to a minimum, and we would have instead well-arranged, carefully conducted discussions that would be a credit to our people.

THE ORGANIZATION OF THE CONGRESS

The conference called by Mr. Kraus was, in our opinion, one step in the direction of organizing the Congress, although he may not admit that fact. We regard every attempt to impress upon American Jews the necessity for organization in order to cope with the grave situation in Jewish affairs that has arisen, as an essential to the organization of the Congress. The Congress is not an end in itself, as Mr. Brandeis says, but a means, and there are a number of other auxiliary means that must be employed if the Jews are to be organized to meet the situation. We must

evoke out of the confused state of Jewish life the spirit of democracy, which shall color every phase of our existence. We must make clear to every Jew that he has a share not only in the world to come, but also in the administration of the affairs of this world. We must have, in place of committees enclosed and wrapped in secrecy, committees elected by the people working openly. Every Jew must be made to feel that upon his shoulders rests the responsibility for wise action, that his destiny is involved as well as the destiny of his brethren abroad. The Congress is to be the instrument for registering what has been accomplished in the organization and democratization of Jewish life. Bearing this in mind, the Jewish Congress Organization Committee is proceeding with its business. It is creating in every Jewish center a democratically organized Central Committee, whose members are elected by the Jewish organizations of that center. These Central Committees are to be the radiating centers, through which all the educational work of the Jewish Congress Organization Committee is to be done. When these Central Committees have succeeded in enlisting every Jewish organization in their community in the work of organization, we shall have competent electors in that community, who may also become responsible agencies for the organization of the community for its local affairs. Let no one express impatience if this work proceeds slowly. There has been so much neglect in this direction, that we are bound to encounter the apathy and indifference of many who hitherto regarded Jewish affairs as matters of incidental, voluntary service; and also to meet with opposition on the part of these same elements. If we are to accomplish results the work must be slow, but thorough; it must be educational work of the highest order if it is to be permanent. Mr. Kraus deserves credit for having arranged this conference, which has brought to light the utter hollowness of the opposition to the Congress. His determination to call together the same representatives again indicates that his mind is open to conviction, and that the more discussion there is on the subject, the greater the possibilities for unity of action.

THE BALKAN STATES

It seems clear that the European war threatens to become an Eastern question, involving seriously the integrity of the Balkan states, as well as of Turkey. Bulgaria's obvious intention to throw the weight of its strength with the Teutonic powers, and thus practically align itself with the governments that are committed to the interests of Turkey, and Rumania's neutral stand, with Greece undecided, and the threatened isolation of Serbia, which can expect little assistance from its Allies,—all these indications presage a complete revision of the map of the Balkan states, and consequently a great disturbance in Jewish conditions in those countries. Whether the old balance created with great difficulty will ever be re-established is utterly beyond prediction. We are destined to see all the Balkan peoples involved in a terrible conflict, which will bring great suffering to a large population already surfeited with suffering from old wars whose wounds have not yet healed. The participation of the Balkan states threatens the peace of other neutral na-

tions, who have with difficulty maintained their neutrality. The more nations involved in the war, the greater the diplomatic difficulties, and the more susceptible are the neutral peoples to the contagious madness of war.

THE RUSSIAN ATROCITIES

We ask our readers to read the review of Benjamin Segel's book on Russia's activity in Galicia which appears in this number. Some of the atrocities may be incidental to the waging of war in a hostile country. But how is the astounding occurrence at Nadworna to be considered? We do not assume responsibility for the facts, and give them wholly upon the authority of Herr Segel, who is known to be a trustworthy man. We take no position with regard to Russia's interest in the war, as we have taken no attitude toward the general issues, but as Jews we are certainly concerned in the unfair treatment of Jews, no matter whether Russia or Germany is involved. We have a right to demand of Russia that Jews should not be discriminated against in warfare, just as they should not be discriminated against within Russian territory in times of peace.

GOVERNOR ALEXANDER'S SPEECH

Governor Alexander is a new-comer in Jewish affairs, and his speeches delivered in Boston indicate clearly that he has not learned how to think as a Jew upon Jewish questions. His curious views on the Jewish question, therefore, have the merit of being absolutely devoid of knowledge and of proper feeling. He speaks of Jews as if he were speaking of Choctaw Indians. Of course, he is a Jew, but what the Jews are he has long ago forgotten, if he ever knew. His views are curiously composed of alien ideas, with here and there a cropping out of the usual apologetic ideas that are current whenever Jews want to establish their complete identity with the people of the land where they live. Everything that contradicts this identity is therefore bad, and everything that helps to establish it is therefore good and commendable. If Governor Alexander were not a Governor, no one would have dreamt of asking him for his opinion on Jewish matters. Probably, he would not have ventured to say anything. But being a Governor, and being asked for his views, he believed it part of political wisdom to say something. What he said revealed neither political wisdom nor common sense, and he would probably be the first to wish that he had kept his mouth shut.

TO ZIONISTS

Every Zionist should concentrate himself during the coming winter to the obligations of Zionism. This means: To use every bit of influence he may have to secure contributions for the Emergency Fund; to have every man and woman sympathetic to Zionism either become a shekel-payer or a member of a Zionist group; to spread a knowledge of the aims of Zionism, of our work in Palestine in his community; and at all times and all occasions to speak for Zionism so that the entire American Jewish people may be aligned with the Zionist movement.

Eight Months of Cossak Rule in Galicia

By JAMES FUCHS

Ever since the outbreak of the present war of wars, the Western powers have been in difficulties over their compromising Ally in the East. Two compurgators of the highest reputation, two nations in the front rank of human progress are everlastingly kept busy before the bar of civilization to make out a case for their Eastern champion in arms. Their client, however, proves untractable and past all whitewashing. Russia autocracy cannot change its principles. It cannot modify its tactics, not even in the minutest details of its routine. It is the least pliable, least adaptable of all the forces regulating the life of the earth's great nations. It turns a deaf ear to diplomatic representations and dissolves quasi-parliamentary bodies at the first signs of remonstrance. In every newly arising situation its phenomena can be foretold like those of a well-known disease. For eight months this Asiatic plague of a governmental system foreign to the fundamentals of Western civilizations has held sway in Galicia and the Bukovina. The Russian establishment began with the capture of Lemberg in September, 1914. Its overthrow was accomplished in May and June, 1914. Between these two dates lies the first *debut*, in a hundred years, of autocratic Russia as a suzerain over European territories outside of its own boundaries. Let the peoples of Europe and America study this first essay in Russian overlordship in charge of Western areas. Evidential material from trustworthy eyewitnesses is now gradually forthcoming, ever since the evacuation, during the summer months, of two ruined Austrian crown lands.

The classical witnesses for the truth as to Eastern occurrences are the Jews. A landless race, they have furnished legions of soldiers to either side in the terrific contest. This loyalty to their adopted fatherlands does not cloud the impartial Jewish outlook upon things, which is international in its essence, the same as their sufferings, their ethics, and their racial coherence.

Mr. Benjamin Segel, a noted Jewish author of Lemberg, has come forward in a recent publication* and in several letters to the present writer as a first deponent regarding the Russian rule of conquest. From both manifestations we glean the following passages:

"The Russian regime in Galicia after the fall of Lemberg early in September, 1914, began with the usual postboard-Russification of populations utterly alien and distinctly hostile to the language, customs, traditions and laws of the Muscovite Empire. Polish, Ruthenian and Jewish shopkeepers unable to frame a single sentence in the Russian language were compelled to take down all front signs in their own idioms and to put up Russian ones. In the manifests of Grand Duke Nikolai, addressed the middle of August, to the natives of Russian Poland, these latter were treated as a separate national unit: 'Poles' it began 'the hour has struck in which the holy dream of your forefathers and grandfathers may be fulfilled. Let the borders cutting asunder the Polish people be effaced; let them unite

under the sceptre of the Czar. Under this sceptre Poland will regenerate, free in religion, language and autonomy.'"

An entirely different tone was taken with the Poles and Ruthenians of Galicia. Though at mortal enmity with everything Russian, they were both proclaimed as "Russians sighing under the Austrian yoke" and Galicia as an "arch-Russian land, now linked to other Russian lands by force of reconquest." The third important racial element of Galicia, the Jews, were simply treated by the invaders as a prize of war, a human booty to be shared with the natives on condition of their national surrender. A Russian manifesto distributed in hundred thousands of copies among the Ruthenian peasantry of the Bukovina contains a direct incitement to the slaughter of all land-owning Jews, with a promise of the Russian military commander, to distribute their lands, cattle, grain and fodder among the murderers. "Where the Russians take possession" the manifesto concludes "there the Jewish plague disappears, never to return." In the wake of this playbill of battle, murder and sudden death came a most frightful, long-continued debauch of spoilation, looting, burning, the outraging of womenkind and the slaying of the helpless." Mr. Segel quotes the typical story of a typical victim, an erstwhile denizen of a Bukovina village, now driven into exile:

"It is a Rumanian that speaks, a man with deeply sunken, tragic eyes, moustache and beard full of icicles, he stands before me as if bent under an invisible load, speaking with a hoarse voice of troubled times and visitations too heavy to be borne:

"Day before yesterday (so runs his tale) early in the morning, the Cossaks fired my house until it burned like tinder. When they came to us into the mountains as victors, the sacking of houses was common enough. They simply took whatever they could lay hands on. But we didn't drain the full measure of evil, until they returned beaten and in retreat. It was then that they overran us in hordes drunk with rage. They demanded provender in a hurry, hay and oats for their horses, and food for themselves. First came the order to fire the house of the town judge. Then they dragged the Jewish inn-keeper into the street to dispatch him. One of the horsemen speared him with his lance, another finished him by shooting him through the head. Then the villagers came in a mass and begged to have their houses protected against looting. They were speared by the soldiers and knocked down. It was terrible. And with the inn-keeper slain, brandy was flowing freely from casks in an ownerless inn. The soldiers drank themselves into a state of furious madness, and then went into the houses to gratify their bestial lusts. To me they came as they did to the others—I don't know to how many houses in all. They outraged my wife in plain view of the children, and violated my little girl. Me they bound with ropes and threw me under a bench so that I might witness my shame without power of interfering, that I might be poisoned and not die, that I might live the most miserable of mankind. At last they fired our house. The women ran about distracted, wherever their feet would

* *Der Weltkrieg und des Schicksal der Juden Von Benjamin Segel.* George Stilke, Berlin, N. W. 7, 1915.

carry them. And when the conflagration ceased, when we saw our life's work laid in ashes, we went through a snowstorm into the wide world."

"Multiply," our author continues "this experience with ten thousand, and scatter these ten thousand instances of Cossak rule over the whole of Galicia and the Bukovina, and you will have a picture—a very imperfect one—of what these two provinces, and particularly its Jewish population—had to suffer under the sway of the Russian invasion.

"In Jablowitz, Bukovina, a house was fired by the soldiers who strictly prohibited any salvage. Not to freeze to death during a cold night, the unfortunate owner, a Jew, took two blankets from out of the burning house. **He was crucified by the soldiers and a guard posted below the crucifix until he expired.** In Fuczka several Jews were hanged, one of them because he wanted to save his wife from violation. In Storozynetz, south of Czernowitz, Isaak Fellermyer, a Jew, was dragged out of bed in the dead of night, by four soldiers, who, without stating any reasons, attempted to hang him. The rope broke and the soldiers cut his throat, gouged his eyes, and threw the naked corpse of their victim into the snow....

"But why heap instances? I will mention only **one** name that thunders more loudly than thousands of separate infamies: **NADWORNA!**

"In the 16th and 17th centuries the Cossaks in their warfare against the Poles frequently made use of the following inhuman stratagem borrowed from Tartar tactics: when they were about to storm a fortress surrounded by deep moats, they drove prisoners laden with sandbags before them, lashing them with sabrestrokes and whip-cuts into the moats, men, sandbags and all, where they perished under the fire of their own countrymen, their corpses filling the moats. This horrible stratagem has long since disappeared from warfare between civilized nations. The Japanese have frequently driven herds of cattle in front of them and marched under this cover against the Russians. **But the Russians in Galicia re-introduced into modern warfare the Tartar bestiality of using helpless human beings as a cover in marching against the enemy.** To be sure, these human beings were Jews. Not prisoners, mind you, but non-combatants, not men only, but old men, young men, women and children of both sexes. It was at Nadworna where the unnameable, the indescribable portent took place. **The Russians huddled together one thousand five hundred Jewish families—octogenarians, old women, young matrons with infants at their breasts, school children, pell-mell, some seven thousand souls in all and drove them as a human cover against the Austrian battlefield, marching right in the track of their victims.** There are no words in any language emphatic enough to characterize such an exploit.

Try and depict, if you can the situation—strive to bring the unthinkable close to your imagination! Fifteen hundred families, seven thousand heads, none of them able to bear arms seeing that all the capable had

been mobilized long ago, a huge swarm of the old, the sick, of women and children. These Jews incapable of bearing arms had been tortured for months by all the miseries of war, they had suffered hunger and cold, the Russians had looted their dwellings, burned their houses, destroyed their property, they had robbed, scourged and tormented them. And now they were lashed to the shambles like oxen—forward! **pashol!** They are fired at from the rear with revolvers and machine-guns, their backs are scourged with the Knout, their loins are pierced with Cossak lances and their skulls battered by the butts of Cossak carbines, and thus they are driven against three hundred volcanoes, roaring and belching fire all along the Austrian front. The Austrians hear the tremendous outcry of the victims, the groaning of the mutilated and the dying, but they cannot help their misery, they must keep on firing ceaselessly, for behind this human holocaust the enemy is crouching for a spring; if they cease firing, the Russians will be upon them and the battle lost. And in this manner seven thousand souls, men, women and children, are slaughtered on the battle-line between two contending armed forces, unarmed themselves and perishing without a fighting chance in a Tartar welter of execution en masse.

"You Jews of America!" thus the author apostrophizes his trans-atlantic brethren "remember Nadworna and what happened there! Speak of Nadworna to your neighbors, to acquaintances and friends, to Jews, Christians, Mohammedans and heathen, to all races and peoples inhabiting America. And whosoever among you writes a letter, to a near country or afar, to Africa, Australia or Asia, let him make mention of Nadworna and what happened there! Bethink yourselves, if any one of the thousand and one blind chances of the dispersion had brought you to Nadworna, you would have been doomed to die! You, and your parents, and your babes, and the pregnant women of your household and your invalids, on a cold winter afternoon, on a windswept camp, between two roaring hell-fires, doomed to die without the faintest chance of redemption! Seven thousand Jews shot into a shapeless heap, with the roaring of cannon, the whining of bullets, for their only death-bed prayer. And not even an honest grave would have been yours, for the bodies of the seven thousand of Nadworna were left to the crows and to the famished dogs and the wild beasts, thriving upon the ruins of what once were human habitations. Those of Nadworna were guiltless, free of offense to friend and enemy alike, except in that they were Jews.

After this impassioned apostrophe, Mr. Segel, with marvellous Jewish integrity of heart, bids his fellow-Jews of America take heed not to confound the Russian people with the Russian government and its hireling mercenaries. In this time of petty national rages, Mr. Segel's threnody over the slain of Nadworna, as well as the other contents of his book, are sure to impress the reader with an especial sense of Jewish human dignity in the midst of Jewish mourning.



Poland and the Jews

By NAHUM SOKOLOW



THE tragedy of Poland, like that of the Jews, is best exhibited in a conflict like this; the division of nationality leads actually to this tragedy, "when the sword of brother is lifted up against the sword of brother." Yet, like the Jews, they are loyal in each part, worthy citizens of each empire. Naturally, the Polish people are cherishing hopes of re-construction to regain their national liberty, or at least a sort of self-government of their own. They think that they could better develop their cultural activity if granted some measure of local autonomy; that they would give better expression to their abilities, desires, hopes, aspirations, ideals, under a governmental system of their own.

The population of Warsaw was over 900,000, of which about 360,000 were Jews. Warsaw has been, particularly during the last generation, a centre of Jewish intellectual life, where many of the greatest Jewish authors lived, where the greatest Hebrew and Yiddish newspapers were published, and where a great many publishing companies existed and sent out streams of books and magazines to fertilize the soil of Jewish life all over the world. Our people played a most prominent part, not only from the point of view

have no soil. To combine a nation without a land is to compound the formula of an inferno. Though the bulk of them have been poor, their occupations were those of little shopkeepers, pedlars, artisans, such as tailors, shoemakers, carpenters, blacksmiths, porters, water carriers, drivers, and they earned their livelihood with the honest sweat of their brow. All these old congregations, centres of virtue and charity, many existing for many centuries, lived their own lives, supporting each other in their old way, in their old, religious communal life of synagogues, chevras, philanthropic and friendly societies, with their rabbis and schools, governed by hoary traditions, centuries old, and sheltering within themselves the real old Jewish life, with all the peculiarities of Jewish psychology and deep religious belief, with purity and strength of family life and morality generally. This is to them a second "Churban Yerusholayim," a second destruction of Jerusalem. These millions have been uprooted from the soil and cast to the winds. Hundreds of thousands have been driven out from their own dwellings.

In his terrible exile several thousands might have died on the road from starvation, exposure, ill health; many families have been divided—father does not know the whereabouts of son, nor does son know where is his father; mothers and children have been separated, and are seeking for each other in the vast spaces of Russia through newspapers and committees.

In all this maelstrom of emotion, this wilderness of tragedy, Warsaw, till the "fall," was a point of light to them, because 160,000 refugees found shelter therein. Warsaw Jews did their utmost to provide the people with food, clothing and housing, the poverty being so great that it was above their means to cope with it successfully. And so they had to appeal to their brethren in the Allied countries and in rich America to send them relief. Mr. Hermann Landau, the popular communal worker and old-tried friend of the Polish Jews, took the initiative and founded here the Committee for relieving the distressed Polish Jews. The Committee has succeeded in this difficult task; they have collected some £20,000, mostly given by the Polish and Russian Jews in London, the provinces, and the colonies. The English Jews, under the leadership of Lord Reading and Mr. Leopold de Rothschild, have responded nobly with their wonted generosity. It was so splendid of them to organize that operatic evening at the London Opera House. Of course this is a mere drop in the mighty ocean.

Some days ago I had a letter from my friends who are on the Distress Committees in Warsaw. They sent me details of the extent of the suffering and asked me to rouse the sympathies of the English people for the poor sufferers. I wrote back to say that meetings had been held, at some of which I was present. I was very much pleased to state that in spite of the enormous calls made by the Belgion Fund, the Prince of Wales' Fund, the Red Cross Society, and a host of other funds, very much sympathy and support was shown by the people, and I hoped that more and more would be done. It is now the duty of English Jews to help this philanthropic movement in favor of the Polish Jews among the wealthy classes of English Jewry. For this purpose the Committee devised a series of meetings, which I hope will produce the effect we so much desire.



(Courtesy of the Jewish Independent)
Jewish resident of Kutno before the ruin of his own home.

of managers of commercial firms; in the liberal professions, as doctors, lawyers, engineers, dentists, journalists, musicians, tutors.

I have not words enough left to express my feelings about this martyr country—the once "fair land of Poland." What took place in Belgium and in the North of France is nothing in comparison to the agonies, woes and sufferings of our people, "the tribe with the wandering feet and weary breasts." Oh! the weepings and the wailings, the moanings and the groanings, the desolations and the devastations due to the crossing and re-crossing of mighty armies to and fro. The Polish peasants must have suffered very much indeed; several thousand villages were destroyed, brought to ruin, and are now merely a mouldering heap of ashes. Still, they have the soil left them to console them with hopes of reconstructing their economic life again. But 2,000,000 of the Polish Jews

Now, when the English people realize what has actually taken place, I hope for a favorable solution of the painful Jewish problem in Russia and Poland, in harmony with the well understood interests of humanity and the Polish nation. I trust that I shall find helpful support from the enlightened opinion of England, which has always been a model of justice, liberty, and equality of right.

I cannot say that I am a military expert exactly. It would be very difficult for me to give specific details of what Jews have done at critical times to save important parts of the line, in the defence of forts, in dispatch riding, scouting and reconnoitering, in the field batteries, the cavalry, the infantry, in the transport corps, the medical corps, and aviation. The Jews have no separate units in the Russian army as you may have here; like the Poles and the Mohammedans, they are all mixed up together with the rest of the races and the creeds in Russia.

But this I can say: About 400,000 Jews are in the firing line with the Russian Army; many of them have fought with such distinction that they have received the well-coveted Order of St. George from the Tsar; many of them have actually been decorated on the field of battle; several Jewish doctors and nurses are with the Red Cross at the front; hundreds of thousands are connected with the popular movements for the relief of distress caused by the war; numberless masses are directly engaged in the manufacture of clothing, boots, hats, belts, and other equipment necessary for the Army, and indirectly in the making of munitions, of which Warsaw was the chief centre; many of them, on the evacuation of the city, removed their machinery and other plant into the interior. Some places, like Vilna, Bielostock, the districts of Kieff and Volhynia, play a lionine part, but there is considerable activity in every place.

The Russian and Polish Jew is a patriot and loyal subject for two reasons, viz., (1) psychological, (2) economic. Taking (1) first, the Russian and Polish Jew is a patriot because the Jew is a patriot in every country where he happens to secure his livelihood.

Now coming to (2) it is agreed on all hands that the Jewish problem has to be reformed; this has been declared by Russia's leading intellectuals, men of eminence and renown in the fields of international law, philosophy, economics, literature, art, politics, science; and also by members of the Imperial Council. They are all agreed that the problem cannot remain as it is at present. Still, in the vast Empire of Russia, the Jew with his mobile activity and inventive mind, with his power of initiative and enterprise, could be a blessing to the whole of Russia, if obstacles were not put in the way of his taking up a more conspicuous position in the different parts of the country. All friends of Russia, who are interested in the welfare of that great country, should consider it their moral duty to give more strength to this movement of emancipation.

We have to defend the Jewish cause not against the Polish nation but against a certain social hostility which pretends to be a movement of self-defence but is practically anti-Semitism. This is not the time to dwell upon it. Some anti-Semites may propagate that outworn myth that there are in Poland, besides the real Polish Jews, some "Letvaks" or Nationalists, who would do harm to the Polish nationality by Russianizing them. All this is utter nonsense. We Polish Jews, whose forefathers lived in Poland for many centuries, as well as the Lithuanian or Podolian Jews, who formerly belonged to old Poland, are the greatest friends

of the Polish nation. Those Jews who are adherents of the national idea for themselves cannot fail to appreciate the old struggle of the Poles for their existence as a nation. The Jews will be loyal to Polish autonomy and they will certainly contribute very much to the welfare of the country. They must have real rights and a chance to develop their cultural capacities in their own way. It is premature, however, to discuss any of these searching questions; the first thing is to accept the principle of equality. The great Jewish organizations in Western Europe and in America will have to occupy themselves very seriously with this problem. It is much more important than the Rumanian-Jewish problem which engaged a great deal of Jewish energies. It affects two millions of Jews. Now, the problem will have to be studied in connection with the people who are competent and who represent different sections of Polish Jewry.

Zionists, as all other Jews, are patriots in the different countries where they are living. In France and Italy many of the foreign Jews have volunteered (among them Zionists); the Foreign Legion of Paris has carried its Zionist banner of white and blue into the battlefield, the first time that our flag has been so used since the destruction of Jerusalem.

Since the war is regarded as a war for national free-



(Courtesy of the Jewish Independent)
German soldier conversing with Jews of Lodz.

dom and of considerate treatment of the weaker nationalities, I believe that the Jews, as the oldest of these small nationalities, having the oldest claims to Palestine, may trustfully expect a realization of their aspirations in a form which would be in agreement with the interests of all the Great Powers and of civilization and the causes of humanity.

To sum up, the Zionist programme can be stated thus: (1) The obtaining of Palestine as a "Home" for the homeless people and as a spiritual home for the whole Jewish nation; (2) The securing of equal rights for Jews in the various countries of the Golan.

Zionism, as a world-wide organization, is in itself neutral, demanding of the members of the various countries of the belligerents that they shall be loyal to the cause of their countries. There is nothing in Zionism which would conflict with the interests of any country in the world. It is essentially a peaceful

movement, endeavoring to attain its objects by peaceful propaganda of its ideas and by agricultural activity in the "Land of the Fathers." It is obvious that the settlement of all the great problems of the political world is dependent on the big factors of the international drama, which also includes the question of the Near East. But whatever be the solution of this problem, we expect that our historical claims to Palestine

The result will depend on ourselves. Jews all over the world are and must be utterly divided in their views concerning general political problems, as are the other inhabitants of the various countries; but Jewish opinion must be concentrated and focussed on these two questions, which are outside the dividing political questions: Palestine and equality of rights.

You know the old reason for Zionism. Still the old



(Courtesy of the Jewish Independent)
German soldiers quartered at the home of a Russian Jew.



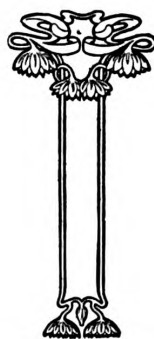
(Courtesy of the Jewish Independent)
Receiving news from the front.

will be ultimately recognized and that our achievements in the way of colonizing Palestine, will meet with great support from those who will have a voice in deciding these matters.

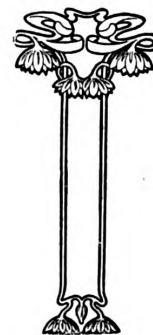
The national Jewish aspirations in Palestine before the war were always coupled with loyalty to the authorities in power, because Zionism is not a political adventure—for, on the one hand, it is a work of colonization which requires stability and security and on the other hand it is a spiritual and intellectual movement for the revival of Jewish learning, the Hebrew language and literature, and Jewish education and communal life. This is the sense of our aiming at making Palestine a real Jewish home.

reasons have been intensified by the war development. A great tide of emigration is bound to set in after the war. There will be a great movement of Jews from Central Europe to the West, to America. The English and American Jews then should give this matter their immediate attention, so that part of this migration movement should be deflected towards the East, towards Palestine.

But, of course, Zionism is not merely concerned with this question; it is a cultural and spiritual revival, and aims rather at the freeing of the Jewish soul in a soil of its own. Let us work that these ideals should find their realization after these stormy times are past.



Jewish fugitives from Warsaw waiting at the Russian border for a train.



Judaeacus

(A Story of Roman Times)

BY HYMAN SEGAL

I.



SHORTLY after his accession the erratic Emperor Claudius sat with his court in the **Amphitheatre Campus Martius** to see Argus, the new gladiator of rising fame, do battle against Judaeacus, the champion of a hundred combats in the arena, who had slain a dozen of the dreaded retarius, the agile men who fought with the net, besides having the distinctions of having won more chariot races at the annual games than any other living charioteer. In the stall of the Emperor which was richly overhung with rugs and adorned with the undulating peacock feathers in the hands of slaves, sat Messalina, his wanton, frivolous, intriguing consort who was said to look with favor upon the handsome Judaeacus. There were also the Emperor's advisers, the influential freedmen, Pallas and Narcissus, besides the Praetorian Tribune, Chereas who had disposed of the mad Galigula, and the handsome and witty Judaeon King, Agrippa, who had been so influential in urging the Senate to confirm the election of Claudius to the imperial purple. There were besides, in the imperial stall sundry favored patricians, senators, slaves, vestals and a guard of Praetorians with lances adorned with eagles and fluttering purple ribbons ending in silver ivy leaves.

In the arena itself, the breath of perfume hung heavy in the air, but the pungent sweat of the excited populace tightly wedged in the circular rows of seats was still noticeable to those with a sensitive sense of smell. Indeed, the rabble of Rome who were admitted free of charge and occupied the upper galleries, filled the air with unsavory odors, and a clamor comparable to the noise of a great bath. The Amphitheatre was rife with the cries of the partisans of both gladiators, the shouts of the bettors, and with the familiar ribald salutations of the arena.

In the uppermost gallery of the arena sat little Eli, his knees knocking together under his tunic with excitement, as he watched Judaeacus, his idol, in action. Altho it would have been impossible to detect him from such a distance, he dared not look too intently at the lower stalls opposite for fear of being perceived by his father, who was vociferously offering wagers none would accept. His father, tho a Roman citizen and long domiciled in the imperial city, was still influenced by the Hebraic inhibition against such spectacles to the extent, at least, of forbidding his son to attend the combats, if not the theatrical presentations which preceded it. This concession to Judaism on the part of the wealthy dealer in wine and ceramics did not prevent Josephus Barnabus from attending the combats himself or from being ready to bet for or against Judaeacus in accordance with his judgments of the latter's chances. Little Eli was also aware that, deep in his heart, his father hated Judaeacus because the gladiator disturbed him in his sense of inner security. Judaeacus disturbed him because he unconsciously compelled allegiance to his cause on Judaic grounds. Judaeacus annoyed Barnabus also because he brought out the Hebraic note in the popular discussions of the city and thus interfered with Barnabus in his aspirations for complete identification as an unqualified Roman of Romans.

Barnabus, therefore, with the over-emphasis with which some Judaeans always attempt to cloak their timidity, kept shouting, "Five thousand to ten thousand sesterces, on Argus!" But there was a rumor that Judaeacus, thro irregular habits and carousings in the train of Messalina, had made himself ripe for defeat at the hands of Argus, the giant Goth. The fact that Judaeacus had, thro the influence of Messalina, obtained his freedom, and enjoyed liberty of movement was a factor that argued against his chances in the popular mind. There happened, therefore, to be no takers of Barnabus' offering. Thereupon, feeling that he had already demonstrated his freedom from prejudice in his betting, he shouted "Ten thousand even on Judaeacus!"

Barnabus kept alternating his propositions until the portly and venal patrician, Cammillus Florus, remarked, "How is it, Barnabus, you bet on either side? Can you wink to your compatriot to stand up or lie down?" and, slapping Barnabus on the shoulder, joined in the laugh that followed.

Few realized how deeply wounding this remark was to Barnabus, for it showed that the Romans had failed to place the construction on his manner of betting for which he had hoped.

In the meantime, Eli sat agitatedly, his soft, beautiful dark eyes beaming raply upon the centre of the arena. In truth, he was too frail and sensitive a child to endure the excitement of the scene before him.

With panther-like movements, the two gladiators kept circling round, waiting, studying each other for an opening. Each was equipped with a short sword and a small shield. On their heads they wore great gleaming helmets, adorned with feathers. Each wore a kind breech-cloth covered with a net and each combatant was provided with a metal greave which encased the left leg while a metal sleeve of chain-mail protected the right arm. Their half-armed, half naked appearance seemed to enhance the desperate character of their struggle. Even from where Eli sat it was plain that both combatants were men of great height. Argus was more massively built and his movements were more energetic. Slender, and clean-limbed in comparison, Judaeacus moved about like a young god. He seemed fortified with an indolent confidence that seemed unshakeable; so much was this the case, indeed, that his manoeuvres seemed to be executed with an ease bordering on lethargy. Nevertheless, somehow, inexplicably, his large, seemingly unhurried movements were always a little in advance of Argus. The whole attitude of the Judaeon seemed to express the words "I have done this so often long before you came, O Argus!" Their short swords met ineffectually again and again. It was noticed, however, that after one particularly savage onset by Argus, Judaeacus held his shield high. At once the cry went up from thousands of throats, "He is wounded! Judaeacus is wounded!" There was a certain fierce, jubilant zest that went with the cry, for what the populace wanted above all else was to see the unexpected happen, the champion humbled and another than Messalina's favorite emerge as a new darling of the arena.

"Judaeacus wounded!" shouted Josephus Barnabus, too, but with an uncontrollable inward sinking of the

heart, for he now dreaded to see the nobly built Jewish youth executed before his eyes.

"Judaecus wounded!" wailed poor little Eli in the upper gallery. The yelling and stamping on all sides of him was deafening, terrifying. Poor Eli could not understand it. All seemed to be thirsting for the blood of Judaecus as for a long-deferred prey. On all sides he heard it said with panting, whistling and shrieks that Judaecus had shot his bolt, that he had tarried too long on the bed of Messalina, that he was played out, and the like. Eli could not understand why at this moment all did not cleave to the amiable and heroic Judaean instead of with his obtuse opponent. His teeth chattered as with the ague.

In the meantime, sword clashed against sword with the resonant ring of steel. Over the unroofed Amphitheatre the poignant blue sky hung expectantly, and the equipment of the combatants gleamed with every movement. Suddenly, with one of the surprises for which he was famous, Judaecus, while engaging the sword of his adversary with his own sword, despite the watchfulness whence Argus had derived his name, managed to strike his opponent in the forehead near the base of his nose, with the rim of his shield. The surprise and swiftness of the act was so great that it was almost imperceptible. Down fell Argus, his eyes, face and body soaked with blood, and in an instant, Judaecus was upon him, his foot upon the chest of his prostrate antagonist, his sword extended and pointing at the throat of the fallen gladiator. With a slow, superb movement of the head, the victor ranged the encircled galleries with his inquiring glance until it rested upon the Emperor's box, where Messalina sat and smiled beside Claudius, but gave no other sign. Everywhere, the spectators, chagrined at the sudden, unexpected defeat of the challenger, answered the inquiring gaze of the victorious gladiator with a show of thumbs pointing mercilessly deathwards. The unfortunate Argus pleadingly held up his left arm. Judaecus was about to plunge his sword into the throat of the bloody suppliant when, with the forbearance for which he was known, he gazed up again at the Emperor's stall. This time, the capricious Messalina, for no other purpose than to exercise her power over Judaecus in the moment of victory, waved her handkerchief. Instantly, the tractable Claudius and the other spectators took up the cue and there was a universal fluttering of handkerchiefs and upward pointing of thumbs. With evident relief, Judaecus removed his foot and coolly signalled to the attendants to remove the Goth, amid the thunderous plaudits of the most vicious populace the world has known.

II.

After the fight, Eli, as his custom was, ran jubilantly down into the subterranean chambers back of the arena from whence the gladiators issued out. There, as he expected, he met Judaecus lying stripped upon a couch, surrounded by half a dozen of the gilded youth of Rome who felt of his muscles admiringly and asked him numerous questions on the fine points of combat in the arena, while an attendant rubbed him down and ministered to his wounds. They addressed Judaecus flatteringly and upon terms of equality, for apart from the fact that he was thought to be a favorite of Messalina, he was a freedman and fought from choice and not from compulsion. The profession of gladiator was in no mean repute at this time, and some of the patrician youths had themselves risked a combat or two in the arena. Their praise pleased the simple-minded

Judaecus and he grinned with gratification. When serious, his features were more classical in outline than that of any of the youths about him, and his small shapely head was covered with thick, curly black hair. But his most outstanding characteristic was his easy good-humor. When not in the arena, he seemed to be on the best of terms with all the world and evidently counted upon the friendship of everybody.

When Eli approached, Judaecus hailed him with a wave of his arm.

"How are you, my little infant?" he roared.

Eli ran and threw his arms about the gladiator's neck, and hugged him. Touched by this show of feeling, Judaecus hoisted the little fellow upon his hip where Eli perched, happier than Claudius upon his throne.

"So you thought at one time Judaecus would lose—eh, youngster?" asked the gladiator, tickling the child in the ribs.

"Oh, Judaecus!—I was so frightened!" said Eli.

Judaecus laughed. "You were, were you? Well! Well! I believe Judaecus is good for a few more combats before swallowing the sword."

Eli ran his hand affectionately thro the curly hair of the gladiator, over the wonderful muscles of his massive arms and even poked his finger gently into the great eye-balls of his friend. "But you are wounded!" he cried, suddenly noticing a deep gash in the shoulder of Judaecus which had been smeared with some preparation. "You are running such terrible risks, Judaecus! Wont you ever give up this life and go back to Palestine?"

The big fellow passed a vague hand over his brow. "I don't know, Eli," he said. "It was so long since I left Judea! I hardly remember it."

"You were a little boy when you were stolen from Judea, weren't you?"

"Yes, my lad, I was an infant, younger than yourself when old Plautius, a centurion stationed in Jerusalem, took a liking to me and appropriated me. He's dead now. He was hard—but he taught Judaecus many things for the arena."

"Would it not be strange, Judaecus, if you should turn out to be my elder brother, who, my father says, disappeared long ago!"

"Why should it be strange? For I love you well, little Eli, and you might well be my little brother. But what would it matter? Our ways of life are different."

"If you were my brother, perhaps father would—" But Eli did not finish his sentence. He meant to add that his father would grow to like him, but changed his mind.

Just then Philopolis the Greek came in from the arena. He was one of the retarius, the men who fight with a net and a pronged trident, and he had just despatched one antagonist in the arena. He had small, rat-like eyes, was slim of figure and dressed in nothing more than a breech-cloth.

When Philopolis saw Judaecus, he chuckled and tauntingly swung his net, which was attached to a small stick, in the latter's direction. "Will you try me, O conqueror of Argus?" he mocked.

Judaecus phlegmatically made as tho to reach for his sword which lay nearby, and the Greek scampered off, grimacing provokingly, "In the Arena, O Judaecus! In the Arena! Will you try me?"

"I'll try you right enough!" said Judaecus, warningly.

"Ugh! I hate him," said Eli, nervously, as the Greek disappeared. "He's like a snake."

Judaeacus grunted.

"Ah, Judaeacus," said Eli, passing his soft little hands over the face of the gladiator, "Give up fighting in the arena, please."

"Why?" asked Judaeacus innocently.

"Oh, it is so terrible and I am so afraid!"

"Is there any greater glory then?" asked Judaeacus, for his bringing up had been thoroughly pagan.

"Grandfather Ezra says there is no greater glory than serving the one God."

"Which God?"

"Oh, Judaeacus! 'Which God!' Don't you know there is only one God?"

"The child is mad. As if everybody doesn't know there are any number of gods!" Judaeacus yawned cavernously.

Eli's heart sank. Judaeacus spoke exactly like a pagan.

The gladiator, noticing how the child's face had clouded, remarked, "Your head is too heavy for your shoulders, little one. Jump a little!" and laughingly seized him, tossed him up in the air and caught him again; and thus they played together, Eli and Judaeacus, as they had done many times before.

III.

Several days thereafter, the portly Camilius Florus called upon Eli's father. Somehow, Florus, shrewder than Josephus Barnabus imagined, had sensed that the latter ached to stand well with the Roman world. He did not hesitate therefore to borrow incontinently from Barnabus when his dissipations left him short of funds which happened with ever-growing frequency.

At a nod from Barnabus, Neit, a pretty and intelligent Egyptian slave girl, who wore the head-gear of the Pharoas, hastened to serve the guest with wine.

"Have you heard the rounds?" asked Florus, eyeing the slave with evident satisfaction.

"No," said Barnabus coldly, feeling in his bones that the Roman would hardly leave without borrowing.

"There is a rumor that Messalina is losing favor with Claudius."

"Indeed?" asked Barnabus, uneasily. For, apart from being the purveyor of the imperial household, due to the favor of Messalina with whose political faction he was identified, he knew that in Rome it was dangerous not to be able to anticipate political events in time.

"Yes, indeed," said Florus, studying the expression of Barnabus' face narrowly. The Roman sipped his wine slowly and gazed complacently about him, taking in with his glance the beautiful stucco floor, the majestic vases from Egypt and Gaul, the highly ornamented walls and the ceiling opening to the sky in the centre as the fashion was and supported by slender fluted columns, and the statuettes, rugs and minor objects with which the villa was replete, not to mention the glimpse of the beautiful garden without whose redolence filled the house.

The uneasiness of the Roman Judaeacian grew as he noticed the roving glance of his visitor. Ever since the time of the Emperor Tiberius, the informer in Rome could always play a profitable role simply by denouncing the wealthy to the Emperor upon the charge of disloyalty or allegiance to a ruined or discredited party or personage. If proven guilty the accused was prosecuted and his estate forfeited. A liberal fraction of the forfeited estate went to the informer for his

zeal. As the thought of this went thro the mind of Barnabus, his eye met the glance of the Roman in which the lust of possession was plain to see. Florius recognized that his thoughts had been divined, and smiled blandly.

"What have you heard?" asked Barnabus, paling, but with all the calmness he could command.

"There is a rumor that Claudius is beginning to suspect Messalina. All Rome knows of her doings save Caesar only! Ha! Ha! Fine work, by the Gods! Her attachment for Judaeacus was so open during his fight with Argus that all Rome could see it and I shouldn't wonder if his freedmen buzzed something into the ear of Claudius."

"Is she in danger?" asked Barnabus in a whisper.

"Danger! We are always in danger, O Barnabus!" pronounced Florus, quoting a contemporary stoic philosopher. "In fact"—Florus waved the girl away and lowered his voice—"it has been passed on to her that to save her face, she must show that there is nothing between her and the gladiator. Do you understand?"

Barnabus nodded slowly.

"So be not surprised if the gods decree some day that the redoubtable Judaeacus be left shuddering in his blood anywhere in Rome with his toes calling to heaven."

Barnabus grunted. "And will this save Messalina?"

"That is upon the knees of the Gods," said Florus, and took another draught of wine. "This is no mean wine," he said admiringly.

"It is Greek," said Barnabus, and taking the hint, called the slave-girl again.

"Ah!" exclaimed Florus. "Good! Very good!" and with his hand upon the goblet and his eye upon the girl, he began to drawl "You know, I lost heavily upon that dog Argus. I don't know where my brain went to—I expected him to win. Do you have a matter of five thousand sesterces with you, old Barnabus? Upon the honor of a Roman, I promise to—"

"I will have it sent to you this week, if I have it," growled Barnabus with ill-concealed dislike. For he discerned that the Roman had developed his theme solely with the aim of impressing Barnabus with the idea that he was indispensable to him. Besides, there was something offensive in the unashamed, brutish appetites of this fat-headed, close-cropped, double-chinned, unperturbed Roman.

But he did not get rid of Florus without parting with a thousand sesterces out of hand.

"Pig!" he muttered, as his guest departed.

A few weeks thereafter, when Eli returned from old Seneca's school of rhetoric, his father asked him softly,

"Have you heard or seen your idol, Judaeacus, lately, Eli?"

"No, my father," said Eli quickly. "Why do you ask of me, father? Is it not well with him?"

"I always commanded you, saying, 'Keep from him.' It is not well to make favorites of gladiators. One day they triumph, the next day they fall. Even an Empress cannot afford to make a favorite of a gladiator."

"Why—father—tell me! What—what has happened?" Eli began to pull and twist his fingers in dismay and his face was distorted with terror for his father's manner was ominous.

Touched by the evident agony of the child, Barnabus said, "I will not deny I have a certain amount of

sympathy for the misguided fool." He pulled his little son to him and, holding him between his knees, continued, "You cannot understand everything, my son. But it seems that your friend Judaeacus attracted too much favorable attention from Caesar's wife for her comfort and his own good. On this account she arranged with the enamoured simpleton to glance in her direction as often as possible during his combat in the arena to-day with Philopolis the Greek—one of the men that fight with the net—as a sign of his love. At the same time she sent word to the cunning Philopolis of her plan. That was more than enough for the Greek. The dolt was tripped up the very first time he glanced in the direction of the imperial box, caught in the meshes of the net and pinned down with the trident so that he could not rise. It was only thru the intercession of King Agrippa with Claudius that the fool's life was spared; for Messalina wished to have him die where he lay to save her face. Judaeacus is the laughing-stock of Rome to-day!" Barnabus sighed with relief as he thought of the danger he had escaped thru the downfall of the Judaeian.

IV.

After his defeat in the arena, Judaeacus declined rapidly. For a time the giant was seen daily at public banquets, drinking copiously or sallying forth drunkenly in the neighborhood of the Forum, claspings the waist of one, and sometimes two girls. Once he actually dared to approach the Empress Messalina but she shut her eyes haughtily and her escort of Praetorians shoved and hustled him out of the way. He had always been prodigal of his substance and despite his large winnings of prize-money in the past, he was soon without means. Soon he was observed wandering aimlessly about the thoroughfares of Rome.

It was said that he was not right in his mind; that his sudden reversal of fortunes and his loss of favor with Messalina had unhinged his faculties. Invariably, he would make the tail end of every public triumph and mutter to himself as he followed the procession. It was apparent that he was half demented and the urchins of Rome soon got the knack of jeering at him and throwing the refuse of the streets at him. At the sight of him they would set up a buzzing noise in imitation of the incoherent sound made by the broken Judaeian in his ramblings.

For a time Eli lost track of Judaeacus, but he often thought of him with a heavy heart. The former gladiator had made such an impression upon him of boundless good-nature, simplicity and strength that he felt for him as for one who was part of himself. After the downfall of his idol, little Eli found Rome hateful. He would not go near the Amphitheatre and the sight of the hateful Philopolis surrounded by admirers made tears of vexation come to his eyes, and the longing of former days made his throat swell with the impulse to cry.

No one noticed his sorrows. He would have liked to open his heart to his stern old Grandfather Ezra, who had brought him to Rome nine years before upon the death of Eli's mother, following the disappearance of her first-born son, but the old man was always tottering hither and thither bearing armsful of large books of parchment in which he was so deeply and constantly engrossed that everything else in the world was as nothing to him. Besides Grandfather Ezra had an unpleasant way of forcing Hebrew lessons upon him every time he noticed Eli at all. At every error of

spelling or grammar committed by Eli, the old man would sway from side to side like a mourner and wheeze and sigh "Oh! this heathen City! Oh! this land of heathens!" Then it was that the pale, precocious boy felt alone in all the turmoil of Rome and he began to pine for the land of his origin.

Again and again he would plead passionately with his father, "Father, take me back to Jerusalem! I hate this place!" But his father would laugh at him and ask, "Why do you want to go back? You hardly remember Jerusalem, my son."

"I know, but I feel strange here, father," sobbed Eli. "There I shall be at home."

"What nonsense!" exclaimed Josephus Barnabus. "Give up my position here, my citizenship which costs me ten talents and a year of wining and dining that pig Sejanus? Leave Rome, the metropolis of the world, the hub of the Universe for Judaea? I should say not. It is enough that I send my temple-offerings regularly and with no stinting hand. Barnabus completely forgot his recent feelings of insecurity and, now that the party of Messalina had seemingly been restored to favor again, he could see nothing in the horizon that did not augur well for his "position" in Rome.

Thus, Barnabus waved away the urgings of little Eli, but in his heart he was troubled concerning the child, because he was delicate and should not be denied, he felt. Besides the lad was growing up in a heathen environment which had its dangers. Barnabus gazed out of the window between the pillars of the portico and as he heard the vast hum of Rome, he rubbed his broad shaven blue chin in perplexity.

One day, as Eli, in common with other Roman lads in his class, issued out of the School of Rhetoric, stylus in hand, he was attracted by the shouts of his fellows. Looking about him, he saw that his classmates were eagerly picking up whatever came to their hands and throwing things at the great, hulking form of Judaeacus who shambled on regardless.

"Buz-z-z!" mimicked the Patrician lads of the school of Seneca after the former gladiator.

Eli hesitated. Then he suddenly began to run after Judaeacus with all his might, regardless of his father's frequent admonition not to overexert himself in the hot sun of Rome.

When Eli, panting, finally drew nigh, he paused, wondering what to say to Judaeacus. The latter took no notice of him save to increase his idiotic pace somewhat at the sound behind him. For a time Eli followed Judaeacus at a distance and, with the awed curiosity of childhood and the sympathy peculiar to him, watched to see what the demented man would do.

He noticed that Judaeacus kept mumbling to himself all the time with a sort of buzzing sound, and his swollen lips were caked with white foam. Every once in a while he would make a motion with his hand as tho brushing a fly from his face. The people who passed laughed when they saw him and tapped their foreheads.

Once a stately procession of Romans and Hebrews passed by, preceded by a praetor and two lictors bearing the fasces or rods bound about an axe, which was their insignia of office. An escort of praetorians with lances accompanied the party, and in the midst of the procession walked the noble King Agrippa, laughing gaily and in excellent spirits for Claudius had just vouchsafed to him all of the kingdom of Judaea and he was leaving Rome that very day to begin his reign. As the young king passed, his eye happened to fall on Judaeacus, and little Eli perceived that a shadow

seem to pass over the face of the monarch. Was he sorry for poor Judaeacus? wondered little Eli.

Eli kept following Judaeacus in all his aimless meanderings until the latter finally led him into the poorer and less sanitary quarter of Rome. There Judaeacus suddenly spied a soiled, half-eaten gourd upon a dung-hill. This he seized and, seating himself upon the pile of rubbish, bit into it ravenously, casting mad, furtive glances about him.

But this was too much for Eli. Conquering his fears, he rushed upon Judaeacus and seizing his hands, cried "Come home with me, please, please, poor Judaeacus!"

Judaeacus paused and blinked at him.

V.

At this time the hands of the clock of history suddenly began to point to the elimination of the wanton Messalina from the stage of Roman politics. Discovered in a new intrigue of treasonable complexion with a young profligate by the name of Sirius, she was apprehended, together with her associates. At once the hunt for the constituents and near-constituents of Messalina's faction began thru the length and breadth of Rome.

The same afternoon when Josephus Barnabus returned rather hastily to his villa, his face had a sickly, yellowish hue. To his surprise he found Grandfather Ezra, Eli and the household slaves and attendants gathered about the great form of Judaeacus, who was lying on a couch, his breast heaving like the side of a stricken horse. The aged Ezra was carefully scrutinizing the former gladiator's shoulder while Eli, in a ferment of excitement was jumping about now on one side of Judaeacus and now on the other.

"Father! Father!" cried Eli, running to Barnabus as soon as he perceived him, "It is he! It is he!—my brother—your son—Judah!"

"What is this?" demanded Barnabus, uncomprehendingly.

"Whom the Lord hath taken away, He hath restored at last!" chanted old Ezra with upturned eyes. "Is it really he?" asked Barnabus, dazed.

"See for yourself," said the old man, again putting aside the tunic of Judaeacus with his trembling, veined old hand, "there is the red mole—there, near his armpit—which made him ineligible for the priesthood, just as I pointed it out to his sainted mother when he was a child!"

Josephus Barnabus stood stock still for a moment. Something suddenly welled up in him which was a mixture of pity for the suffering visited upon his simple-minded, great-limbed son stretched out before him and also for himself. He tried to speak but all he could utter was a queer inarticulate half-sob. He stooped and pressed his trembling lips to the feverish brow of the former gladiator. Then he sat down beside him. He waved away the attendants, and all but the Egyptian girl Neit disappeared.

"What a day! What a day!" muttered Barnabus, hopelessly.

"What is it, my son?" asked old Ben Ezra. "What is amiss?"

"What is it, father?" asked Eli, large-eyed.

"Have you not heard? Messalina—Messalina and her supporters have been arrested on the charge of conspiring against the life of the Emperor. Some of the conspirators have already been scourged and executed. The informers—Florus—they are looking for her partisans everywhere! They will soon be here!"

Barnabus allowed his chin to sink into the palm of his hand. There was a somber glint in his eyes as of one already condemned.

The terror of Eli was pitiful to see. He threw his arms about his father's neck and would not release his hold. "Let us go—let us go, father—let us go back to Judaea—now—this minute," he cried. "We can take Judaeacus with us and cure him and we will all be saved."

"Child! They will follow after! I shall be seized. They will confiscate my estate. . . . All is ruin. . . ."

"No! No!" persisted Eli, his eyes agleam, frantically seeking a way out, "Leave word—leave word with Neit. Let her say that we went to join the good King Agrippa—that we are of his party which is leaving for Jerusalem to-day. Did I not see them this day? Tell her, father! The Emperor will not seek to harm the friends of King Agrippa! Everybody in Rome says that Claudius loves our king beyond all men!"

Barnabus rose. A gleam of hope suddenly shot into his eyes. "Perhaps—perhaps you are right, my child!" he said with a hoarse, eager cry. Already, the insolent, harsh look of the Roman citizen which he had found necessary to assume, had disappeared to give way to the unassuming expression of the native of Judaea. He looked inquiringly at the old man Ezra.

"The child is right," said the aged Ezra. "We have already tarried too long in this Godless land. Let us return to Palestine ere we and our children with us are utterly lost!"

* * * *

The glorious gilt dome of the temple glittered in the sun-shine in plain view miles before they reached Jerusalem. And it was singular, but the nearer they approached the beautiful white walls of Jerusalem and the great majestic white temple which seemed to speak peace to all men, the clearer the mind of Judaeacus became. . . . All thru their long journey, old Ezra and little Eli had tried in vain to inculcate the obdurate mind of Judaeacus with the old, forgotten prayers. It was useless. He did not seem to respond. Now, bit by bit, very simply and with but little effort, as the well-remembered soil of Palestine came into view in full bloom and the breath of the pomegranate and the acacia and the myrtle and the azalea entered his being, old, forgotten phrases came back to Judaeacus, and his mind seemed slowly to regain its sanity and to pick up one by one the threads of his former life in the Holy Land. . . . When he beheld the Temple at last, he remarked in a low tone, "This is the Temple. I had forgotten it. How low I have fallen!" and great tears rolled slowly down his cheeks.

Eli rejoiced in the crowds of people among whom he mingled and darted freely with an ineffable sense of intimacy and security. Even Barnabus and old Ezra smiled cheerfully; for the faces about them were not the faces of callousness and insolence as in Rome—but the most intimate and human faces in the world—the faces of Judaeans.

It was on the eve of the Sabbath and a holy day, and men, women and children were gravely but cheerfully flowing toward the Temple. They were informed on all hands that King Agrippa himself was to read the Book of Deuteronomy before the people in accordance with the ancient custom.

Sure enough, when at last they reached the great congregation assembled in the Court of the Temple, there stood the King, the former profligate Jewish prince of Rome and prayed with the people Israel. When the King came to the passage, "From amongst

your brethren shall you choose a king," he burst into tears, for he felt his unworthiness. But the people, moved, shouted, "Thou art our brother! Thou art our brother!" and wept with him; and thus the people crowned their king.

Judaeacus gazed and listened entranced; for it seemed to him that **he** was the king asking for pardon

and **he** was the people pardoning. And at the end of the service when the people gave each other the usual greetings, he kissed his father on both cheeks and he kissed the stern old man Rabbi Ben Ezra and he picked up little Eli, kissed him and carried him forth in his arms as he passed out of the great temple with the Congregation.

Farming In Palestine

By Earnest F. Beaumont

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HE tourist generally enters Palestine by the open port of Jaffa and goes up to Jerusalem by the single narrow gage railway which connects these two places. He crosses the Plain of Sharon, and then the train slowly climbs the mountains of Judea to Jerusalem. In spring, the Plain of Sharon is green with fine wheat fields studded with gorgeous red anemones, and they give the impression of a land of fertility. This, however, is soon lost after the traveler has been in the mountain country for a time. Unless he is a close observer and somewhat familiar with conditions in semi-arid regions, his question would probably be: Where is the land flowing with milk and honey? To really understand the agricultural possibilities of Palestine one must remain some time in the country and study the conditions that here obtain.

The country is decidedly unique in its physical formation. The deep depression or geological fault known as the Jordan Valley, formed in prehistoric times by volcanic action, divides it throughout its entire length. The formation is of various

Notwithstanding the fact that the soil is in many places thin, in most cases the limestone rock below is full of large crevices and pockets, where the roots of trees find



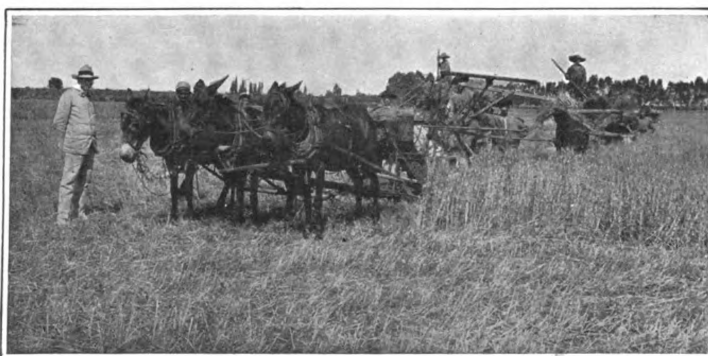
Primitive Arab Farming.

considerable rich, moist mold. The soil is of a clayey mixture mixed with disintegrated limestone and has a wonderful adaptation for holding moisture, which fact is fully demonstrated by the raising of summer crops, which will be referred to later on.

The next characteristic which gives Palestine great advantages, especially in fruit raising, is the very considerable differences in altitude found in so small a territory. The country lies between north latitude 30 degrees and 34 degrees; that is to say, the latitude of Jerusalem is about the same as Savannah, Ga., or San Diego, Cal. The variation of altitude, and consequently of climate, ranges from sea-level to 2,600 feet above at Jerusalem, and falling to 1,300 feet below sea-level at the shores of the Dead Sea.

The country around Jaffa is well adapted to the growing of excellent oranges, dates, grapes and a number of other fruits, as well as cereals, legumes, etc. This section is underlain by an apparently inexhaustible artesian underflow, which is being utilized for the irrigation of orange groves.

The Plain of Sharon stretches back from the sea for about fifteen miles to the foothills, where the elevation is



Modern Jewish Farming Methods.

grades of limestone or Nubian sandstone. In the mountain region of western Palestine the soil is thin except in the valleys where it has accumulated from the washing down of the mountain sides. In many places the old terraces, owing to centuries of neglect, have broken down, and to this is due the great loss of soil from the mountain slopes.

from five to six hundred feet. On this plain may be grown fine crops of wheat, barley, oats and other cereals. As to fruit, the fig, olive, almond and apricot thrive wonderfully.

These same cereals and fruits are grown on the higher elevations, but mature later in the season. The fruit and vegetable market of Jerusalem is, therefore, much prolonged, beginning early in the season and continuing late.

Last, but far from least to be considered in the agricultural possibilities of this land, is the wonderful Jordan Valley. This locality, though at present practically uncultivated, will no doubt some day become a most prominent factor in the development of the country.

It stretches from the Dead Sea northward, a distance of sixty-five miles, to the Lake of Galilee. Going out from this latter lake, the river Jordan, with a fall of 600 feet in sixty-five miles, traverses the entire length of the valley and empties into the Dead Sea 6,000,000 tons of sweet water daily. This valley has been likened to a tropical oasis sunk in the midst of a temperate climate.

The altitude, or rather depression, at the Lake of Galilee is 682 feet below sea-level, gradually falling off to about 1,300 feet at the shores of the Dead Sea. Hence, we have a natural reservoir of beautiful fresh water, fourteen miles long by eight broad, its greatest depth being 200 feet, with a daily supply of 6,000,000 tons of water, situated at the head of 200,000 acres of deep, rich alluvial soil seated in semi-tropical climate.

It is said by experts, that the irrigation of this valley by canals leading along the foothills, is quite feasible, and would turn the section into a veritable paradise. Here, owing to the great heat, everything grows with surprising rapidity, to an enormous size. Lucerne or alfalfa, under irrigation, produces ten crops a year. Bananas, oranges, sugar-cane, cotton and all the fruits of a semi-tropical climate can be raised. The cotton is perennial in growth and of a long, fine fiber. Fine wheat and barley are also produced. The growing season is prolonged throughout the whole year. The climate, though very hot the summer months, is most delightful in winter.

East of the Jordan Valley the hills rise again to a height somewhat greater than the western ridge. Eastern Palestine is a great plateau, well watered and



Fields of Lucerne on the Way to Jaffa.

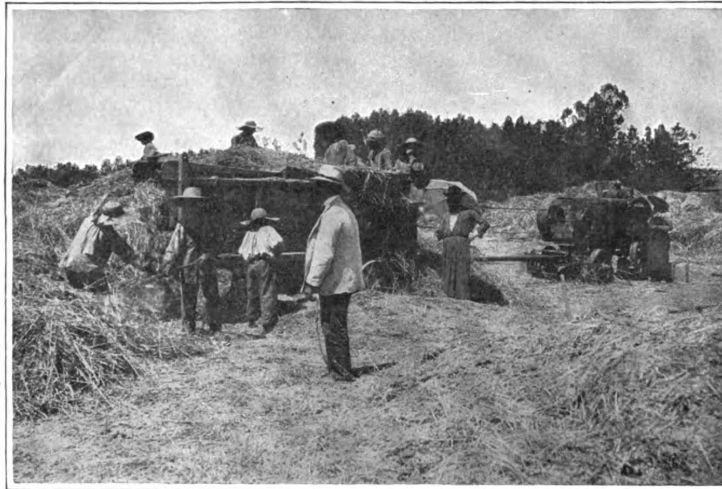
They are far more energetic than the Bedouins and cultivate the ground in such a way as to get abundant crops.

Then there is the Beer Sheba district of southern Palestine, celebrated for its fine wheat and barley, which, in a good season, yields to-day, just as in Bible

fertile throughout its length. This is an admirable wheat-growing district, where as fine wheat fields may be seen as exist anywhere in the world.

This section has very few towns, as most of the inhabitants are nomadic Bedouins. Here a small number of Circassians have established themselves and built villages.

times, a hundred-fold. This region is also inhabited by Bedouins, and agriculture is carried on by the crudest methods. It also has an artesian underflow which can be utilized for irrigation. Water is found at a depth of from 40 to 50 feet. Much more might be said of certain other localities, such as the rich historic Plain of Esdraelon and the Valley of Dothan, which under proper cultivation, yield as fine crops as the best land in the United States. But



A Farm of the New Era.

this is self-evident to the casual observer. What needs especial exemplification, though well understood by the student of agriculture, is how the now barren, rocky hills can be transformed into productive fruit orchards.

As has been mentioned, Palestine is distinctly a limestone country, and the very stones which the passer-by thinks are the curse of the land are its salvation. In civilized countries it is the practice to fertilize all cultivated land, and were this precaution neglected for a considerable length of time, it would cease to yield profitable crops. This country, on the other hand, has been farmed for thousands of years absolutely without fertilization. Furthermore, the cattle manure is carefully collected from the fields, dried and used for fuel, so that the land is robbed of what little it might get from that material. What saves it, is the continual disintegration of the limestone, giving the soil that property that enables it to make use of the nitrogen in the air. The nitrogen-gathering bacteria are present in every locality. Moreover, the porous rocks underground seem to hold the moisture throughout the summer, so that it may be

gradually utilized by tree roots and summer plants during the long dry season.

Where in the United States or in Europe could a crop of beans, peas, vegetable-marrow, watermelons or cucumbers be raised absolutely without rain or irrigation? But it is constantly done here. When the fellah wishes to plant a summer crop, he lets his land lie fallow during the rainy season, and when he is reasonably sure the rain is finished (because the best result is obtained without any rain at all), he scratches the ground a few inches deep with his crude plow, such as Abraham might have used, puts in the seed, cultivates occasionally to keep down the weeds, and his crop is insured.

In some localities, as Bethlehem, fine olive groves exist, and on land no better originally than thousands of acres at present lying waste and to all appearance worthless. There is hardly a rocky hill anywhere in the country that would not offer good facilities for the thriving of these unique and exceedingly profitable trees. But one asks: If this is the case, why are not these hillsides everywhere green with the olive? For the simple reason that such a ruinous system of taxation has existed for so long that not only has the poor peasant been robbed of all ambition to plant, but is only too glad to cut down these venerable trees and sell the wood for fuel, rather than pay a tax that amounts to more than the tree yields him.

The almond is another tree that thrives on rocky soil, and, had Palestine a proper government, so that tree planting would be encouraged, no doubt large almond groves would spring into being, as this favorite nut is always in demand, and not being of a perishable nature, is easily handled and exported.

The fig tree probably adapts itself to rocky places better than any other. These may sometimes be seen growing upside-down from the roof of a cave. All fruits are, at present, of common unimproved varieties. The idea is very deep-rooted among the natives that any endeavor to improve on the methods of their forefathers would be the greatest arrogance. And for this reason everything has retrograded rather than improved. "Abraham did it this way—God forbid that we should be better than our father Abraham." However, when the grafting of better varieties is practiced the results are most satisfactory.

The matter of rainfall of this country is of especial interest, because during the past sixty years that the record has been kept at Jerusalem by the Palestine Exploration Fund, there has been a steady increase up to the present time from a yearly average of twenty-two inches to twenty-eight inches. The rain generally falls during the six months from November to April. The remaining six months are rainless. There are the "former rains" and the "latter rains." The "former rains" are very heavy and with storms, and come during December, January, and February. The "latter rains" are of a more showery character and are necessary to mature the crops which have started with the "former rains." The natives begin plowing as soon as the first rains have sufficiently moistened the soil.

What would strike the western reader as rather out of the ordinary is that the grape crop, which is probably the most abundant of all the fruits and which includes numerous delicious varieties, is matured entirely without rain or irrigation; in fact, the leaves do not appear before the dry season has set in. What is true of the grapes may also be said of all the summer fruits, including watermelons.

All this goes to show the peculiar property of soil and rock combination which to a great measure so stores up this ample rainfall that it may be utilized by plants during the summer.

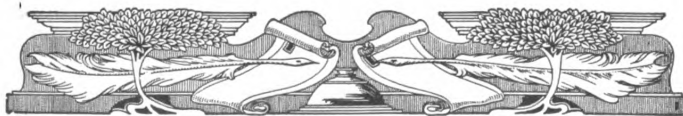
Lucerne, grown without irrigation in the valleys, produces three crops a year, and does not suffer seriously, if at all, in living through the long dry season, as the roots penetrate the crevices of the underlying rocks and find moisture. One year it fell beneath the writer's notice that the dry season lasted eight months, that is, this time elapsed before sufficient rain fell to moisten the ground to a depth of three inches, but this hardy plant was not in the least injured.

Palestine is essentially an agricultural country, as it has absolutely no other resources, and in past times supported a large population. But it should be understood that to restore it to its former prosperity would require considerable capital and a radical reform of government.

Though the Israelites came out of the very productive land of Egypt, their destination was described as a land flowing with milk and honey. This statement is most interesting in the light of facts concerning the production of honey here. It is well known to botanists that Palestine is the meeting-place of the flora of three different continents, and this circumstance combined with the varied altitudes produces a condition most favorable to bee culture.

Some years ago two brothers living in Jaffa went into the apiary business. They conceived the idea of furnishing the bees with material for honey-making throughout eight months of the year by camping first at a low altitude and when the flowers of that locality were finished, moving the hives on camel back to a higher place, thus following up the consecutive blossoming of different wild flowers. They first let them work on the orange blossoms around Jaffa, and this fragrant honey was kept separate as was that obtained from each succeeding flower which pervaded any particular district. Thus, they were able to label their honey "Orange Blossom," "Thyme," etc.

The data furnished by these gentlemen show a yield exceeding that yet known in any other country. By using modern American extracting machinery and replacing the combs, one hundred hives produced six tons of honey during eight months. That is 120 pounds to the hive. The average yield in Australia and America is thirty pounds to each hive and the maximum fifty. From these facts it is clear that this unique land is possessed of great natural advantages over other lands, not only in ordinary agricultural possibilities, but in this interesting matter of producing honey.



Jewish Unity and the Congress

By LOUIS D. BRANDEIS.



WHEN the war ends the Jews of America hope to aid in the solution of those problems which most deeply affect their brethren abroad. Every one recognizes that without unity this is impossible. But many fail to understand what unity means, and what the essential conditions of unity are. When the meaning of unity is made clear, and these essential conditions set forth, it must appear that a congress is indispensable, if the end sought is to be attained.

Unity means not oneness in opinion, but oneness in action. Division in opinion may be helpful. Division in action is fatal. Differences of opinion are inevitable among thoughtful men, if the question under consideration is one worthy of discussion. Differences in opinion are not only natural but desirable where the question is difficult; for only through such differences do we secure that light and fuller understanding which are necessary to a wise decision. On the other hand, when action is contemplated, some decision must be made. Then some one opinion must be accepted as the basis of action. It may be one of the hitherto opposing opinions, or it may be a new opinion developed out of and possibly reconciling those previously conflicting. But when a decision is made all division should cease. Only so can effective action result.

The making of a decision implies the existence of a body which has authority to decide. Such a body may be either autocratic or democratic. It is autocratic where it is self-constituted, and imposes its decision or will upon those for whom it purports to act. It is democratic when it is selected by and expresses the decision or will of those whom it actually represents. Among a free people the body which makes a decision must necessarily be democratic, since among a free people there can be no self-constituted body of men possessing the power to decide what the action of the whole people shall be.

Absence of discord does not imply unity. Absence of discord may be due to indifference. Unity implies interest and participation. There may be acquiescence in the decision of a self-constituted body purporting to act on behalf of a free people. But there cannot be unity of action of a free people unless the decision is the act of that people participating through its properly constituted representatives.

What is demanded of the Jewish people now is action, not acquiescence. We must seek to put an end to those conditions which through the centuries, and not merely during this war, have brought misery and suffering to the Jews. We must consider more than the superficial effects of the war, grievous though they may be. For the Jewish suffering in this war would not be so great if the Jews had not been victims of oppression and persecution during so many centuries. The position of the Jew is not entirely unique. The history of the Bohemians, Poles and several other Slavic races, as well as the Armenians, provides remarkable parallels, and among all these nationalities hopes are now high that in the peace that will follow the war their elemental wrongs will be righted. Sev-

eral of these peoples are actively participating as belligerents. The Jews as a people have joined neither one side nor the other. But the Jewish people cannot stand by and simply look on with folded arms. We must take other action after careful deliberation and with a thorough understanding of what is at stake.

But we can do this only if the Jews of America will that those conditions shall end; and undertake to express that will through action. What this action shall be involves decisions which are both difficult and serious; decisions on which reasonable men will necessarily differ. The Jews are a people of thinkers; and they have a passion for freedom. If we acquiesce in decisions made for us and not by us, it can only be because we are practically indifferent; because we do not care, or, at all events, do not care enough, to assert our views. And if we do not care enough to assert our views, we certainly will not care enough to make the sacrifices necessarily involved in saving our brethren, and solving the problem of the Jewish people.

There are certainly a large number of Jews in America who are not indifferent to the suffering of their brethren abroad, or to the injustice to which these are subjected. There are a large number of Jews in America who are eager that something should be done to remove the causes of their brethren's misery. These Americans have views differing widely from one another as to what can be done, and what ought to be done, and how it should be done. They ask to be heard on these questions through their duly constituted representatives; and they ask also to hear the views of others in order that the different proposals may be subjected to the test of public criticism. They deem it necessary that in view of the grave and difficult problems involved, the minds not of a few, but of many, should be turned towards their solution. It is for these reasons, among others, that they have demanded a Congress, and have demanded that it be convened on a democratic basis, and that the proceedings shall be made public. The deliberations of such a Congress would be enriched by the public discussion from others who are not delegates to it. And the Congress itself will create needed public opinion in support of the measures which it determines upon.

But the Congress is essential also for other reasons. Besides those Jews who have already given evidence of their readiness to aid in remedying the condition of their brethren, there are many in America whom the present need of action has failed to arouse. They are indifferent largely through lack of knowledge. We have such faith in our people as to believe that with most of them knowledge will overcome indifference and will lead to active participation in the effort to solve our people's problem. We must bring home the situation to those seemingly indifferent and make clear to them not merely the intensity of existing suffering, but also that they can play a part in ending it, and indeed that they must do their part or we cannot succeed. And for the awakening of interest the Congress is a necessary means.

The Congress is not an end in itself. It is an incident of the organization of the Jewish people—an

instrument through which their will may be ascertained, and when ascertained may be carried out. In order that their will may be ascertained truly the Congress must be democratically representative. In order that their will may be carried into effect, the decision of their delegates must be supported by Jewish public opinion, intelligent, wide-spread, and expressive of deep conviction. In order that there may be a definite public opinion to be so expressed, the Congress must be preceded by public discussion. In order that the decision may be the wisest possible, the Congress should be preceded by general public discussion of the measures proposed. The decision must embody the wisdom, not of the few, however able and public-spirited, but the thought and judgment of the whole people. The support must be active; it must be financial as well as moral. It must be the support of the million, not of a few generous, philanthropic millionaires. In order that the support may be adequate, the Congress must also be preceded by such organization of the Jews of America as will ensure their co-operation in carrying out such measures as shall be decided upon. The Congress is not to be an exalted mass-meeting. It is to be the effective instrument of organized Jewry of America.

It cannot be effective if its functions are limited to the passing of resolutions, however carefully framed. Those whom the Congress authorized to act for the Jewish people must have the actual support of the Jews of America. They must not only be prepared to act, but must be supplied with the means to do so.

Such being the necessary function of a Congress, it must be clear that there can be no substitute for it. The meeting of the organization presidents for an exchange of views called by Mr. Kraus of the Bnai Brith to be held October 3rd is a proper beginning of the discussion of the grave problems involved.

There should from time to time be many such gatherings not only of those whose official positions place upon them special responsibilities for Jewish interests, but also of many others whose special study of the questions involved enable them to make valuable contributions to the thought on this subject—and whose intense interest will aid in the great task of effective organization. On the other hand, the conference which the American Jewish Committee proposed should be held on October 24th, would be not only futile but dangerous. It would be futile because the conference would purport to be an assembly authorized to express the will of the Jewish people, whereas it would

in fact have no such mandate and would lack the necessary support of the Jews of America without which its action would be ineffective.

Such a conference would be positively dangerous to Jewish interests; first, because its deliberations would be secret, and the fact of secrecy would lead necessarily to suspicion and misrepresentation of Jewish purposes and deprive us of non-Jewish support. We seek action in the open so that there shall be no misunderstanding either among our own people or among our fellow-citizens, as to our aims and methods. We need to avoid any real or seeming secrecy of action and of aim which might cause mistrust and which might breed prejudice. The ends which the Jewish people seek are so simple and their difficulties are so well known that no one has yet been able to state an adequate reason for holding a Jewish conference in secret.

Secondly, such a conference would be dangerous because it would discourage activity on the part of the Jews of America who would assume that the conference had relieved them of the necessity of doing their part.

In the third place, such a conference, in secret, would inevitably prevent Jewish unity, because a large part of the Jews of America have definitely declared against it. Of the organizations originally invited, organizations to which more than two-thirds of all the delegates arranged for have been assigned and which together have a membership of more than 400,000 persons, have already refused to participate in the Conference.

Let us bear in mind the statement made by Earl Derby in 1876 to the memorial which Baron Worms presented in the hope of securing a removal of the Roumanian disabilities: "I cannot advise you better than to appeal constantly and on all fitting occasions to that which you will find stronger support than that which any government can give you, namely, the support of general public opinion." The demand for democracy in the consideration of Jewish problems is not a matter of form. It is of the essence. "Democracy is not a mere form of government; it does not depend on ballot boxes of franchise laws or any constitutional machinery. These are but its trappings. Democracy is a spirit, and an atmosphere, and its essence is trust in the moral instinct of the people." This is a matter which every true American, and particularly every true American Jew, should take to heart.

A LULLABY IN JERUSALEM

By Jessie E. Sampter

Sleep, darling; ne'er awaken!

Sleep the sleep that knows no end.

Thou, forgotten and forsaken,
Death alone is now thy friend.

How thy mouth for bread was whining,

How thy waving hands in vain

Waving, waving, daily pining,

Palsied grew with baby pain!

Sleep my baby—my Messiah!

Such I dreamed my son might be.

Sleep;—the voice of Jeremiah

Wails in useless dirge for thee.

Sleep;—thy mother, too, is weeping

With a wound that knows no balm.

Sleep;—for thou alone art sleeping,

Silent, limp, and sweet and calm.

While the nations, drunk with battle,

Murder, torture, howl and hate,

And thy kin like starving cattle

Sink in droves at Zion's gate—

While the hope in human bosom

Dares to rise to conquer death—

Sleep, my joy, my broken blossom,

Sleep, my hope, my shattered faith.

Sleep, my darling; ne'er awaken.

He whose mercy eased thy pain

Will not leave his flock forsaken,

Will not break my heart in vain.

Original from

UNIVERSITY OF ILLINOIS AT
URBANA-CHAMPAIGN

The Jewish Voice in the Duma

Deputy Freedman's Stiring Appeal

IN THE course of the recent general debates in the Duma the Jewish position in Russia was referred to by various speakers. The discussion on Jews was initiated chiefly by the remarks of the Premier, M. Goremykin, who announced that it was the intention of the Government to give autonomy to the Poles who have displayed their loyalty to the Russian cause. By mentioning the devotion of the Poles, the Premier continued, he did not mean that other nationalities had been otherwise than loyal.

M. Markoff, the well-known anti-Semite, who was the first to broach the subject of Jews, declared that the wholesale expulsion of Jews from the war zones was justified, and the Government ought to take further precautions to isolate the Jews so that they might not influence the rest of the population with those evils for which they had been exiled from the war zones.

M. Miliukoff, leader of the Cadet party, said that everything that had been suffered by the people paled before that suffered by the Jews. That unfortunate people, which at the beginning of the war was inspired by the general patriotic enthusiasm, had now become the object of systematic persecution. . . . At a time when nations were struggling for the freedom and rights of small nationalities such terrible deeds were a crying dissonance which embittered friends and evoked joy among enemies. (Loud applause from the Left.) That day such actions had been virtually officially condemned, for it was announced that all subjects without distinction of race or religion would receive better treatment.

M. Markoff: "Loyal subjects only."

M. Miliukoff: "Russian subjects are all loyal. Nobody has a right to doubt the loyalty and devotion of Russian subjects." (Applause.)

M. A. Kerensky said: "After a year's war we see before us the Jews crucified through hatred and slanders. I proclaim from this tribune that I personally went to investigate the accusations alleged against the Jews of Kuza, that they had committed treachery against the Russian army. I must reiterate that it is a mean slander and that such a thing could not, because of local conditions, have happened there."

M. Tchetchidze said: "The most honored communal leaders are taken from the Jews as hostages, and I ask you, has such super-cynical action ever been committed by a State as to take hostages from its own subjects? I affirm that it is unprecedented in history. (Interruption from the Right: "Spies.") Before speaking about other spies do not forget your own Myassidoff. (Interruption: "He was hanged.") There are many still left. Before our army had time to establish itself in Galicia, Russian methods were introduced. When Galician Jews asked what would be their lot under Russian rule, the cynical reply was: 'If you are loyal you shall have the same "rights" as the Russian Jew.'"

M. Freedman, the Jewish deputy, spoke as follows: "Notwithstanding the difficulty of their position, in spite of their being deprived of rights, the Jews have risen high in performing their duties as citizens, and have in the past year of war played a remarkable part. In nothing have they been behind with the rest of the population. They mobilized all their available manhood, with the only difference that, unlike the others, they sent also their only sons to the front. A considerable number of Jewish volunteers were recorded in the papers at the beginning of the war. They were volunteers that were entitled by their educational accomplishments to the rank of officer; they knew that being Jews they would not attain that rank, and none the less they went to the war. The Jewish youth who, owing to the educational restrictions, had to go to strange lands for their education, returned to their native country on the declaration of war, or joined the allied forces. The number of Russo-Jewish students that died in defense of Liege and other places on the western front was indeed not small. In Turkey the Zionist youth were, when Turkey joined our enemies, in a dilemma whether they should embrace Turkish citizenship or be expelled from Palestine. They chose the latter, and, as Russians, joined the British army in Egypt. The Jews have built hospitals, have materially contributed beyond their powers, and they have shared in every undertaking with their fellow-citizens. Numerous Jews have also distinguished themselves in the war. I have a letter before me by a Jew who emigrated to the States. 'I risked my life,' he writes, 'in my journey to Archangel. I did it because I loved my

native country more than life and than the freedom I enjoyed in America. I was accepted for military service and lost my left arm almost up to the shoulder. I was sent to the province of Courland. Whom do you think I saw before I scarcely reached the railway station of Riga? I saw my mother and relatives who were expelled that very day from their home by order of the military authorities. . . . Tell the gentlemen on the Right benches that I do not bewail the loss of my arm, but I mourn the loss of human dignity which I enjoyed in the foreign country.'"

M. Freedman pictured the mood and frame of mind of the Jews at the beginning of the war, and continued: "It appeared that it was difficult not to take account of such frame of mind, it seemed that the Government would take measures to diminish the hardships of Jews who happened to be in the war zone; it seemed impossible not to consider the feelings of hundreds of thousands of Jews who were shedding their blood on the battlefield. We see, however, that the oppression of the Jewish population since the beginning of the war has, instead of becoming milder, grown in its intensity. Jews and Jewesses whose husbands, children and brothers have shed their blood for their Fatherland have been expelled. A soldier, Alexander Rojkov, who was wounded in the eye, came to Charkoff for treatment, but on his passport was marked, 'to leave.' Private Godlevsky, whose leg was amputated and who was receiving treatment at Rostoff, was about to be expelled to his native town in the province of Kalisch, which was already occupied by the Germans. Thanks only to the great efforts of the Russian Towns' Union was he permitted to remain. An apothecary's assistant wounded in the war was refused the right to remain in Petrograd for treatment, and after special intervention he obtained permission to remain only two months longer."

"You will agree that such a state of affairs is a disgrace. True, a circular was issued from the Ministry of the Interior to the effect that the families of those on active service might remain in the places where they live. But this circular did not touch the fundamental question of the wounded themselves, and the very issue of the circular is most characteristic of the methods of our legislation. I must emphasize, too, the attitude towards the Jewish press. Only the other day an order was issued suspending the entire Jewish press with the result that the Jewish masses have been robbed of the possibility of obtaining any information about the happenings of the world."

(Here there was an interruption from the Right: "Let them read Russian".)

Mr. Freedman: "There are many Jews who are unable to read Russian. Have you permitted them to educate themselves? Take, for instance, the policy of the Minister of Education. It is perfectly well known that to enter an educational institution it has been necessary for a Jew to gain either the highest honors in examination or a lucky chance in the 'lots.' But now a Jew must have either a father killed or a brother wounded in order to gain that privilege."

"We heard yesterday from the head of the Government that justice must be conceded to Poland, while the other nationalities that are sacrificing their lives on the battlefield were merely promised benevolent goodwill; and what a benevolent attitude on the part of the police is we all know. There were many complimentary speeches uttered in the Duma—which is, of course, just and proper. But it should be remembered that the blood of other nationalities flows on Polish soil as well as other places, and the Jewish blood flows unfortunately not only at the hands of the enemy. There has been a forced general movement of the Jewish masses. Jews have been driven from one country to another, even the so-called Pale of Settlement is broken through. Jews in their thousands are sent to the provinces of Tamboff, Vornesz and Siberia. Yet the Duma still finds it inopportune to give the unfortunate suffering people freedom of movement, and confines them to areas which, through the war, have been terribly restricted."

"Thus we see that everything in connection with the Jewish question remains as before: Nay, it is even accentuated. That is obvious from the various measures recently imposed by the Government. In every protracted war the chances of success and failure alternate, and the truth is that in the event of the latter it was desirable to have a

scapegoat, and for that purpose an old established scapegoat was in existence—the Jew. The enemy had scarcely crossed the frontiers when rumors were circulated that Jewish gold had been transmitted to the Germans by means of aeroplanes, coffins, or even the intestines of geese. When the enemy progressed the legendary Jew invariably appeared—probably on a white horse—very likely the same one that passed from town to town to incite pogroms. Jews, it was alleged, had telephone installations, destroyed telegraphs—and such fables, and fables like them, grew and spread, with the aid of the authorities and by agitation among officials, till they had assumed terrible dimensions. Unprecedented measures were applied to the Jews (measures unknown in the history of mankind by reason of their cruelty. These enforced measures left upon the Russian people and the army the impression that the Government regarded the Jewish population as enemies, who might consequently be treated as outlaws.

"The new measures took first the form of expulsions on an enormous scale from Poland and elsewhere. About a half-a-million of Jews had been brought down to a state of beggary. Anyone who has seen how the expulsions were carried out will never forget it. They were effected at the short notice of sometimes less than a day or seldom more than two. Women, aged men, children, and even invalids, were all expelled. Jewish lunatics were released from the asylums and huddled together with the other Jews. In Mogilnitz, 5,000 men were sent out within twenty-four hours. Their path on the way to Warsaw lay through Kalvaria, but they were not permitted to take that direction, and they had to go through roundabout by-ways via Lublin; nor were they permitted to take even a few of their belongings with them. Many had to go on foot. On reaching Lublin, a Jewish Relief Committee awaited them with provisions, but they were not allowed to stop and had to continue their journey. On the way an accident occurred. A child of six years was killed, but permission to bury the child was refused. I have seen the expelled Jews from the Kovno province. Within one day the most affluent were reduced to beggary. I saw among them prominent Jewish ladies who but a little while before were engaged in philanthropic works side by side with Russian ladies—these were now lying at the sidings by the railway lines. I saw among the expelled families reservists and wounded soldiers who bore the St. George Order. It is said that when Jewish soldiers on the march passed certain towns in Poland they recognized their families that had been expelled. The Jews were sent in food trains, packed just as cattle are in the regular way of consignment—the consignment order being '450 Jews to that or the other destination.' In many instances these 'Jew consignments' were not accepted by the Governors of the province whither they had been sent. I was myself in Vilna when a whole train-load of Jewish refugees was stationed at the junction of Novo Vilesh for four whole days. This loaded train consisted of the Jews that were sent from the Kovno province to that of Poltava, but as the Governor of the latter refused to admit them, they were sent back to Kovno, whence they were once more conveyed to Poltava. Think of that and recollect—it is worth while recalling—this was at a time when all wagons were urgently needed for military purposes, when complaints were loud as to the inefficient means of communication—at such a time 110 wagons packed with Jews remained unavailable for four days.

"Another measure against the Jews was the taking of Jewish hostages—an action unparalleled in the history of civilized countries. Hostages were taken not from the enemy but from Russia's own people, from the country's own subjects. Such hostages were taken from Radom, Kielitz, Lomza, Kovno, Riga, Lublin, etc. And even at the present day there are still many Jewish hostages in the prisons at Poltava and Radom.

"The Jewish population of Kovno were offered permission to return to their homes provided they would voluntarily produce hostages. As deputy for the Kovno province I sent a letter to the president of the Ministers' Council, pointing out that the Jewish population of the Kovno province would rather choose expulsion, even death by starvation, than satisfy such demands which would humiliate its Jewish national honor, and it added that the Jews would fulfill their duty to their country to the very end, that no expulsion would seduce them from the path of honesty. It was a senseless insult—I wrote—to obtain permission for returning under conditions so dishonorable. (Applause.) But I received no answer to my letter. In due course other prohibitions followed; Jews were prohibited to stay on the Finnish coast. Not merely the Polish Jews but all Jews were regarded as suspects. Nor was that all; there were

worse things. There were cases of pogroms, plunder and violation of women. I will not now give isolated facts. I will produce documents at a sitting to be held with closed doors. I have, for example, a proclamation from the Commandment in which it is affirmed that the Jewish population in Lublin behaved beyond reproach, obeyed all directions of the authorities and have throughout shown themselves loyal and devoted. The testimonial was given to the president of the Jewish community to present to the Field Commandment in order to procure his assistance in the event of outbreaks against Jews. In order to obtain common citizen protection from assaults, the Jews had to procure a testimonial about their loyalty! Such was the situation. It can from this be imagined what was the plight of the Jews in those places where certificates of loyalty were not given. If the leader of the Opposition thinks that the position of the Jews before the war was approaching the times of Ferdinand and Isabella, then I maintain that those times have now been surpassed. Jewish blood was not shed to defend Spain, as it is at the present moment being shed for the defense of Russia.

"There is an unspeakable calumny which is being widely circulated in Russian society and through the ranks of the army. It is a libel upon a whole nation, and charges Jews, as a people, with treason. Such unheard of slander can only be explained by the agitation which was carried on in the official press and anti-Semitic bellicose journals preceding the war. Such a libel, however, is only possible in a country where the Jews are deprived of rights. In countries where Jews enjoy rights such an accusation is unimaginable. It is, perhaps, magnanimous to suggest, as has been done by some good people, that considering the treatment of the Jews, treason on their part is almost excusable, that it is a logical result. My reply to this argument is: It is true we are without rights, we are oppressed beyond endurance. But we know the foundation of the evil. It emanates from these benches (pointing to the ministers). We are persecuted by the Russian Government and not by the Russian people. It is not to be wondered at, therefore, that we are content to bind our fate loyally and faithfully with the fate of the Russian people, whatever may be done to us by the Russian Government. . . . We Jews, too, hope that the time is not distant when we shall obtain equal rights from a free Russian nation.

"Before the whole country, before the whole civilized world," M. Freedman continued vehemently, "I declare that this slander of disloyalty, of espionage, of traitoriness made against the Jews is a revolting falsehood, a base calumny invented by persons whose object is the justifying of their own criminal actions. Those who falsely accuse their fellow-citizens of treason damp the spirit of enthusiasm among the people. They are themselves, therefore, guilty thereby of treason."

"All," he continued, "have heard of how a Russian detachment had suffered in the village of Kusza through Jewish treason. But what is the truth? Deputy Kerevsky himself undertook the investigation of the charge, which stated that Jews had hidden Germans in tunnels in the village. He found that nothing of the kind had happened. It transpired that there were no tunnels in the village where Germans could have been concealed; there was one Jewish cellar, so low that one man could not enter; and the Russian reverse occurred there on May 28, while the six Jews that lived there had left a day before with the permission of the military authorities. The Ministry of the Interior was aware of these facts, and yet the false accusation was allowed to circulate and is not yet withdrawn. Hard as our lot is, terrible as our sufferings are, great though our sacrifices and losses, this moral insult of being accused as traitors to Russia that is hurled against us is the hardest of all to tolerate. When one of our towns was threatened with danger some time ago, Jews assembled in the synagogue and prayed for its safety. The old Jewish rabbi concluded the prayer with these words: 'O, Lord, take our souls, but save the city!' And with this prayer on his lips he fell dead.

"Such was the spirit that animated the old rabbi, and such, in sober truth, are the feelings of the Jewish people. But a blow has been dealt at our people; a blow heavy enough to paralyze our very senses. With you, gentlemen of the Duma, it rests to achieve something which will rescue the Jewish people from its desperate plight and place it among the ranks of Russian citizens standing in defense of its country. I do not know whether the Duma will accomplish it, but if it does it will perform an honest duty; it will accomplish an act of imperial sagacity so essential for and so vital to the welfare and greatness of the Russian Empire." (Loud applause.)

The Jews in the War

In publishing these items of information concerning the part of the Jewish people are playing in the great war-tragedy abroad, **THE MACCABAEAN** does not wish to be understood as entertaining bias with reference to any of the belligerents. **THE MACCABAEAN** has always taken the position that the evils of the Jewish situation are due primarily to the anomalous position of the Jewish people in having no recognized political status.—Ed.

AUSTRIA.

Dr. Karpel Lippe, whose death was reported last month, was one of the oldest and most distinguished Zionists on the Continent. His name will always be associated with those of Pinsker, Mohilever and Jassinovsky, and other leaders of the Choevei Zion movement. In 1880 he founded the first Palestine Society in Rumania, which was soon followed by many others. Dr. Lippe immediately responded to the call of Herzl, and by virtue of seniority he opened the first Basle Congress. His venerable figure was a feature of every congress and American delegates to the Vienna Congress will not soon forget the kindly smile and modest personality of this pioneer of Zionism. Dr. Lippe left his Galician home rather early in life and settled in Jassy, where he had a good medical practice. A few years ago he returned to Galicia and settled in Przemyśl; but the Russian invasion compelled the old man to flight, and he breathed his last in Vienna, whence he had fled.

A significant memorandum on the work of restoration to be undertaken in Galicia and the Bukowina has been submitted by Herr Adolf Standl, President of the Central Committee of Galician Zionists, and Dr. Karl Pollak, President of the Executive Committee of the Austrian Zionists, to the government. The memorandum declares that the economic, social and political restoration of Galicia and Bukowina is an affair that concerns the whole of the Austrian Empire, and that only if the Central Government itself directs the requisite measures for carrying out this work will a guarantee be provided that justice will be meted out to the different nationalities and social classes. "An indispensable fundamental condition for fruitful work is a speedy and radical reorganization of the administrative apparatus. By careful selection of the persons and suitable allocation of duties, this must become a support of unconditional justice and unconditional loyalty to the Empire."

The signatories urge the consideration of their proposals with special reference to the position of the Jews. "No nationality of Austria has suffered so severely as the Jews. Nobody has surpassed them in adhesion to the Austrian monarchy, in ardent love for the Emperor and Empire. Besides thousands of Jewish soldiers, thousands of non-combatants in Galician and the Bukowina have lost their lives. Hence the cry for protection and right for the Jews of Galicia and the Bukowina ought not to remain unheard. It can be recognized by various signs that national chauvinism, and racial hatred are interposing themselves between the Jews and their right, that many reinstated officials are exercising their caprice in even greater measure. They point to one of the most loyal classes of the population being systematically deprived of their rights and of the well-earned State aid, unless the Government provides an immediate remedy by energetic intervention."

ENGLAND.

The movement to create a large fund for the Jewish sufferers from the war in England has already received the support of many of the most eminent men, both Jews and non-Jews. A meeting held last Sunday a week ago in London, under the chairmanship of Mr. Landau, was attended by nearly five thousand people and the sentiment was strong toward establishing a large fund for that purpose.

It is reported that the missionary societies in England have offered their assistance in the collection of moneys toward that fund, but that Mr. Landau, the chairman of the committee, refused to accept the aid of the missionaries.

The Congress of British Trade Unions, recently held in Bristol, adopted a resolution demanding equal rights for Jews in all lands. The persecutions of the Jews in Russia were graphically described at the Congress and the resolution was adopted asking the English Government to use its influences to obtain equal rights for Jews in Russia as well as in other lands where they are now persecuted.

GERMANY.

The Jewish communities in East Prussia have undergone great suffering on account of the invasions of the Russians. Most of the communities, with the exception of Königsberg, are small and always had difficulty to maintain themselves. There are about 80 communities in East Prussia altogether, and half of them have suffered very severely. Schirwindt and Prostken have become heaps of ruins. Ortelsburg, Neidenburg, Soldau, Johannisburg, Lyck, Marggrabowa, Goldap, Angerburg, Schmallingken, Gerdauen, Friedland, Tapiau, Stallupönen, Edytukhnen and Darkehmen are half destroyed or plundered, and the inhabitants took refuge elsewhere for many months. In some of these towns the synagogues have been destroyed or cannot be used for a long time. Torah scrolls, books and ritual articles have been destroyed or stolen, and Jewish communal life has completely ceased. Some of the inhabitants have gradually returned, but mostly only the men, as it is impossible for their families to take up their residence in their devastated houses. The restoration of Jewish communal life will be very difficult. They are mostly very small communities, many of whose members have not yet returned. Heavy demands will thus be made for years upon the financial self-sacrifice and the personal devotion of German Jews.

In Ruhleben, near Berlin, there have been interned a number of British Jews since the beginning of the present war. Among these was also the well-known writer and former secretary of the Zionist organization, Mr. Israel Cohen.

RUSSIA.

Within the past two months another hundred Jewish soldiers have received the Order or Medal of St. George, thus bringing the number up to five hundred. Among the latest recipients of the St. George are youths of fifteen or sixteen. Sixty-five more Jewish doctors and members of the Army Medical Corps have also won decorations.

The attitude of the Russian Government toward the Jews must not be confused with that of the Russian people. The Russian people have signified in a thousand different ways and upon numerous occasions that their sympathies are not with the Government but with the persecuted Jewish people. Thus, recently a Russian Society in aid of Jewish exiles has been formed at Petrograd under the guidance of Count I. Tolstoi, Deputies Shingaroff and Roditcheff, M. Maxim Gorki and other persons prominent in Russian circles.

SWITZERLAND.

The large number of Jewish students from Russia, Rumania and other parts of East Europe, who are domiciled in Switzerland, have founded an organization called "Hechaver," the object of which is the study of Jewish history, literature, and all Jewish questions of the day, particularly the Zionist movement. The "Hechaver" held a conference a few weeks ago, at which an interesting report was presented upon the activity of the various branches in the first six months of this year. The well-known Jewish writer, Schmaria Gorelik, visited the societies in Lausanne, Geneva, and Zurich, and delivered lectures upon the present situation of the Jewish people. Dr. Jacob Klatzkin delivered lectures upon "The War and the Jewish Question" in Berne and Zurich. Other lectures were delivered by Dr. N. Mossinsohn (of Jaffa), Joshua Barzilai, and others, in various towns. Dr. Alexander Maamorek frequently attended the meetings of the Zurich Society and took part in the discussions. The "Hechaver" issues its own organ, **Jeoreiski Student** (in Russian), and also uses the Petrograd Jewish weekly, **Rasviek**, for propaganda purposes. A "semivar" was held in Geneva for the leaders of the local societies, the courses dealing with the history of the Jews, geography of Palestine, and the history and theory of Zionism. In Zurich a Palestine Home was founded where only Hebrew is spoken. A periodical journal for self-instruction was also founded, of which four parts have already appeared. The organization has also taken an active part in various kinds of relief work necessitated by the war.

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UNIVERSITY OF ILLINOIS AT
URBANA-CHAMPAIGN

The Zionist Movement

A MONTHLY REVIEW OF ZIONIST ACTIVITY

Readers of the Maccabean are asked to send news of Zionist activities for publication in this department. All communications should be addressed: Managing Editor, Maccabean Magazine, 44 East 23rd Street, New York.

CALIFORNIA.

San Francisco—At a recent meeting held here, which was attended by Jews and Gentiles, and presided over by Hon. Isadore Golden, eloquent addresses were made by Mrs. Joseph Fels, and Dr. Slaughter of Oxford University, London. Other numbers on the program were: Mr. Arthur Jonas, the Misses Levy and Mr. Jerome Bayer, who contributed the musical numbers.

Encouraged by the enthusiastic response evoked by Mrs. Joseph Fels and Prof. Horace M. Kallen, the Agudath Zion has resolved to carry on its work with renewed vigor. A public meeting was arranged in the vestry rooms of Temple Beth Israel. Mr. I. J. Herskowitz presided.

ILLINOIS.

Chicago—Mr. Louis Newberger, who is a member of the Executive Committee of the Knights of Zion, is doing valuable work in Chicago in behalf of the spreading of Zionist literature in this part of the country and, particularly, "The Maccabean." As a result of Mr. Newberger's work, it is expected that interest in Zionism will be greatly stimulated in Chicago and its environs.

The Knights of Zion are making preparations for their forthcoming conference in December. In some sections it is planned to devote a "Zion week" to the work. Fuller details of the conference will be printed in the November issue of "The Maccabean."

At a recent meeting of the Zerobovel Gate of the Knights of Zion new officers were elected as follows: Edward H. Harris, President; Miss Rose Zaretsky, Vice-President; Mr. B. Link, Treasurer; Miss Ida Conviser, Recording Secretary; Mr. L. W. Gardner, Financial Secretary; Miss M. Brosky, Assistant Recording Secretary; Mr. M. Hirsch, Culture Director; and Mr. J. Strezheff, Sergeant-at-arms. It is expected that under the presidency of Mr. Harris a year of useful activity will ensue.

MAINE.

Biddeford—A public meeting was held at the local synagogue at which nearly all the Jews of this city were present. The meeting was presided over by Mr. H. Aronovich, president of the congregation. Addresses were made by Mr. Aaron Solmar, Mr. Joseph Polakowitz and Mr. Meyer. As a result of this meeting a society was organized consisting of 30 members. The following were elected as temporary officers: Aaron Solmar, Chairman; Louis Weiman, Secretary; Samuel Shapiro, Treasurer. A resolution was adopted favoring the holding of a democratic Congress.

Lewiston—A public meeting of the Lewiston-Auburn Zion Organization was recently held here, which was presided over by Mr. I. H. Berman, who pledged allegiance to the cause. Among the speakers was the Hon. I. B. Isaacson, who dwelt upon the necessity of holding a democratic Jewish Congress.

MARYLAND.

Baltimore—The Tiphereth Zion Association of this city recently installed its newly elected officers at Fisher's Hall. The following are the new officers: Simon J. Levin, President; David Wolfe, Vice-President; Miss Esther Eisen, Vice-President; Harry Plaine, Financial Secretary; A. H. Mandelberg, Recording Secretary; B. Eudlavski, Treasurer and Miss Mary Lawer, Sergeant-at-Arms.

Over sixty organizations participated in the recent conference in this city and all of the 300 delegates pledged their support to the congress movement. The presiding officer was Mr. Israel Brodie.

The Hachveya Zionist Society held a Succoth concert here recently. An interesting programme was arranged in which Mr. Abraham Goldfus, Miss Martha Nathanson and Messrs. Kupersmidt and Goodman participated. Rabbi Romanoff delivered an address on Zionism.

MASSACHUSETTS.

The second annual play was given recently at the Empire Theatre by the Boston Young Zionists. It was a great success.

Dorchester and Roxbury Zionists held a joint meeting recently in behalf of the National Fund. It was resolved to retain the Central National Fund Committee of Boston. The new officers are: Joseph Levenson, Chairman; H. Scott, Vice-Chairman; B. S. Ginsburg, Treasurer; Elihu D. Stone, Secretary.

Chelsea—At the celebration of the Feast of Tabernacles of the Chelsea Young Zionists here recently Rabbi H. H. Rubenowitz and Attorney George E. Gordon addressed the meeting. H. Albert presided.

Framingham—Through the efforts of Mr. Joseph Weinfield and other members of the local branch of I. S. O. S., the first Zionist meeting was held here recently. Addresses were delivered by Mr. Benjamin Rabalsky and Mr. Julius Meyer. As a result of the meeting a new society was organized. The officers are Mr. Harris Lerner, Chairman; Mr. Harry Mason, Secretary; Mrs. J. Frankel, Treasurer.

Gloucester—The first Zionist meeting was recently held here, and a society organized. Mr. E. Lipshitz presided. The temporary officers are: M. Raisin, Chairman; Philip Bruder, Treasurer; El Lipshitz, Secretary. The society has affiliated with the Federation.

South Framingham—A Zionist Society was recently organized here. The speakers were: Mr. Julius Meyer, Mr. Robert Silverman and Mr. Louis Cohen.

MISSOURI.

St. Louis—St. Louis has put in a year of active Zionist work, according to one of our correspondents. The joint meeting of the St. Louis Zion Council and affiliated societies which was addressed, among others, by Dr. Alexander E. Wolf and Mr. M. G. Baron, proved a great success. A Congress Campaign Committee was elected, consisting of Dr. Wolf, Mr. Baron, Miss Essman, Dr. Suffrin, Mr. Max Goldberg and Mr. Louis Goldman, of which Mr. Baron is the Chairman. The Daughters of Zion, led by Miss Fannie Raskas, formerly National Fund Commissioner for St. Louis, were instrumental in the collections secured on Flower Day, which brought in thrice the amount of the previous year.

The local Zionist Council will hold its annual ball on October 26th, at Timp's Hall.

At a recent meeting of the Zionist Literary Circle, Dr. G. C. Stoll delivered an interesting address.

The Maccabean Society recently celebrated Succoth with a most successful literary and musical entertainment, at which four hundred persons were present. Among the speakers were Dr. Alexander S. Wolf and Dr. C. Suffrin. Nearly \$350.00 was raised for various Zionist funds. Efforts were made by the members to increase the circulation of Zionist journals.

NEBRASKA.

Omaha—The recent conference of representatives from Omaha and Lincoln resulted in a unanimous resolution in favor of the holding of a congress upon a democratic basis to deal with the whole Jewish problem. The Omaha organizations represented were Congregation Bnai Israel, Congregation Beth Hamedrash, Workmen's Circle, Congregation Bnai Jacob, Young Men's Hebrew Association, Workmen's Circle Omaha Branch, Omaha Zion Club, Herzl Nordau Gate, Poale Zion Society, National Workers' Alliance, Chevrah Agudath Achim, Brith Abraham Lodge, Omaha Hebrew Club, Ladies' Relief Society, Menorah Society. The Lincoln organizations were: Goldfaden Gate, Zionist Society, Hebrew Club.

NEW HAMPSHIRE.

Nashua—Mr. A. Alpert and Mr. Julius Meyer addressed the local Zionists of this city.

A mass meeting was recently held here under the auspices of the Beth Abram Zionist Society, which voted in favor of the Congress movement. Mr. Meyer Edelstein presided. Messrs. Abraham Alpert and Julius Meyer were also present.

NEW JERSEY.

Newark—Mr. Sylvan Kohn has been actively engaged here in the formation of junior clubs for Young Judaea.

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Mr. Louis D. Brandeis is scheduled to deliver an address at an open meeting of the Jewish Men's Club, on the subject of "Nationalism." Other speakers will be Mayor Raymond and Mr. Frank Sommers.

NEW YORK.

Greater New York—The Austro-Hungarian Zionists are making extensive preparations to celebrate the tenth anniversary of their existence. They will give a theatre performance at the National Theatre, to be entitled "Hear O Israel!" with a prologue entitled, "The Eternal Wanderer." Rev. H. Masliansky will speak.

A Zionist Society has lately been organized in the Bronx, under the name Young Social Zionists. The officers are: President, Martin Engel; Vice-President, Hannah Judith Lewis; Secretary, Julius Rushin; Treasurer, Francis Dorf.

The executive committee of the New York Council met on October 4th, and decided upon a tentative program for the year, which will be presented to the delegates at a meeting to be held soon. The Council intends making a strong effort to secure the members of lodges as shekel-payers, and for that purpose is organizing a committee of one hundred. It is also preparing for Flag Day, and arrangements for its annual ball in December are nearing completion.

The Zionist Council of Greater New York desires to announce its tenth anniversary entertainment and ball on December 19th at the Central Opera House. Societies and camps are earnestly requested to give this decennial celebration their serious attention, and to arrange for no affairs on that date.

In connection with this celebration, the Council will issue "The Decennial" as a souvenir journal.

Societies are urged to appoint special committees to co-operate with the entertainment committee in the sale of tickets and in getting advertisements. Arrangements will be made with special soliciting agents. Apply to the Chairman of Entertainment Committee, Mr. I. Rosengarten, care Zionist Headquarters, 44 East 23d Street.

NORTH DAKOTA.

Grand Forks—We are informed by Mr. B. Starkman, of this city, that at a recent meeting of the Independent Order Brith Abraham, which was held in Odd Fellows Hall, resolutions were passed calling for the holding of a Jewish Congress upon a democratic basis. Among the speakers were: M. Garber, President, Alderman E. I. Pyes and I. Diamond.

OHIO.

Cincinnati—At a recent meeting of the Cincinnati Zionist Society, Rabbi Jacob Kaplan made the address of the evening. Dr. Kaplan is also scheduled to address a mass meeting to be held here on "Religious Zionism."

Cleveland—The Young Ladies Zion Club gave a successful ball here recently. Part of the proceeds were given to Jewish war sufferers. The officers of the club are Miss Dorothy Raubkin, President; Miss Esther Simon, Vice-President; Miss Lena Simalowitz, Recording Secretary; Miss Tillie Gordon, Financial Secretary; Miss I. Simalowitz, Treasurer; Miss J. Varnik, Sergeant-at-Arms.

At a recent meeting of the Volunteers of Zion the following officers were elected: President, J. Altshuler; Vice-President, S. Kaplan; Financial Secretary, William Simalowitz; Treasurer, Charles Baker; Trustees: Ben Koslan and A. Rothenberg; Delegates to Zionist Council: A. Chertoff, S. Solz, and D. Rappaport; Sergeant-at-Arms, Sam Kaplan.

PENNSYLVANIA.

Pittsburgh—The Kadimah Society has resumed its activities. An open meeting was recently held, and in the discussion which followed, Mr. Charles I. Cooper, Dr. H. M. Snitzer, Mr. Morris Neaman participated.

Philadelphia—A new society known as the Comrades of Zion has been formed in this city.

TENNESSEE.

Nashville—A recent meeting was held here under the auspices of the Ahavath Zion and Daughters of Zion, the two local organizations. The speaker of the evening was Miss Annie M. Garfinkle, who evoked a great deal of enthusiasm. Resolutions were passed favorable to the holding of a Jewish Congress upon a democratic basis.

Memphis—A movement is on foot here to organize a Zionist State Association. A conference of delegates is to be held to discuss the project in Nashville. The Ahavath Zion Society has decided to appoint a committee in charge of "The Maccabean."

Mr. S. J. Rosenheim, acting president of the Ahavath Zion Society, has lately returned from a visit to his father at

Chattanooga. While in the latter city he made an address to the Chattanooga Zionists on the subject "Why Every Jew Should be a Zionist." Mr. Rosenheim also addressed the local Hadassah. In the course of his address Mr. Rosenheim entered into a debate with Rabbi Miller of the latter city.

TEXAS.

Dallas—The Zionist Club of Dallas has resumed activities for the year. At a recent meeting, Miss Della Brilling read an interesting paper on "The Western Mountain Range of Palestine" and Mr. Ben Goldberg read an essay on "The System of Government under King David." Lively discussions followed.

Our correspondent, Miss Florence R. Ramer of this city, informs us that Mr. J. A. Rosenfield recently delivered an address to the local Zionists of this city on the "Cultural Phase of Zionism." Mr. J. A. Rosenfield is president of the Dallas Zion Club.

Fort Worth—The Ahavath Zion of this city recently met here, thus inaugurating the new year of activity. The Society has been established since 1899, its original officers being, J. Jacobs, President; Israel N. Mehl, Vice-President; Mr. Ringold, Secretary; Ben Ledison, Treasurer. The present officers are L. Cohen, President; S. Simon, Vice-President; Israel N. Mehl, Secretary; M. Shanblum, Treasurer. Messrs. J. Jacobs, L. F. Shanblum and Mrs. R. Goldstein are trustees.

VIRGINIA.

Richmond—The first meeting of the Executive Board of the Virginia Zionist Association was held in Richmond, recently, the occasion also being the formal opening of the "Zion Institute" there. There was a large attendance, including many members from Richmond, Norfolk, Portsmouth, Petersburg, Roanoke, Lynchburg, and Newport News. A luncheon was tendered the visiting delegates in the "Zion Institute," by the Herzl Club of Richmond. Amongst those who came specially for the occasion were, Mr. Julius I. Peyser, Washington, D. C.; Rabbi Louis I. Goldberg, President of the Virginia Zionist Association, Norfolk, Va.; Mrs. David Blaustein, Executive Secretary, Virginia Zionist Association, Norfolk, Va.; Dr. L. Karp, 1st Vice-President, Richmond, Va.; Chas. Kanter, 2nd Vice-President, Petersburg, Va.; Mr. L. Kootz, Treasurer, Portsmouth, Va.; also Mr. J. Saks, Norfolk; Mr. S. Finestone, Norfolk; Mr. J. Kandel, Norfolk; A. P. Klavans, Norfolk; I. Adukoof, Norfolk; Mrs. D. Goldberg, Norfolk; Mrs. L. Steinman, Portsmouth; Mrs. S. Lasting, Portsmouth; Mrs. L. Koots, Portsmouth; Miss Lena Karp, Portsmouth; Mr. S. Solid, Petersburg, and others.

In the evening a mass-meeting was held in Richmond that was addressed by Mr. Julius Peyser of Washington, D. C., who spoke on the Congress question. Dr. L. Karp, of the Herzl Club, presided and also gave an interesting talk.

CANADA.

Montreal—A Council Meeting of the Federation of Zionist Societies of Canada was held here recently, Mr. Clarence I. De Sola presiding. There were present Messrs. A. J. Freiman of Ottawa; Mr. B. Stone of Toronto; Mr. H. Bernstein, M. Markus Leon Goldman, A. Levin, A. Harris, Leon Heillig, E. Mauer, H. Lang, Louis Fitch, J. C. Zacks, Mrs. J. S. Leo and J. Jospe of Montreal. Plans were discussed for the holding of the next convention. A Convention Committee was appointed of which Mr. M. Marcus is the Chairman. The death of Samuel Gorosh, late President of the Vancouver Zionist and Social Society was reported. A message of condolence was sent to his family.

Vancouver—The Vancouver Zionist and Social Society is one of the strongest organizations in Canada. It owns its hall and club-rooms, maintains a library and, through its affiliation with the Vancouver Daughters of Zion, now has a membership comprising 142. At its recent house-warming, addresses were made by the Mayor of the City, Mayor Taylor, Judge I. Shulz, Attorney I. Rubinowitz, Prof. Odium, Mr. Pross and others. Installations were held of the following newly elected officers: President, M. Reifman; Vice-President, J. Shafer; Treasurer, M. Goldberg; Financial Secretary, J. Shreiberg; Recording Secretary, Edward Miller; Chairman, National Fund, J. Arakovsky; Sergeant-at-Arms, A. Silberberg.

PANAMA.

At the suggestion of Mr. Louis Cantor, formerly of New York, now engaged in engineering work in the canal zone, Mr. Israel A. Sasso succeeded in raising the sum of \$100.00 which he forwarded to the Provisional Committee's Emergency Fund.

Where and Whom to Join

Under this heading the Maccabean publishes a partial directory of Zionist Societies, Chapters, Camps and Gates, together with such information as may be useful to unaffiliated Zionists desiring to join congenial organizations. Organizations desiring to be listed in this directory should communicate with the Managing Editor, Maccabean Magazine, 44 East 23rd Street, New York City.

ALABAMA. Birmingham.

TIKWATH ZION: English speaking; for men; President, S. H. Grusin; Secretary, Benjamin S. Gross.

CALIFORNIA. Los Angeles.

YOUNG ZIONISTS' ASSOCIATION: English speaking; for men and women; Secretary, Harry Fram, 1104 East 22nd Street.

San Francisco.

AGUDATH ZION: English and Yiddish speaking; for men; President, Leon A. Blum; Secretary, Dr. Abelson-Epstein, 712 Hayes Street.

CONNECTICUT.

Hartford.

BNEI ZION: English and Yiddish speaking; for men; President, S. L. Barrabee; Secretary, S. A. Lieberman, 1216 Main Street.

ILLINOIS.

Chicago.

HADASSAH: English speaking, for women; Secretary, Miss Anna G. Levin, 817 Marshfield Avenue.

N. SOKOLOV CAMP: English and Yiddish speaking; for men; Secretary, A. Spiegel, 516 E. 46th Place.

KADIMAH: English speaking; for men; meets at Chicago Hebrew Institute.

KENTUCKY.

Louisville.

LOUISVILLE ZION SOCIETY: English speaking; for men and women; Secretary, Miss Dora Goldstein, 1372 S. Floyd Street.

LOUISIANA.

New Orleans.

OHAVEI ZION: English speaking; for men and women; Secretary, Miss Anna Pallet, 1215 Dryades Street.

MAX HELLER CAMP: English and Yiddish speaking; for men only; Secretary, M. Berenson, 1800 Washington Avenue.

MARYLAND.

Baltimore.

HADASSAH: English speaking; for women; Secretary, Mrs. Louis H. Levin, 2104 Chelsea Terrace.

SHARON CAMP: English and Yiddish speaking; for men; Secretary, I. Kurland, 2044 E. Baltimore Street.

HATECHIAH: English and Yiddish speaking; for men; Secretary, H. Wolpert, 428 Asquith Street.

MASSACHUSETTS.

Boston.

HADASSAH: English speaking; for women; President, Miss Ida Bolonsky; Secretary, Rebecca Cauman, 190 Harvard Street, Dorchester.

Worcester.

SHAARI ZION: English speaking; for men; Treasurer, H. Shapiro; Secretary, M. Fried, 40 Providence Street.

HADASSAH: English speaking; for women; President, Mrs. Solomon Feingold; Secretary, Mrs. M. Fielding, 16 Heywood Street.

NEW YORK.

Brooklyn.

DEGEL ZION: English and Yiddish speaking; for men and women; Treasurer, B. Rabinowitz; Secretary, A. Hirsh, 854 Stone Avenue.

TIPHERETH ISRAEL CAMP: English and Yiddish speaking; for men; Secretary, J. Koller, 443 Miller Avenue.

Manhattan.

AUSTRO-HUNGARIAN ZIONISTS: English and Yiddish speaking; for men; President Edward Spiegel; Secretary, N. Sonnenschein, 43 East 3rd Street.

COLLEGIATE ZIONIST LEAGUE: Meets at Y.M.H.A. building, Lexington Avenue and 92d Street. Open to college and university graduates. President, Isidor Blum; Secretary, S. N. Caplan, 940 Broadway.

HARLEM ZIONISTS: English and Yiddish speaking; meets at 22 W. 114th Street; for men and women; President, Harris B. Rothkowitz; Treasurer, Morris Kratter; Secretary, Miss Miriam P. Cohen, 267 W. 114th Street.

ZION COMMONWEALTH, INC.: Palestine land purchasing organization; open to all. President, Bernard A. Rosenblatt. Secretary, Sylvan Robison, care of Zion Commonwealth, 44 E. 23d Street.

Bronx.

BRONX ZION CLUB HASHACHAR: English and Yiddish speaking; for men and women; meetings at 1301 Boston Road; President, I. Halkin; Secretary, M. Weisgal, 289 Brook Avenue.

Rochester.

HADASSAH: English speaking; for women; President, Miss Lena Jacobstein; Secretary, Mrs. Harry Neivert, 236½ Oxford Street.

OHIO.

Cincinnati.

CINCINNATI ZIONIST SOCIETY: English and Yiddish speaking; for men and women; President, Dr. R. W. Miller; Secretary, Miss Clara Ravine, 3212 Reading Road.

CINCINNATI CAMP: English and Yiddish speaking; for men only; Secretary, J. Kursband, 1529 Central Avenue.

Cleveland.

ZION ASSOCIATION: English speaking; for men only; Secretary, Max E. Katz, Engineers Building.

JUDATH MACCABAEAN CAMP: English and Yiddish speaking; for men; Secretary, D. Carter, 5010 Soutwell Street.

PENNSYLVANIA.

Johnstown.

TIKWATH ZION: English speaking; for men; President, Mr. Nathan Glosser; Secretary, Mr. Albert Pallet, 227½ Vine Street.

Philadelphia.

HADASSAH: English speaking; for women; Treasurer, Mrs. H. Rosenbaum; Secretary, Miss Rosa Chodowsky, 1527 N. Franklin Street.

FRIENDS OF ZION: English and Yiddish speaking; for men; Treasurer, S. Frank; Secretary, Joseph Josephson, 502 Mountain Street.

MOSES HESS CAMP: English and Yiddish speaking; for men; Secretary, J. Josephson, 2615 S. 6th Street.

Pittsburgh.

TIPHERETH ZION: English speaking; for men; Treasurer, Louis Avner, Esq.; Secretary, Dr. H. L. Eber, Center and Vallejo Streets; President, Jacob L. Lichter.

TENNESSEE.

Memphis.

DAUGHTERS OF ZION: English speaking; for women; President, Miss Mary Weiss; Secretary, Miss Regina Goldberger, 539 Masby Avenue.

AHAVATH ZION: English speaking; for men; Treasurer, M. Joffe; Secretary, E. Kabakoff, 602 S. Main Street.

TEXAS.

Dallas.

TEXAS YOUNG ZIONISTS: English speaking; for men and women; Treasurer, Miss Sarah Goldberg; Secretary, Miss Anna Richter, 703 Elm Street.

Fort Worth.

AHAVATH ZION: English and Yiddish speaking; for men; Secretary, Israel N. Mehl, 1405 Main Street.

San Antonio.

BNAI ZION: English and Yiddish speaking; for men; Secretary, B. Muravin, 107 N. Centre Street.

VIRGINIA.

Norfolk.

HADASSAH: English speaking; for women; President, Mrs. Lizzie Steinman; Secretary, Mrs. D. Blaustein, 602 Fairfax Avenue.

NORFOLK CAMP: English and Yiddish speaking; for men only; Dues \$6.00 per year and insurance; President, Louis Tabakin; Secretary, M. S. Jaffe, 932 Wood Street.

CANADA.

Toronto.

NORDAU ZION CLUB: English speaking; for men and women; Secretary, R. S. Baum, 414 Yonge Street.

Vancouver.

VANCOUVER ZIONIST AND SOCIAL SOCIETY: English speaking; for men; Secretary, Edward Miller, 61 Cordova Street, W.

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EDITORIAL

THE WAY CLEARED FOR PEACE.

The American Jewish Committee has cleared the path for the Congress movement by abandoning its conference which was to have been held on October 24th. It thus confesses that it is powerless to interfere with the progress of the movement for democratic organization in Jewish life. It confesses not only its lack of power and influence, but by abandoning its conference it admits that the argument advanced against secrecy in Jewish affairs, and autocracy in Jewish organization, could not successfully be controverted. Its defeat means an end to the controversy between an open Congress and a secret Conference. There is now only one constructive program in American Jewish life which has relevancy to the problems that confront us. It is the program of having a representative assembly assume responsibility for Jewish affairs in this country. That program is embodied in the Congress for which the people are to be made responsible, and which they will control.

At this time, only one thought is in our minds: How best to develop the Congress idea, and to bring into the movement all classes, sections and parties in American Jewry. But we cannot refrain from pointing out that the education of the American Jewish people has proceeded so far, that they have made it impossible forever for a small group of men, no matter how sagacious and influential, to assume the entire responsibility for, and the control of Jewish affairs. This is a victory of sound Jewish public opinion, hitherto smothered and inarticulate. For it was the power of public opinion, not the influence of one man or party, that made it impossible for the American Jewish Committee to overawe the Jewish people and dissuade them from doing what they considered the best thing possible for them to do. Public opinion, as expressed in Jewish newspapers, organizations, and in mass-meetings overwhelmed the arrogance of indi-

viduals and paralyzed every effort to impose their wills upon the Jewish people.

This is a gratifying development of American Jewish life. It makes for a broadened responsibility. It makes for more intelligent action. It brings into Jewish life the healthy note of struggle and controversy which is bound to result in more intelligent action. There was a time when discussion of important Jewish issues was impossible. A silent mood enwrapped all Jewish enterprise. But the controversy that raged about the Congress-Conference agitation was a frank discussion instead of the secret manipulation of issues and conventional apologetics. Good comes from the airing of grievances, from frankness, and from a bold tackling of Jewish issues.

We now pass to a new chapter. In that chapter there will be controversy and differences of opinion, but, let us hope, they will be centered on questions of method, issues of organization, varying ideas of education, etc. The work of organizing the Congress involves many difficulties, and we shall need the wisdom of all classes and elements. Let no one withhold his counsel, and regard himself as too superior or too wise to enter into the deliberations of the Jewish people.

PEACE WITH THE WORKMEN'S COMMITTEE.

Following the withdrawal of the American Jewish Committee and the abandonment of its Conference, the National Workmen's Committee and the Jewish Congress Organization Committee, after a number of conferences have arrived, according to the latest reports, at a clear understanding. The resolution of the Workmen's Convention has been accepted by the Congress Organization Committee as a basis for the calling of a conference of national Jewish organizations which is to call the Congress. This acceptance is the best indication of the willingness of the Congress ad-

vocates to meet all elements in the spirit of fairness and without obstinancy. For, as a matter of fact, the individual organizations composing the Congress Organization Committee are committed to the Zionist platform, and have been in favor of an open program. By going into the Conference on the basis of the resolution of the Workmen's convention, the Congress Organization Committee agrees to limit the program within the meaning of that resolution. This does not exclude the consideration of Palestine, but it classifies Palestine as one of the countries involved in the war, where Jewish rights and interests must be protected.

As a result of this combination of parties, it is probable that the long-awaited Conference will soon take place under the joint auspices of the Congress Organization Committee, the National Workmen's Committee and of such other organizations, not included in the two committees named, who may be willing to co-operate.

THE SIGNIFICANCE OF THE CONGRESS.

There are many friends of the Jewish Congress movement who believe that the value of the Congress rests upon its demonstrative effect upon public opinion. In their opinion, the Congress is to be the climax of a campaign for equal Jewish rights. They grant that the Congress should be organized on a democratic basis; they would prevent its becoming a mass-conference or mass-meeting; but they see nothing in the Congress but a demonstration of the earnestness of the Jewish demand for equal rights. It may be granted that the Congress will impress the world with the earnestness of the Jewish demands, but the question is: How is this impression to be made most effectively? Certainly, it cannot be made if the Congress is to be the occasion for the solemn acceptance of one resolution containing all the Jewish demands. If the impression is to be made through a resolution, there may be other ceremonial methods that may possibly be just as good as a Congress.

The fact that must be borne in mind is this: We shall never be able to make an effective impression upon the nations of the world unless they know that what comes before them in the form of resolutions not only has the desire of the Jewish people behind it, but also their direct and conscious demand, which they are prepared to back up with all the strength they have. There is the fatal weakness of all "stadlon" methods. The "stadlon" rests his case upon the benevolence of the potentate, the generosity of the master. He appeals for succor not because of his strength but as an object entitled to help because of his weakness. The Congress should aim to concentrate Jewish strength in an assembly which, when it acts through its executive officers, wields power. Unless we are prepared to wield power, as much as we may possess; unless we are in a position to say that behind this or that demand the Jews stand with all their possession ready to back up the demand in whatever way may be necessary; all resolutions that may be adopted are worse than mere scraps of paper. That is why the Congress must represent organized strength, not demonstrative achievement. The Congress must be the fortress the Jews erect for the protection of any resolution they may adopt. The Congress must be regarded as the instrument through which demands become effective. It must be taken as the permanent force that will continue its existence until the rights demanded shall be attained.

THE NEW NATIONALISM.

The "Jewish Exponent," in one of its recent issues, betrayed a confusion of mind which is not habitual with our esteemed contemporary when discussing Zionist problems. While reiterating its endorsement of Herzlian Zionism, it ventures to criticize the new tendencies especially in American Zionism, developed during the past six months. The curious thing in its criticism is that it is not at all clear what it refers to. For in the same editorial it passes over to the discussion of certain demands alleged to emanate from the Jewish Congress Organization Committee regarding the recognition of the Jewish nationality in countries like Russia. We are not aware that any responsible organization has made any demand for the recognition of the Jewish nationality in Russia. In fact, there has been no mention of Russia in relation to Jewish nationality. There seems to be unanimity of opinion as to what Jews need in Russia. They need equal civil and political rights, the abrogation of the Pale of Settlement, the right to reside in any part of the empire. No one has been asking for more than this.

Whatever there has been of discussion about nationality has had to do with Poland, in case that country is rehabilitated as an independent state. It is felt by all who know anything of conditions that if the Poles become the master-nationality of Poland, they will treat the Jews with even greater barbarity and injustice than has been their lot under Russian rule. In order that Jews may be assured of equality in civil and political life it is essential that they be accorded recognition as a national group in Poland. Further, nationality in the Austrian Empire is not a new thing. Austria does recognize the various national groupings in the empire. It is a federation of nationalities. It is hardly probable that any sensible Jew will object to the Jewish demand for equal recognition with the Ruthenians, the Czechs, the Slavs of the Austrian Empire, for if they are not accorded this recognition, of what use is the limited right of civil and political liberty, when every other citizen is not only a citizen, but also a participant in the national ambitions of his own group.

Having vented its wrath against any attempt to acquire national recognition for the Jews in Russia, which no one has demanded, the "Jewish Exponent" turns around and takes up the question of nationality in Turkey, which is also a state of nationalities. Here it discusses the matter quite sanely, but concludes with a gratuitous warning to Zionists and Jews in general not to do anything that may tend to destroy the Turkish Empire. This is attributing a tremendous conceit and foolhardiness to the Zionists. On the contrary, without committing a breach of neutrality, the Zionists have always felt that their national obligation and responsibility, as well as their national interests, demanded loyalty to Turkey, and co-operation with its national aspirations.

We have felt, and often expressed the feeling, that in a well-ordered Ottoman empire, the Jews had the best opportunity to develop their cultural and economic life in Palestine. We have rested our policy upon the traditional friendship of the Turks and the Jews. We have assumed, and relied upon the assumption, that the kinship of the Jews and the Turks should allay any suspicions on the part of the Ottomans with regard to our pacific endeavors in Palestine, and that from the Jewish point of view, this kinship gave assurance of a splendid future for the Jewish people in the Orient. For the "Jewish Exponent" to

promulgate its gratuitous warnings at this time indicates a lack of understanding of Zionism, and at the same time shows that its friendliness toward Zionism is merely a mask for highly unfriendly and dangerous criticism.

THE FIRST STEP IN CONSTRUCTIVE RELIEF.

The relief work of American Jewry has lacked a clearly defined policy. It seemed to be the impression, up to within recent months, that all that was necessary was to dilate upon the terrible conditions abroad, and there would be a quick and ample response. No conception was formed of the problems of relief; and the conception of the problems of collection was also superficial and tinged with lethargy. The relief committees were content with acting as collectors, stimulators to some extent of the contributions, but everything that had to do with the actual work or relief was relegated to "somewhere in Galicia" or "somewhere in Russia." The sending of Mr. Isidor Herschfield to Europe was a step in the right direction. It is not sufficient to learn of European conditions through visitors or communications from the seat of the trouble. There was lacking in this information the touch of insight which would appeal to American Jews. There was also lacking a comprehensive survey of the entire field; each correspondent or visitor gave a report only on what he had seen on his own special corner of observation. Mr. Herschfield goes with the intention of making clear to American Jews the whole suffering of the Jews, not only in Galicia, in Russia, but wherever the war has devastated Jewish possessions and destroyed Jewish life. His report is bound to be understood, and being understood, it will result in a much larger response to the appeals for help.

Furthermore, it will lead to the formation of a systematic plan of relief, directed from America, and not through absentee committees residing near the lands of desolation. In the work of reconstruction, American Jewry can do a great deal which no other section of Jewry can be expected to do. And there will be need for such reconstructive plans. It is clear even now that the giving of immediate relief is only the first step. The hungry must be satisfied, the naked must be clothed; but, if that were all, the wretchedness of our people would not disturb us so much. It is the after-effects of all this misery that concerns us. The destruction of communities, the breaking-up of institutions, the rehabilitation of large masses of people whose normal means of existence have been withdrawn, and who must be provided with other channels of industry. In short, the problem that will confront us after the war involves a gigantic national problem, with its tentacles spread over the map of Europe. This is a work which no one branch of Jewry, itself affected by the war, can expect to cope with. American Jewry being peculiarly free from local problems may occupy the position of savior of European Jewry. From this point of view, Mr. Herschfield is the first in the line of investigators who will have to go to Europe. Others must follow him and there will have to be a large group of experts engaged in preparing the plans for the work that is to follow.

The Hebrew Immigrant Aid Society is the one immigrant agency which commands the confidence of all American Jews. It has made the interests of the immigrant its chief concern. Inasmuch as most of the work of rehabilitation has bearing upon immigration problems, it is fitting that the Immigrant Aid Society should be entrusted with the preliminary work of in-

vestigation. The society is popular, and deservedly so. It is run on simple, humane lines, imbued with true Jewish feeling, and we have no doubt that when Mr. Herschfield returns, his report will be received and acted upon with the best interests of the Jewish people at heart.

THE VALUE OF PALESTINE.

A large number of persons, who have given little thought to Jewish problems, and who, as a rule, see nothing beyond their own noses, offer objections to the alleged disproportionate amount of relief that is sent to Palestine. They argue that inasmuch as there are about three million Jews affected by the war, and in Palestine there are no more than eighty thousand Jews, the amount of relief to be sent to Palestine should be in that proportion. They forget a number of important items in the situation, which makes the predicament of our brethren in Palestine much more difficult than it is in Europe. In Russia, for instance, we have behind the million or so Jews affected by the war, a large hinterland not only of general resources, but of Jews who are in a position also to render aid to their harassed brethren. The Jews in Russia have also a large number of relatives and friends and land-leute here in this country, whose contributions do not come under the heading of relief, at least is not sent through the relief committees to any large extent. The resources of Russia, of Poland, of Galicia, are not seriously affected by the war. In fact, in those sections where the war has not extended, industrial conditions are, more or less, in a state of boom.

On the other hand, Palestine is an isolated land. Its entire economic structure is now paralyzed. It has no hinterland. All its products are exported. Everything it needs is imported. There are no Jews in Palestine who can give of their possessions to their poorer brethren. Rich and poor, all are affected by the industrial and commercial stagnation. Nor have the thousands in Jerusalem formerly living on the bounty of pious Jews in Russia and Galicia anything to hope for from those sections of the world. The Chaluka is practically destroyed. A large part of the money sent during the past year from America to Palestine was in fact the contribution of those interested in the Chaluka, and their contributions fell far below normal conditions, much less being received from America, in that department, than in former years. Looking at the situation broadly, it may be said that Palestine Jewry is in a worse situation than any European Jewry. It is in danger of actual death by starvation.

It is also to be considered that in giving to Palestine we are not giving to the individuals there, but we are helping to maintain a national property. We are providing for the future. Palestine has become a Jewish center. Its life was of value not only to the Jews living there, but in every land where the Jews had a hope for the future. Palestine is our national home, and it should be the business of all Jews to regard it as their first duty to maintain that national home. For that national center, after the war, is a certain haven of refuge for those who may be forced to leave the lands of persecution. Every Jew in Palestine is a national asset; a magnet that draws other Jews into the national life. And Palestine Jewry can be maintained through the crisis. It is not an impossible task to hold together all our possessions. The amount required can and should be provided by the Jews of America.

The Fate of the Jews in Poland

BY DR. SCHMARYA LEVIN

I.



ULL upon the heels of the first massacres which befell the Jews of Russia in the eighties there ensued a mass emigration to various parts of the world and also, almost simultaneously, an internal migration to different parts of the Russian Empire.

We have no statistics of this internal migration and must be content with conjecture. It is, therefore, also difficult to estimate its significance and influence upon the subsequent development and organization of Russian Jewry. Immediately after the first programs, terrible persecutions were instigated against those Jews who lived outside the "Pale of Settlements," and those who had settled on farms, estates, etc., and had no equal civic rights. The Jews so engaged—we have no conception whatever of their numbers—were compelled to grasp the staff of the Goliath and wander out, not knowing whither. It seems remarkable that this element did not migrate to America, towards which great masses of Jews streamed at that time. America then was not as popular as it is to-day. A voyage across the ocean then involved great difficulties; in addition, to the benighted countryman, a voyage to America was beset with portentous dangers. The bulk of the emigration to America came principally from the large cities near the frontier, where the Jews had come in contact with the outside world.

A great part of this element emigrated to Russian Poland; principally to the large cities, of Warsaw, Lodz, Petrikov, etc. First, because Russian Poland was the industrial centre and, secondly, because the Jews could move about more freely, unhampered by the heavy yoke of oppression to which they had been subject in Russia.

The Russian government immediately realized the great service which this immigrant element rendered her in the Russification of Poland which had hitherto been going on very slowly. It exerted all its power to create a Russian atmosphere in Poland. It Russified the municipal administration, the railroad system, credit institutions and above all, the educational institutions.

A horde of Russian officials, not necessarily of the best quality, had been despatched to Poland and occupied all the governmental posts. They received a larger salary than had ever been given them before as an inducement to good work in the Russification of Poland. The work, however, went on all too slowly, for the Russian officials did not succeed in their Russification of Poland; the Polish environment overwhelmed the officials. They were largely subject to the influence of their environment and, in course of time, were transformed into a species neither Russian nor Polish. The pure Russian language could only be heard in the police headquarters. Elsewhere it was corrupted.

Far more difficult was the Russification of industry, of society and of the street. In the world of industry everyone is free to choose the language he prefers; no one can impose upon the merchant a specific language

and even if that imposition is carried out, its effects cannot be controlled. Officials have no access to society and the spirit that permeates society is reflected in the street.

It was the intention of the Russian government to permeate higher society with a Russian atmosphere, through the medium of the official, who, as a rule, occupies a rather high position in Russian life. The Russian officer is not averse to the good things of life, and the fascination of the Russian officer in times of peace, his gallant and heroic demeanor, would surely prove irresistible to the high society of Poland. . . . The wealthiest and handsomest officials were therefore sent to Poland to set the tone in "society." But even here, the Russian government erred greatly.

It reckoned without its host or, to be more correct, without its hostess. To the higher social spheres the Russian officer had no access. The gates were closed upon him. This exclusion forced him to turn to the fallen "Lords of the Manor" and the similar social levels, and even here, he met with little success and wholly failed in the principal aim in which the government was greatly interested. Instead of assuming the office of an instructor and seeing to it that the Polish "Panienkas" learn the Russian language, the officer soon learned to speak the Polish tongue. He was thus transformed from tutor to diligent pupil.

In short, the Russian government exerted all its power to turn Poland into a Russian province, but the means employed were all too weak to be effective. Here a veritable gift from Heaven was sent to them. An element which has lived all its life in a Russian environment suddenly migrated to Poland, into the very heart of Poland—Warsaw, establishing its business there and unconsciously bringing in the Russian spirit and modes of life to which they were accustomed. True, in Russia itself, this element was only an object of contempt and considered as "aliens," but for Poland they were sufficiently equipped with Russian culture and would do for the time being. Above all, there was no need to pay them any fee and there was therefore no expense involved in the work of Russification.

This explanation and conception of the important rôle of the newly immigrated Jews in Poland can be found in official documents issued by the governor-general of Warsaw to the central government of St. Petersburg, and this conception was also re-echoed in the Russian Duma whenever the question of Polish administration was discussed. Notorious anti-Semites insisted that particularly in Poland, the Jews be admitted to the municipal administration, for there they were needed. It can easily be seen how much venom, how much provocation there is in such an establishment of Jewish equal rights in Poland.

The tragedy of the Jews in Poland is explained by the fact that the new Jewish element served unintentionally as a tool in the hands of the Russian government, against the spiritual interests of the Poles. Poverty stricken and fleeing from terrible persecution, they reluctantly served interests not their own. In

this transition period, they made use of the Russian language—not out of sheer love of it, but because they were ignorant of the Polish language. However earnestly they endeavored to learn the language, it was not easy for adults to learn a foreign tongue speedily, and the Poles could not take note of a long-ing to learn the language. The sound of the Russian language was unbearable to them, for in it they heard the voice of their national foe who obstructed their national aspirations. The enmity toward these “aliens,” the “degenerators,” therefore grew stronger and stronger.

I do not mean to say that had this occurrence not taken place, the Poles would have been more friendly disposed toward the Jews. The Poles possess the anti-Semitic trend of mind usual to all other nations. But the enmity would never have caused such terrible consequences, had the Poles not believed in the desecration of their national feelings by the newly-immigrated Jews.

At the beginning of the nineties another great catastrophe of a brutal character—the expulsion of the Jews of Moscow—occurred. Here a new chapter of the emigration of the Jews begins. This time it is far more intense—its influence is felt very strongly in the chief centres of Poland, Warsaw and Lodz. Here, too, a new leaf is turned in Polish-Jewish relations.

II.

I have endeavored to point out the remote causes that have led to the highly-wrought up anti-Semitic feelings of Polish society against the newly immigrated Jewish element. Yet up to the nineties anti-Semitism did not assume the barbaric form which crept in with the beginning of the nineties and later. “Polish society” was greatly incensed against the new “alien” and unwelcome Jewish element and had it been the choice of the “Poles” this element would never have been permitted to set foot on Polish soil. The “Poles” would have dealt in this instance as the Prussians did: Closed the gates to the “undesirable” element. The Russian government, on the other hand, was greatly satisfied with this fluctuating stock. It could, as it were, deal an indirect blow against Polish society with which it had been waging war since its conquest of Poland.

After all, the Jewish immigrants in Poland represented an inferior economic element. Most of them were traders, workingmen and middlemen. They were an object of hatred and were considered superfluous and detrimental to Polish interest. But there could be no talk, as yet, of national jealousy, for they had not yet reached the high social standing where jealousy breeds contempt and hatred.

It must also be understood that just these weaker classes of society were not in truth endangering the national culture, nor were they regarded as hostile elements. It never occurred to Polish society that these Jewish masses were bringing with them life in addition to the external Russian coloring, a culture of their own, deeply inbedded within them, which had its roots in the very soul of the Jew. Polish society at that time could not conceive that should there ever be a collision, it would not be between the immigrant elements as bearers and mediators, between Russian and Polish culture, but between a strongly marked Jewish spirit revealed in literature, art, etc., and the Polish spirit, which aspires to be omnipotent and will not suffer the simultaneous development of an irreconcilable force in life.

And here at the beginning of the nineties a new leaf is turned in Polish-Jewish relations: In the year 1891, Moscow was being freed of Jews, an expulsion carried on with merciless brutality. The Czar's brother was then Governor-General of Moscow. He was not considered an ordinary governor against whom a complaint may, at times, be successfully launched. He was the absolute monarch, whose will was irrevocable law. Protest would have been considered an “audacity,” for he was the anointed of God.

The expulsion of the Jews from Moscow was the most appalling in the history of Russian persecution. The Jews were dealt with mercilessly. Families whose ancestors had lived there from time immemorial were driven out within twenty-four hours. They were garnered from all corners with the punctiliousness with which a pious Jew gathers bread crumbs on the evening before Passover.

The barbarous deeds of the Muscovite “Hun” served as an example to other governors who followed and each one, as a rule, endeavored to outdo the other in thoroughness. It spread like a contagious disease. The tide of Jewish emmigration rose high and the poorer classes were driven about almost entirely naked. These unfortunates streamed to the shores of the United States. The middle classes and the wealthier roamed about in Russia to find a place of refuge.

The tens of thousands of Jews who had lived in Moscow were bound up with the great industrial world, particularly with the textile industry. The Russian merchants, however, were favorably disposed toward the Jews, simply because they could not do without them. Yet their interference on behalf of the persecuted Jews brought no results and all, regardless of their political or economic standing, had to leave, many of them going to Poland, principally to Warsaw and Lodz.

These new elements were different from those who entered before; they were of a higher cultural standing, wielding a far greater influence. The others spoke Russian only when driven to by their poverty; to the new Jewish immigrants, on the other hand, Russian was the sole language of business and social contact and they spoke it with scrupulous purity, with the true Russian twang, “a la Moscovie,” with the “r’s” appropriately rolled. The former immigrants flocked to the more congested districts of the city of Warsaw—the “Nalevka” and formed there, as it were, an “East Side” of Warsaw; the new immigrants, on the other hand, penetrated the most beautiful and aristocratic section of the Polish capital, and made their abode there.

True, Poland began to rise economically; owing to the enterprising spirit of the new Jewish elements. Warsaw and Lodz became the two strongest industrial centres of the empire and began to compete seriously with Moscow and St. Petersburg. In international commerce the Jews, as a rule, are leading figures. In view of this fact they succeeded in disposing of a great part of their goods in Siberia, Caucasus, Asia Minor, etc., where formerly the trade had gone to Moscow and St. Petersburg. The manufacturers of Moscow were thus compelled to establish syndicates in Warsaw and the same Jews who had been driven out from Moscow now became their agents.

Simultaneously with the enormous economic rise of Poland, thanks to the great influx of the Jewish element, there also rose the anti-Semitism of the social world. The ancient grudge revived, fresh fuel was added, which nourished the fires of national jealousy.

No matter how much the Jews endeavored to show their unwillingness to disturb the Polish culture—they even showed every sign of readiness to adapt themselves to their environment—it was all in vain. Their children diligently studied the Polish language and tried in every way to change their Russian appearance—but even this did not help. Polish society remained stiff-necked and accepted no apology. The Jews were looked upon as the enemies who had profaned the sanctity of Warsaw.

This instance shows us that national hatred does not always spring from economic motives; it often happens that economic advantages are sacrificed for different motives.

Slowly but surely the Russian appearance of the new Jewish society faded away and became paler and paler, and the second generation adopted the characteristic traits of the country. But a new culture sprang up which was neither Russian or Polish. Warsaw became a centre of Jewish learning and Jewish culture. A Hebrew and Yiddish literature rapidly developed there and then and Jewish pulse began to beat.

At first glance this change should have satisfied the Poles. For if they feared to be swallowed by the Russians, they had no cause to fear the rising of the Jewish national spirit. But things took a different turn. The rising of the Jewish spirit only added fuel to the already blazing fire of hatred. This was an historical phenomenon to them. The "Poles" were used to an entirely different type of Jew, the "Mayofeth," and it was beyond their conception that the Jews had a culture of their own. Here we have reached the most interesting point in Polish-Jewish relations.

III.

In the life of Poland, Warsaw always played the most important rôle. Notwithstanding the fact that Galicia was almost independent, that Crakow and Lemberg boasted their own universities and high schools, and Poland suffered from systematic oppression by Russian authority, Warsaw yet remained the spiritual centre of all Poland. From Warsaw went forth all spiritual impulses and political tendencies. Warsaw set the tone in fashion, esthetics, art, literature and science. As a pious Jew turns to Jerusalem in all his prayers, so the nationalist Pole bound up all his longings and hopes with Warsaw. Here was the welling font of his nation, the glory of the past and the hope of the future, when Poland was to be liberated from the yoke of bondage. In a word—Warsaw was bound up by a thousand threads to the idea of the Polish messiah.

It is, therefore, conceivable that all national frictions and collisions were far more delicate in Warsaw than elsewhere. There they touched the very nerve of Polish society. This will also explain why anti-Semitism grew there to an enormous extent and finally reached a state of barbarous ferocity. It spread rapidly and poisoned the very atmosphere and endangered the existence of the Jews in Poland. With iron chains it encompassed all social spheres which betook themselves to uproot the Jews both economically and morally.

I shall not here enter into an analysis of how far Poland transgressed against the principals of justice, how far their chauvinism is justified. I shall summarize their deeds so that we may know what the Jews can expect when restoration will take place, when Polish society shall become independent, or, at least, secure its rights to control other national groups:

The Jews of Warsaw have for the past thirty years passed through a rapid development which can be divided into two epochs: First, the Hebraic epoch; second, the Yiddish.

As early as at the beginning of the first Jewish national movement, known as the Chibath Zion period, Warsaw played an important rôle. Gradually the Jewish "Maskilim" moved into Warsaw and created there a Hebrew centre. The first Hebrew Publishing Society, "Toshiah" and the ultra-national Publishing Co., "Achrasof" were founded there. Warsaw was also for a time the spiritual centre of the "Bnai Moshe." The seat of the "Menuchah Venachlah" Society, an organization founded to establish colonies in Palestine on a healthy, non-philanthropic basis, was Warsaw. Warsaw was the residence, as it were, of the Jewish writers, who at that time set the tone to Hebrew literature.

The character of this epoch was, we may say, purely Hebraic. A Yiddish literature then first began to blossom, and the Yiddish Press in the modern sense of the word, was not yet in existence. Those who wanted to keep in touch with Jewish life pursued the daily events and to be "*au courant*" with the spiritual aspirations of his people, one had to read Hebrew periodicals or Hebrew books. Yiddish literature at that time mainly consisted of romance and the novel; journalism was practically non-existent. True, at times, collections of Jewish literature appeared which can be reckoned among the best products of Yiddish literature; but their appearance was only ephemeral and did not exercise the uninterrupted influence which a national literature must needs wield.

So long as Warsaw was only a centre of Hebrew literature, it merely stirred the indignation of Polish society. The Polish press was but slightly interested in the new tendencies among the Jews of Warsaw. To the outside world, Hebrew is always inevitably bound up with Jewish religion. The outside world at no time estimated the true significance of the neo-Hebraic literature; it did not even trouble itself with its contents, and always considered it as a semi-theological literature, whose influence had no bearing on political ideas. Polish society, it must be admitted, with a correct instinct sensed no danger in the development of the Hebrew language; it knew that the Hebraic movement is only a movement "of the chosen," of a limited social sphere and would always remain as such. It therefore had no fear of competition, nor did it fear that through the Hebrew language a strong Jewish national movement would arise and give birth to a cultured population, conscious of its own worth and regulating its inner life accordingly.

The assimilated Jews of Poland, curiously known in Poland, though we know not why, as Germans, played a prominent part in the formation of this opinion. They may be classed as one hundred and fifty per cent. "Poles," whose Polish nationalism expressed itself in the extremest chauvinism. They believed it to be their holy mission to be the vestals of Polish culture. These hyphenated Jewish non-Jews naturally enough were indifferent to the Hebraic movement, and also troubled themselves very little about it. They looked upon this movement with ridicule and contempt and made themselves merry over Jewish nationalism. They considered it as a plaything of few immigrated Russian Jews, whom it was not even worth while to antagonize.

The beginning of the new century marked the turning point in the second epoch of the development of

Polish Jewry, principally of Warsaw. The two epochs cannot really be demarked. The second Jewish epoch is no more than the inevitable sequence of the first Hebraic movement. The idea of Jewish nationalism began to rise and penetrate among the great Jewish masses; the idea of Jewish nationalism could no longer remain the ideal of a "chosen" few; could no longer remain within the confines of the more cultivated class. It began to exercise a fascinating hold upon the great mass of Jews. The Hebrew language and the Hebrew literature, however, were strange to them, they had no access to it. The Jewish press, therefore, was born in a moment of necessity; it developed with unusual rapidity because it met the absolute necessities of life. The Jewish periodicals did not create the Jewish reader, on the contrary, the Jewish reader was already there; he made up the great mass of Jews which was longing for the living word—the Yiddish language—to quench its thirst. The Yiddish was, therefore, as said above, the offspring of necessity and the great mass of Jews greeted it with an overwhelming pride and joy, for it satisfied their yearnings. The number of Hebrew readers, however, did not decrease, for between Hebrew and Yiddish there exists inseparable ties; one is influenced by the other. The antithesis between these two movements; from one and the same root, is only artificial. The Jewish press was erected on the mausoleum of the Polish.

The Jewish press of Warsaw and Jewish literature, whose spiritual centre is also Warsaw, is permeated with the Jewish national spirit and in many instances is not only national but Zionistic. It matters very little whether at times it presumes to play the rôle of anti-Zionism; it does not even matter if at times it plays the part of anti-Nationalist. These are ephemeral manifestations and leave no impression whatever. The very fact of the existence of a strong Jewish Press, must be considered as the strongest factor of Jewish national life.

The terrifying development of the Jewish Press and Jewish literature caused a deep stir in Polish society. Here it beheld a new, vigorous power, a power of

which it never had dreamt before. This phenomenon marked the beginning of a dreadful struggle between Polish society and its new foe—the awakened self-conscious Jew, who would no longer sing the "sweet melodious 'Mayofeth,' to find favor in the eyes of his master."

Suddenly the era of "Russian Liberty" approached and Poland was about to send representatives to the Russian "Duma." The "Poles" could not conceive that the Jews, the "aliens," would wield any influence in the election. They naturally began to dictate and command; the Jews, however, would not bow before them and let themselves be trampled under foot. The temerity of the Jews inflamed their wrath to the highest degree and war was declared against the "audacious aliens." Nevertheless the Jews sent representatives to the Russian "Duma," not a Jew, (God forbid!) but an impeachable "Pole" not of the type, of course, the anti-Semites wanted them to send. This was ample ground for arousing venomous wrath and organizing the fearful boycott which Poland even now carries on after war-time.

We do not enter into the question as to whether the Jews have dealt wisely or not. But woe to the people who must always live on the *qui vive*. The life of a people so existing is always at stake.

The Jewish problem is complicated everywhere, but in Poland it is far more complicated and entangled than elsewhere. Throughout the world we are confronted by powerful anti-Semitism. In Poland, on the other hand, we are confronted by a stimulated anti-Semitic trend of mind. As nationalists in principle we sympathize with every nation seeking to liberate itself; we earnestly pray for their national independence even if we know that liberation for them brings in its wake suffering for us.

Therein lies the irony of our tragedy. Those high ideals which we here served so ardently are now to be realized to our own detriment!

The Autumn Rain

BY P. M. RASKIN

Dripping, drizzling Autumn rain,
Beating on my window pane,
From my window on the ground—
How monotonous a sound!
Drip-drip-drip and drop-drop-drop
Long, long hours without a stop.

Dripping, drizzling, beating fast,
Telling stories of my past,
Bringing memories again
Sad and dismal as the rain,
Sad and dismal as the truth
Of my childhood, of my youth—
That arrived and passed away
Like a drizzling autumn day—
Drip-drip-drip and drop-drop-drop,
All day long without a stop.

Drizzle, drip and tell me more
What my future has in store.
Tell, I pray thee, like a friend:
Will my autumn ever end?
—What! Thou foretellest exile, pain?—
Nothing new, O foolish rain!
Exile is my people's nurse
From our cradle to our hearse—
Drip-drip-drip and drop-drop-drop
All day long without a stop.

Canst thou tell no other thing?
Better cease, so I may sing;
Sing the life-song of a Jew—
I can saddlier sing than you!

Modern Hebrew Poetry

Dr. S. M. MELAMED



NOTHING is to be found in true literature that does not exist in life. The literature of a people is the reflection of the life of the people, its past and its present. The richness of a people's literature depends on the variety of its life. When its life is poor and monotonous, its literature cannot be otherwise. Therefore, Hebrew literature is poor as regards variety. Latter-day Hebrew epic poetry is also very weak, while there is scarcely any cultivated Hebrew drama. Further, the disposition of the Hebrew poetical mind has always been to a great extent lyrical. It is obvious that in such circumstances the lyrical element became the centre of gravity in Hebrew literature, ancient as well as modern. But what is the source from which the Hebrew lyrical poet draws his inspiration, seeing that the life of his people is so poor? In no other literature is the lamentation and the curse so developed; nowhere do they play such a rôle as in Hebrew.

The Hebrew poet looks at the poor and narrow reality of his people's life, and finds continuous persecution, pogroms in many forms, external and internal, and bondage which weaken their morality and courage, and he laments or he curses. As the conditions of Jewish life have not undergone any real change during the last two thousand years, the Hebrew poet has either lamented or cursed, or perhaps both. And the lamentation and the curse are the most characteristic features in Biblical literature; in fact, I do not know of any book in the whole world's literature in which there is such intense cursing and bitter lamentation as in the Bible. I need only refer to chapters 27 and 28 of Deuteronomy, and the heart-rending lamentations of Jeremiah.

In Hebrew literature of the Middle Ages the *Kinoh* and *Slichoth* play an important part. Many go even so far as to contend that the whole history of Hebrew literature is nothing more than a history of lamentations and curses. It is, therefore, only natural that the greatest Hebrew poet of to-day, C. N. Bialik, who, because of his lyrical genius, would be a jewel in any European literature, is also the greatest lamenter. One can forget many things in Bialik's poetry, but one can never forget his lamentations. Another feature of Bialik's poetry is the sincere and naive confession which is also most characteristic of ancient Hebrew literature. St. Augustine and Rousseau were also, of course, great confessors, but what are they in comparison with the psalmists or the great Hebrew poets of old? As a matter of fact, St. Augustine and Rousseau have only succeeded in mildly imitating the ancient Hebrew confessors. It is, therefore, no exaggeration when Bialik, the great lamenter and confessor, is characterised by modern critics as being intellectually a grandson of the ancient Hebrew poets. But the truth is that Bialik, by his power of expression, by his passionate words, and by the terrible images he paints, not only resembles the great prophets, but equals them in some respects. For Bialik's vision is more plastic, and at the same time more vigorous and more poetic than many of the ancient prophetic visions. Bialik does not suffer any more from subjectiveness to form than did the ancient Hebrew poets. The

rhythm of his expression harmonizes with his passionate words, but we must remember that a man of such eruptive and passionate temperament as Bialik is not always rhythmical and musical. All this is specially true of his "Songs of Anger," one of which begins with a characteristic outcry: "Call to the serpents that they shall bear your fury to all corners of the world," and which concludes: "Call to the clouds that they shall spread your sadness to the vast seas." These visions could only be written by a man in whose great and passionate soul a spark of the ancient Hebrew prophets lives. I remember that the early Fathers of the Church, in order to strengthen the belief of the Faithful, painted hell in the most terrible of colors, and described the pains and sufferings of the banished in such language that one would imagine they had really been present during Satan's rule in the dark underworld. But these terrible images of the early Christian Fathers cannot be compared with the most gloomy visions of Bialik, in his "Songs of Anger." In these poems elements of nature and unknown forces of creation are portrayed, and all nature changes its entire course, thus creating a state of affairs in which human life is only one long martyrdom—one terrible suffering. The same booklet contains the little poem, "Slaughter in the City of Murder," and a third little poem without title. The book is unique in the world's literature, for in it a first-rate lyrical genius voices the indescribable sufferings of an ancient people and a loud protest against the murder and slaughter of a whole race, the children of which are massacred in the middle of the day, when the sun is at its zenith, and in the presence, of the whole of humanity.

Cursed be he who says revenge.

Such revenge: revenge for the blood of a little child has not yet been created by Satan.

In the "City of Murder" Bialik has shown his fine descriptive genius. If there exists a poetical realism in Hebrew literature which is at the same time realistic and Hebrew, it is in this terrible poem in the "City of Murder." This song is, in short, strongly descriptive of pogroms. With an apparent feeling of rest, which is obviously the outcome of an indescribable despair, Bialik paints the terrible St. Bartholemew's Day of Kishineff. This piece of modern Hebrew poetry is not only a historic document on the fate of the Jewish people at the beginning of the 20th Century, but a document vividly portraying the human capacity for cruelty. Every stage of the national catastrophe is followed, and reproduced with such painful detail that we are baffled, and we ask how a man with such a passionate soul as Bialik could sing this song of Hell:—
For the Lord called the spring and the executioner together,
The sun shone, the feathers flew, and the killer killed.

Bialik's plasticity and care for detail in this song of Hell and pogrom deserve our double admiration, because, although the song is written with blood and tears, he very nearly attains the plastic genius of the ancient Greeks. The terrible pain under which he has written these songs of suffering and martyrdom can best be judged by the verse which concludes the booklet:—

One star to the other tremblingly exclaims
There is the horrible lie,

There is the great sorrow,
And the God of Revenge, wounded in his heart,
Will rise and cry, and appear with his great sword.

If it be true of a great poet that he sometimes expresses what lies in the heart and soul of his people, it is true also of this booklet of "Poems of Anger," by Chaim N. Byalik.

Another great song which will, no doubt, contribute to immortalize the great Hebrew poet is the "Diligent Student." The type of the poor and hungry Jewish boy who devotes the whole of his time to the Study of the Talmud is another reality of Jewish life which strikes the poet, and which he immortalizes. The "Diligent Student" is, of course, a symbol, and the song is lyrical and epic at the same time. Byalik describes the "Diligent Student" as:-

In some little city blest, while stars
Twinkle above your head, and all around
The grasses whisper and the winds tell tales—
You hear the distant murmur of a voice,
You see behind a pane a distant gleam,
And then a figure like a corpse's shade,
That rocks and wavers, bending up and down,
With moaning chant—a rush of broken thoughts
Is borne to you upon the waves of silence.
A Talmud Student, prisoned in a Klaus
And keeping mighty vigil, you behold.

And:-

Within those walls, not one day, but six years
Have watched his toil—his childhood ripened there
Too soon, his youth matured there ere its time,
His eyes were darkened and his face grew white.
Not one, but six years, have passed since first
He turned unto the wall in that dark spot.
No sunshine has he looked on, only cobwebs,
Only the wall, daubed with untempered clay.
Hunger and vigils, leanness and decay—
What are they, that his mind should dwell on these?
He surely knows how students lived of old,
He surely knows his day of fame will come.

In this song the various aspects of the Talmud student's life are described. His prospects in life, and his possible social and religious attainments are many unless considered from the European point of view. The result is that in spite of the many chances in his poor life the diligent student of the Talmud remains a tragic figure:-

Oh, woe is me for you, my hapless folk.
How parched the lot, and how blasted the portion,
Wherein **such** grain could moulder and decay!

In Western Europe only a few people, even among the Jews, will understand the strong realism of this song, because the fate of the Talmud student in the little townlet is strange to them; but those Jews who have had the doubtful privilege of sharing the same fate in their youth will greatly appreciate the way in which Byalik poetically reproduces and immortalizes the life of the diligent Talmud student, and how fully he describes the poetical side of Yeshivah life.

Although Byalik has written a good many songs on Nature which are very melodious and sweet, and also many wonderful love poems, he is nevertheless of a rather gloomy disposition. It is true he does not weep like many Yiddish poets of the Ghetto. But then he is too much of a man, too much of an aristocrat. He is a poet of pain and sorrow—in short the poet of

Jewish reality. His proud silence is sometimes more heartrending than the tears of poets who weep. Even his lamentations are not conventional; he laments like a lion who has been wounded, and not like a woman, and when he curses he breathes the spirit of eternity. In this respect he also resembles the true Hebrew prophet of old. I do not know one among the great modern Hebrew poets with so deep a cosmic consciousness as Byalik.

He does not allow himself to be restrained by words spoken or written, but he appeals to the eternal elements of nature, and he does not speak to decades but to centuries. Alas! This poet with this cosmic disposition of mind is a poet of Jewish nationalism and a poet of historical Judaism. He suffers heavily with his people, and he suffers because of the undignified conditions in which Judaism lives to-day. He is always looking for the moment when his people and his people's culture will be freed from the foes surrounding them, and even in his greatest despair he does not lose hope that one day the "trumpet will be sounded" for the redemption of Jews and of Judaism.

Byalik is the only great contemporary Hebrew poet who is a strong believer in Judaism, and in spite of all external and internal pogroms he refuses to admit that Jews and Judaism are doomed. This is the secret of his productive influence on Hebrew literature, and especially on the younger generation which looks upon him as upon a shining star. I do not know how Byalik views religion, and more especially practical Judaism, but to judge from his poetry he seems a man of extraordinary deep religious feeling, because only a religious soul could succeed in maintaining his belief in the future of his people while witnessing the whole process of the disintegration of Eastern Jewry, of its conversion *en masse*, and its vulgar assimilation:

"I shall not sell the right of primogeniture for a pot of lentils. My voice shall not be mixed in the trumpet of lies—my whole power is God and God is alive."

Byalik's famous little song, "She has written me a little letter," reminds us very much by its naiveté and wonderful simplicity of the "Song of Songs" and of "Ruth." In his poetry he is so complete, so wonderfully harmonious, even as far as regards technicality that the critics have become silent. He now sits like a true king on his throne, and nobody dares approach him. Some skeptics maintain that Byalik, although only forty years of age, has already accomplished his mission, as he could not do better what he has already done. There appears, however, no ground for such an opinion, for to judge by the poetry with which he has immensely enriched modern Hebrew literature he cannot be compared with some passing meteor. His highly cultivated technicality and his wonderful plasticity testify against such a contention. No! Byalik cannot be compared to the passing meteor; he can only be likened to the fixed shining star, and it is my sincere conviction that the star of Byalik will continue to shine even when the star of his people has attained to its full brightness.

(In the next and concluding installment of this article, Dr. Melamed will deal with the other notable Hebrew poets, Tchernichowsky, Kahn, Schneyer, Maitus, Feuerstein, etc.)

Between the Hammer and the Anvil

(AN APPEAL TO THE HAMMER)



THE league for the Defense of Oppressed Jews has issued the following extracts from an address delivered by Tchkeidze and Dzioubinski, Socialist and Labor members of the Duma, in the session of August 11th, when the urgency of the Jewish Question was discussed:

Mr. Tchkeidze: "Every one of us should insist upon the urgency of our interpellation. I shall only lay stress upon a few of the numerous reasons which warrant and justify immediate action.

"Gentlemen, you all know very well, that the government installed through the high-handed proceedings of June 3d, has based its very existence upon the persecution of the Jews. In these critical times, when the government itself is endangered, it directs all its energies against the Jews as they can offer the least resistance to its arbitrary doings. You certainly cannot have forgotten, that at the very first manifestations of revolutionary, liberal demands in Russia, the government, in the first place, struck at the Jews by organizing pogroms, the horrors whereof still are remembered by all of us. When the government established on June 3d became aware of its lack of vitality, when all the illusions fancied as to the strength of that government had vanished, the government thought it necessary to shelter and intrench itself behind the backs of the Jews. Do you remember, gentlemen, the Beilis case, the most scandalous event in our history?

"It is now one year since the war broke out and, I believe, that the principal cause of that war was the question of existence of that government established on June 3d; for it war meant prolongation of power, while peace would have spelled its defeat. Now that government attacks the Jews anew, only instead of accusing them of ritual murder, they now are charged with treason and infamy.

"Russia and the entire world now know who are those guilty of and responsible for the unfortunate position of Russia, both in respect to its military disaster and its internal unrest. The Jews are in no way to blame for these conditions. The entire country is agreed, that the guilty ones are those who have enriched themselves at the expense of the army and of its needs. (Cries from the Left—"That is true.") The guilty ones are those who have sold out Russia, being led by Miassoidov, Grotguss and other traitors. If you really desire to find the guilty ones you must examine into the doings of that organization of traitors—a few of whose most important members have been executed—and the part taken therein by Mr. Maklakov, who recently resigned from the ministry and who, to an extent beyond all others, incarnated in his person that government of June 3d.

"Gentlemen, ever since the beginning of the war we have been told and we have heard it constantly reiterated, that all that butchery, that sea of blood, are required in the defense of right and justice and for the triumph of those great principles of Liberty, Equality and Fraternity. If such really be the case, then you cannot but recognize the urgency of our interpellation and you must act so as to compel the government to immediately reply to the questions we intend placing before it.

"Let the government also inform us under whose guise an entire people is held responsible for crimes, abominable as they might be, which might have been committed by a few of its sons? By virtue of what facts is the mouthpiece of the government (the Official Russian Journal) permitted to publish the information, a lie cut out of the whole cloth, that the Jews had betrayed Russian troops at Koujy? By what principle of right or justice were the daily papers ordered to publish that lying information and threatened with condign punishment in case of refusal?

"Let the government also inform us under the guise of which liberty it has suppressed the entire Jewish press by the stroke of a pen? In the name of which fraternity did a part of the army, Russian soldiers, instigate brutal cruelties against Jewish soldiers who were side by side with them in the trenches?

"Is it an act of justice to expel from Russian cities, within 24 hours of giving notice, Jews who had volunteered for army service, who had been wounded and mutilated on the battlefields? Is it an act of humanitarianism to forbid the tendering of food and drink to the exiled Jews penned up in cattle cars and dying from hunger?

"The Germans have been accused of defying the laws of warfare recognized by the civilized nations; of using asphyxiating gases and of torturing their prisoners of war. If these things be true, they would disgrace the ruling classes of Germany and the government which represents them.

"But, gentlemen, let them tell us by what law decrees are published here in Russia, under which the army is ordered to take Jews from among the peaceable civil population and make use of them as a shield to protect our soldiers against the bullets of the enemy? By what law are Jews held as hostages, Jews who are citizens of the country? By what law are these unfortunates imprisoned, tortured or even executed?

"The Germans have been accused of not having respected the artistic monuments, of having destroyed Louvain and the Cathedral at Rheims. But I would ask you by what ethical principle you can excuse the violation of women in the synagogues, where they had sought refuge and protection? (Cries from the Right; 'Such an outrage!') Yes, gentlemen, it is an outrage, but unfortunately it remains a fact. Yes, gentlemen, the capitalistic world has shown itself in its true colors; nothing is sacred to it except its golden calf and its mailed fist. (Applause from the Left.)

Mr. Dzioubinski: (Member of the Labor Party.) "The facts presented in the present interpellation merit your entire attention, not only because they dumfounded all imagination by their cruelty and illegality, not only because hundreds of thousands of our fellow citizens are treated as common criminals, not only because hundreds of respected citizens have been taken as hostages and are languishing in prison, but also because all these facts have an important bearing on the general welfare of the country in this sad period of trial and distress now upon us.

"All these actions of our authorities, both military and civil, carried into execution with an unwonted zeal and energy, prove to us, that these authorities dissipate their entire strength in carrying out a nefarious policy, which in no way has any connection with their real duties, that, at this moment, should require their entire attention and devotion to the concentration of the living forces and strength of the country for its use and for the imperious needs of the army.

"All these machinations are probably only intended to unload the guilt upon innocent parties, to draw the attention of the country upon them and thereby to erect a shield behind which the Miassoidovs and the other traitors may screen themselves and their misdeeds from public observation.

"Gentlemen, I am fully convinced, that the recently appointed commission of higher military officers will find in this interpellation some valuable clues for its information. It will discover therein the facts which will show the purpose of drawing the attention of the country in a certain direction and the reason for ruining our own countrymen and which have materially interfered with the work of properly reequipping and reprovisioning our army.

"In my capacity of administrative delegate of the V Siberian corps I have been at the front and I have had occasion to see with my own eyes with what subtlety of cruelty the orders for the expulsion of the Jews have been carried out by the administration of the government of Radom. The entire Jewish population was expelled at night, in the course of a few hours. At 11 p.m. that order of expulsion was issued and it contained the threat of hanging all Jews who were to be found in the place at daybreak.

"Thus began in that gloomy night the exodus of the Jews in the direction of the city of Ilja, 30 versts away. They were compelled to carry in their arms the sick and paralyzed, as no vehicles of any kind were available.

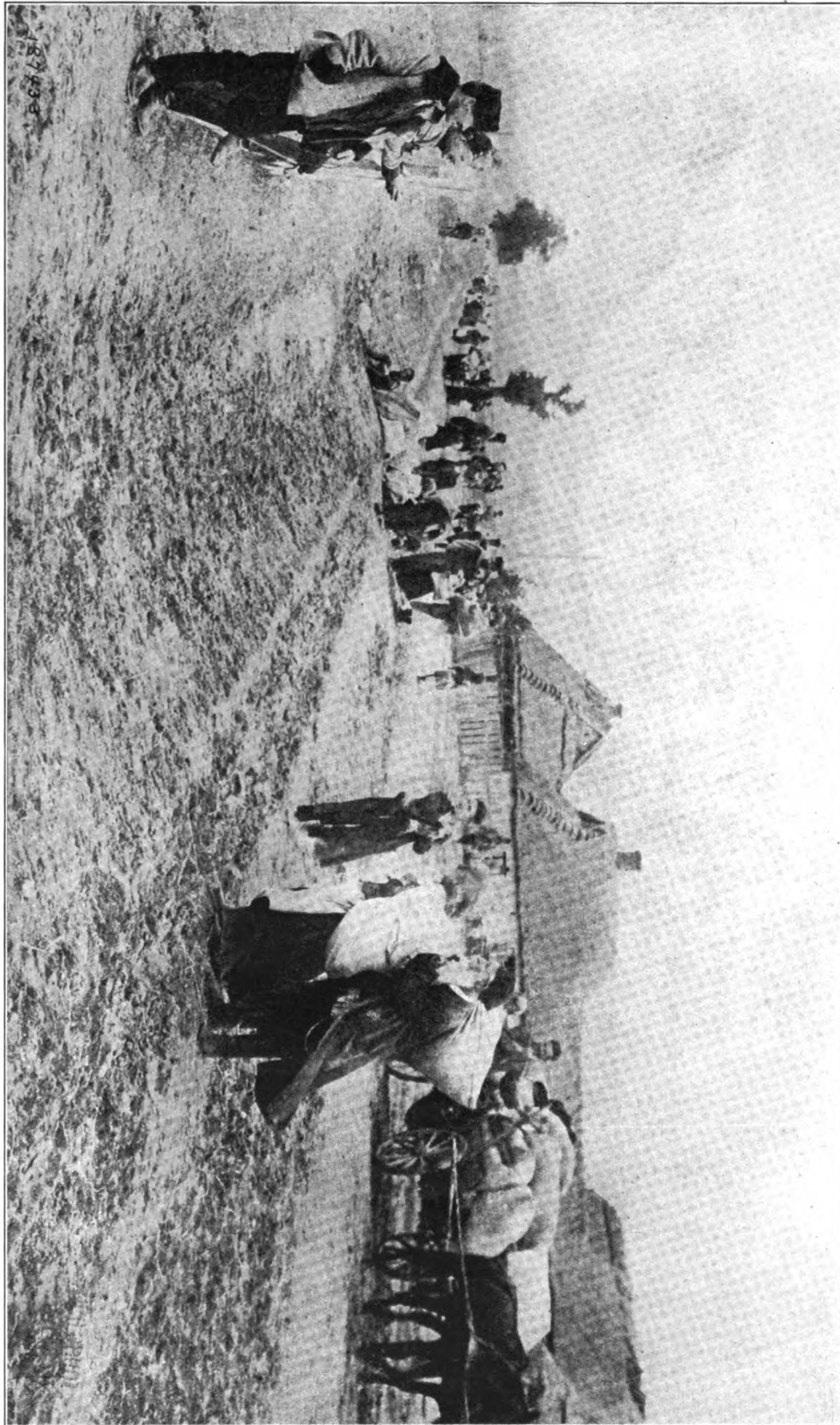
"The number of the exiles is enormous. Thus there were expelled from the government of Kovno about 150,000 Jews, from the government of Grodno, about 100,000 and from Poland about 200,000, all told about half a million of human beings condemned to misery. The police and the gendarmery treated these expelled Jews like common criminals.

"At the railroad station of Gomel, for instance, the local Jewish relief committee was not permitted to enter the station for the purpose of bringing the unfortunate exiles food and water.

"In one instance Jews driven out of house and home

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WHITHER?



post-haste were penned up in cattle cars during a long trip and no one was permitted to come near that train. The majority of these unfortunates were half dead from hunger upon arriving at their destination. When the train finally was permitted to discharge its living freight there were found 16 cases of scarlet fever, 1 typhoid and one woman who had died of inanition.

"But this is not all. Some Governors have thought it necessary to render the sufferings of these unfortunate innocents still more atrocious by capriciously humiliating these defenseless victims of governmental malice.

"The Governors of Poltava, of Minsk, and of Ekaterinoslav have displayed the greatest energy in the work of nefarious oppression. They have illegally treated these exiled Jews like deported criminals. They have ordered the forcible confiscation of their passports from these Jews and had them furnished, instead of these necessary documents, route sheets with the destination of certain places in five governments, where the exiles were to arrive within a limited period. Within the jurisdiction of these five governments even the resident Jews are being continuously harassed and arbitrarily driven from pillar to post.

"There is worse still to tell. The Jewish relief committee of Poltava has been officially censured by the governor of that city for having assumed the name of 'Committee of Relief for the Jewish Victims of the War.' The Governor has ordered the committee to hereafter restrict its title to 'Relief Committee for the Exiles,' and he justifies this order on the plea, that the Jews have been expelled as delinquent political suspects."

"The cruelties committed by the local authorities did not even stop after the publication of the decree suspending further wholesale evictions. On the contrary, these local authorities have found means to redouble their inhuman persecutions of the Jews within their jurisdiction. Thus, when the Jews upon the orders of the Governor of Poltava tried to return to Kovno, the authorities of that town prevented their admission to that government and they were compelled to again return to Poltava.

"The publication of the decree of the Minister of the Interior permitting the Jews to cross the borders of the 'infamous pale' has in no wise put a stop to the arbitrary actions of the administrative officials.

"All the regulations applicable to the Jews, even those intended or rather pretending to ameliorate their conditions, are used as a pretext for inflicting new vexations upon them.

"But the most atrocious measure, and altogether illegal, is that of taking hostages from among our own citizens. Please bear in mind, that these hostages are taken from the most respected persons of the population.

"What law of the Russian Empire authorizes the Government to imprison men who are guilty of no crime other than that of enjoying the general esteem of their fellow-

citizens? What law warrants judgment and the infliction of punishment for crimes not committed by the accused, or even for crimes committed by unknown offenders?

"At the present moment some 400 hostages are languishing in the prisons of Poltava, Mohilev and Ekaterinoslav and they are threatened to be hanged without a moment's notice.

"Perhaps you think that this is an idle threat? Listen then, gentlemen, to this passage of an official proclamation: 'The commander-in-chief only permits a general expulsion in exceptional cases and he thinks it indispensable to take hostages from among the rabbis and the rich Jews, with the distinct understanding, that in case of treason on the part of the Jewish population, these hostages are to be hanged.'

"At Solkhatov three hostages were thus hanged for a crime which they had not committed and of which they probably even were ignorant; they paid the penalty with their lives for the crimes of other parties whom they did not even know.

"Gentlemen, it would seem high time to stop these measures smacking of medieval methods. It is high time to liberate the hostages still languishing in prison. These disgraceful arbitrary actions of the Government dishonor us in the eyes of the civilized world, they must lose us the sympathies of our allies and they are measures, not only illegal and atrocious, but also extremely nefarious to the country. (Hearty applause from the Left.)

* * * * *

In spite of these and similar appeals, the Duma, by a majority of votes from the Right and Center, rejected the motion of urgency. However, after listening to an energetic protest by another member, Mr. Tchkeidze, in which he impressed upon the members of the Duma, that it would be impossible to longer submit to the crying outrages and injustices inflicted upon the Jewish population without protesting against the criminal actions of the Government and its officials; that further, Russia never would be able to solve the great problems imposed upon it by the tragic events of recent days, unless all citizens without regard to race or religion were treated alike as free citizens, the Duma finally decided to place the motion for urgency upon the table but agreed to take up the debate anew later on at some indefinite day within the next fortnight.

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* On the third of June, 1907, the second Duma was dismissed and a new, much more restricted suffrage law was instituted.

The interpellation was due to the initiative of the Social-Democratic party and was also endorsed by the Labor party and the cadets. The main speeches upon the question of urgency were made by the Social-Democratic member, Mr. Tchkeidze, and the labor party member, Mr. Dzubinsky. Deputy Freedman's address was reported in the October Number of the Maccabean.

At the Talmud Torah

BY VICTOR COEN

What happiness and anxious care
Contend within my breast!
For many little children there,
Their dark eyes unoppressed,
With wonder falter thro the toil
(That marks our wandering)
Of native tongue on foreign soil—
What may their future bring!

Yet strive we like a daring bark
Whose honest timbers groan
Beneath the storm, athwart the dark,
With just our souls our own.
O golus trials, and years of pain,
Abuse of freedom found again,
And custom's sway o'er stunted brain,
Your wastes are sad and lone!

The Romance of Zionism

By PHILIP M. RASKIN



THE world of romance knows of no truer, no more pathetic love-story than the love of the Jewish soul for Palestine. If Jewish history is often spoken of as a great drama, then not only has its central idea originated in Palestine, but every subsequent act, scene and change of decoration has been directly connected with that country. It is not an exaggeration to say that the *raison d'être* of Jewish existence is the unparalleled love and faithfulness of the Jewish soul to its homeland. In an article on Jewish ideals which the writer contributed some time ago to the London "Westminster Review" he said that the Jew is tied to Palestine with an elastic cord that never breaks, but pulls with greater force the wider the distance and the greater the resistance. Jewish history, particularly of the last few decades, fully justifies the comparison. For there is no reason to think that, under suitable conditions, ten times as many Jews would not willingly and joyfully now return to Palestine than the number of Jews that went back after the Babylonian captivity.

We have been scattered for twenty centuries throughout every corner of the globe, from the steppes of Central Asia to the desert heart of Africa, despised and tortured, hated and hunted by the entire world. But neither the degradations we were made to submit to in the early Christian era, nor the wholesale massacres of our communities by the Crusaders, nor the humiliation and torture to which we have been subjected by semi-barbarous Europe of the Middle Ages, nor the *auto-da-fés* which all the bigoted Torquemados could kindle, down to the pogroms and "evacuations" of modern "civilized" Eastern Europe—nothing could crush, destroy or even weaken our love for our homeland. Whenever I think of our people, flung into a sea of blood and tears with a heavy load of the world's hatred on its neck—lifting its head in spite of its overwhelming burden, living in spite of the world's order to die, always remaining the sphinx of human history—I think how ridiculous are the casuistries of a Sombart and the like who endeavour to solve this universal riddle by a materialistic formula of monetary equations and commercial coefficients. It is related that when the Shah of Persia visited London on a certain occasion he was surprised at the small number of soldiers he saw in the streets. "Who prevents so many millions of unchecked individuals from massacring each other?" he inquired of his English companion. "C'est la force morale, votre majesté!" answered the gentleman. Upon which the Eastern despot gazed at him and murmured: "Je ne sais pas qu'est que c'est que la force morale!" When I read certain interpretations of Jewish history I am inclined to believe that there are a good many more who do not understand what is a great moral force. They see our people wandering through the desert of suffering, but they cannot see the pillar of fire, that leads their way. No wonder! how is it possible for them to feel the depth of the Jewish faith, the Messianic hope, the idealism of the Jewish mind and heart! They, whose basis of

life is materialism, personal and physical pleasure, how can they penetrate into the soul of a nation whose ideal is material happiness based on high spiritual and moral development, universal peace and human brotherhood under the supremacy of one universal God! No! the dream of our people will never be interpreted by the magicians of materialism.

The stream of Jewish history had a very checkered course, but it always found its way into the Jordan. The Jewish dream of independence, assuming at various periods the colour of time and environment, remained in substance the same; at the present moment we call it, Zionism. I said before that the Jewish conception of material happiness is based on high spiritual and moral development. It is a conception that material happiness can only result from a perfect harmony of the physical and the spiritual life of man. How and where did this life-conception evolve? To me, the answer is plain: It could evolve only in a country where the physical and the spiritual are by the very nature of its position and climatic conditions remarkably mingled and interwoven, a land providing in abundance food for the body and food for the soul. It is not in vain that practically all religious ideas originated in the East, and three of the universal religions, Judaism, Christianity and Mohammedanism in Palestine. It seems, however, that Judaism has found the key to perfect harmony between soul and body. In Christianity there is too much of spirituality; in Mohammedanism—too much of the carnal, while in Judaism the two are remarkably balanced. It is the Palestinian soil, its lofty mountains, its evergreen valleys, its sapphire skies, its multitude of form and colour, its contrasts of natural phenomena, that made of its inhabitants practical men and dreamers at the same time—men of the earth and men of the heaven. Palestine gave our people "the dew of heaven and the fat of the earth"—in every sense of the term. How the material and the æsthetic are mingled and blended in a kaleidoscopic manner in that marvelous little country, the fairest spot on God's earth! Here great tracts of land wave with golden corn; there, terrace upon terrace on the sunny slopes, gleam the vineyards; olive forests and palm groves dot the land everywhere. The high hedges of the northern hills are trimmed with stately cedars. The waters of Meron and Galilee teem with fish. There are balmfields in Sharon, innumerable herds in Bashan, and wonderful grape-clusters in Eshcol. Within a radius of a few miles you have the changes and varieties of tropical and northern climates, snow-decked mountains overhead, and evergreen, lily-decked valleys underneath. There is the winter that crystallises a man's character, reminding him of the hard struggle for existence, and the tender caressing summer predisposing him to meditation, to the appreciation of all that is noble, beautiful and elevating in nature and in the soul of man. . . . What wonder that such a country cradled kings, poets and prophets, who were at the same time shepherds and tillers of the soil? What wonder that such a country is never forgotten? "If I forget thee, Jerusalem, may my right hand be forgotten" thus

swore our ancestors in Babylon. They were quite sincere; it is perhaps easier to forget the right hand than the right land—and they kept their oath. When the battle-rams and the legions of Antiochus laid the country waste they sharpened the weapons which their country forged for them—great physical and spiritual power combined—and produced a leader who was a saint and a hero in one, a priest-general—Judas Maccabeus, who saved the Jewish country for four centuries and Jewish honour for eternity.

When the cruel hand of Titus finally tore us away from our ancestral soil after a resistance unparalleled in the annals of human history—not before four-fifths of our people gave their lives on the battle-fields—those who remained alive were still unconquered, for they took their soil with them in captivity. They surrounded themselves with countless emblems, as souvenirs of their fatherland. In our prayers, in our liturgy, in our daily life, in our festivals, in our customs, in joy and in sorrow—ever and everywhere we kept green the memory of Palestine. In Madrid and Lisbon, in Prague and Worms, in Frankfort and Neapol, in Paris and Lincoln—we still remained citizens of Jerusalem. Our rabbis sat bent over the age-worn folios, propounding the “precepts concerning the soil.” Our poets sang: “Zion, dost thou not enquire?” and “I am in the West, but my heart is in the East.” On the anniversary of the loss of our independence the whole nation in every part of the globe sat, and wept, and fasted, and mourned the great national calamity, as though it occurred but yesterday. The Jews more devoutly inclined, rose at midnight, and in heart-rending tones recited “Chzos,” the midnight prayers for the restoration of our homeland. Never for a day, for an hour, did we forget the land of our cradle. We lived with Palestine, and when we died we put some of its soil on our eyelids that the sacred soil be always with us. . . . Does the world’s history know of another example of such love and devotion to a fatherland? Time had no effect on it; lands and climes did not modify it; wars and revolutions did not change it; persecution and torture only strengthened it. The lover remained faithful to his love! True and faithful till death—and after! . . . Has ever a deeper romance been conceived by the imagination of a poet?

But what is the cause of such limitless devotion and unequalled faithfulness?

Again the answer to me seems plain—Jew and Palestine are indissolubly combined. The **real** Jewish character is the natural character of the land. Jewish psychology is modeled on the Palestinian climate; dreamy yet stern, harmonious, yet full of contrasts, heavenly and spiritual, yet earthly and practical. . . . This is perhaps the secret why the Jew can so easily adapt himself to all climates and all environments. As long as a Jew retains his true character he is consciously or unconsciously a Palestinian. His attitude toward Palestine is the most reliable thermometer for measuring his degree of Jewishness. The finest and deepest Jewish characters in ancient as well as in modern times were always Palestinian. With some particularly fine characters, as that of Halevi, Heine, Disraeli, the love for Palestine filled their souls to overflowing. . . . Like a fountain it burst forth from time to time with such irresistible force that it heeded no consequences of conditions or environment and silenced all selfish and material considerations. There is, however, not a single Jewish heart in the world in which a hidden chord will not respond to the magic touch of the memory of Palestine. Some people as-

cribe it to religious emotion. I prefer to call it Jewish psychology. Be it as it may, the fact remains that this chord often sounded wonderful melodies. Some of its finest melodies we heard in our own times, melodies that sound at least as deep and as sweet as the soul-melodies of other nations.

Does not, indeed, the heroism of the “Bilu” remind us of the venture of the Pilgrim Fathers?—those tender university students who exchanged the college auditorium for the untilled field, the pen for the plough, the wealthy home and brilliant prospective careers for fever-contaminated marshes. . . . They suffered hunger and thirst, privation and fever, but persevered and succeeded in paving the first path and laying the first foundation of the New House of Israel. . . . Outside the colony of **Cheverah** there is a flower-decked little cemetery hiding the bones of these heroic pioneers. This cemetery is perhaps the finest emblem of Jewish patriotism, a patriotism consecrated with the purest blood of the purest hearts. This “Bilu”—what a beautiful chapter in the romance of Zionism! and Herzl? That Western Jew brought up in a non-Jewish sphere, that aristocrat, that **homme-de-salon**, who wore under his stiff European shirt the tenderest of Jewish hearts, in whose dreamy eyes lay hidden the eternal dream of a suffering nation, who, twenty centuries after his Babylonian ancestors, whom he resembled in features and figure, triumphantly repeated the oath: “If I forget thee, oh Jerusalem!” Herzl, who, meteorlike darted across our sky, like a sudden flash of light, kindling on its way the hearts of hundreds of thousands with new hope and new vigour. His convening of Congress, uniting a scattered people, his interviews with kings, Popes, statesmen, his audience with the Sultan, his feverish activity, his building up of institutions and his premature death—what a wonderful legend woven in the Romance of Zionism!

And Nordau—with a head of a Socrates, a sardonic smile of a doubter but with the tongue of an Isaiah—Nordau the skeptic, the isolated, the proud, the fearless Nordau, who pilloried the hypocrisy of Christian Europe, who gave the lie to modern civilization, Nordau surrendering himself unconditionally to the dream and ideal of his great-small people! Is this not a wonderful, a glorious page in the Romance of Zionism! And Wolfsohn whom, too, we prematurely lost, that merchant-idealist, and because of this, very typical Jew, a man with a head full of financial calculations, and a heart full of noble aspirations. . . . Will the Romance of Zionism not assign to him a place of honour?

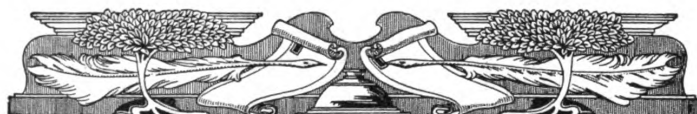
And what of Warburg, whom Zionism turned from a Berlin professor of botany into a Palestine Company promoter. . . . and what of our latest great leader in America—Brandeis—whose mighty hammer of crushing logic falls with such irresistible effect on the rusty bars of assimilation. . . . What marvelous episodes in the Romance of Zionism!

I see the Jewish youth all over the world whose minds are attuned to the new ideas and ideals of Judaism, who full of vigour and energy, are waiting for the **mot d'ordre** to lift the banner of Zion and to carry it proudly to its destination. The Jewish youth all over the world is engaged in reading and pondering over the great Jewish work—the Romance of Zionism. The work we have accomplished in our fatherland, the colonies we have built, the schools we have established, the language we have revived, the vineyards

we have planted, the institutions we have founded—all, all are chapters of this Romance to read and to ponder over. . . .

But the last chapter of this wonderful romance has not yet been written. The great national and international events which are now remodeling Europe will make us write a new chapter—a great, a wonderful chapter—in this Romance. Out of the caldron of bloodshed a new and purer Europe will emerge. Our

claim to live and toil in peace in our ancestral home cannot be ignored when the day of peace and right is established. Our share in this European catastrophe is heavy, but a great reward is awaiting our people. Supreme moments demand supreme efforts. We must prepare and organize ourselves for the great day that must come in the near future. The last chapter of our Romance must be written in deeds of organization, of bravery, of courage, of national effort.



The Nineteenth Annual Convention of the Knights of Zion

THE Nineteenth Annual Convention of the Knights of Zion, which will be held in Chicago, beginning December 31st, 1915, promises to place itself on record as the banner convention of the Knights of Zion.

From the arrangements now in progress it seems certain that the convention will surpass those of previous years. The Convention Committee this year comprises every member of the Executive Committee, and every society connected with the Knights of Zion is represented on the committee by its president and secretary.

The different social functions of the convention, as well as the sessions and business part of the convention, have been placed in charge of individual societies in Chicago. To the out of town societies convention work will be assigned later.

Elaborate preparations are being made to take care of the large number of people that are expected at the different functions and for that purpose the most spacious halls obtainable have been provided.

A series of conferences have been arranged with organizations who are directly or indirectly connected with the Zionist Movement, to take place during the convention to continue until the 9th of January, 1916.

Outline of the Convention Program:

Friday evening, December 31, 1915, services in one of the principal synagogues; later in the evening a reception will be tendered the visiting delegates and guests.

Saturday morning, January 1, 1916, services will be held in a prominent synagogue, where, in honor of the delegates, the cantor of the synagogue with his choir will officiate.

Saturday afternoon, mass meetings will be held in all prominent synagogues of the city, addressed by visiting delegates and eminent speakers. All arrangements for the services and meetings under the direct supervision of Mr. H. Steinberg.

Saturday evening, a Zionist Ball will be given in honor of the delegates, where they will have the opportunity of becoming acquainted with one another. The Zerubov Society of the K. O. Z., has complete charge of all arrangements.

Sunday morning, January 2, 1916, the business sessions of the convention will be formally opened. An exceptionally large hall has been secured in order to accommodate the many invited guests in addition to the delegates expected to attend.

The afternoon session will be devoted to reports of the officers of the Executive Committee of the Knights of Zion, also of the delegates of the different Gates, the reports of the latter being about Zionist activities undertaken by their respective Gates during the past year. The Hachia Society of the K. O. Z. is in charge of arrangements for the sessions of the day.

Sunday evening, at 8 o'clock, an entertainment and mass meeting will be held in one of the largest halls in the city of Chicago. Arrangements will also be made to care for the overflow attendance at another near-by hall. The arrangements for the mass meeting is in charge of the Herzl Literary Society of the Knights of Zion.

Monday morning, January 3, 1916, the business sessions of the convention will be resumed in the South Side of the city, in order to give to our fellow-Zionists in that section ample opportunity to meet the delegates and also to attend the sessions.

Monday evening, 7:30 p. m. a Kosher Banquet will be served to the delegates and 600 invited guests. Many features adding to the pleasure of the evening will be provided. The banquet is in charge of the Kadimoh Society of the Knights of Zion.

Tuesday morning, January 4, 1916, the sessions of the day will be held in the Northwest Side of the city, luncheon being served at noon.

Tuesday afternoon, election of officers will take place and the final business session of the convention concluded. The Ezra Society is in charge of arrangements for that session.

Tuesday evening, a farewell reception and informal banquet will be tendered the delegates by the Zerubov Society.

Wednesday evening, January 5th; Thursday evening, January 6th; Friday evening, January 7th; Saturday evening, January 8th, important conferences will take place and the relationship of the Knights of Zion with different organizations established. The pre-convention issue will give the meetings in detail.

Sunday, January 9th, a convention of Junior organizations will be held containing features not only interesting to the juniors but also to the adults.

In honor of the many delegates and visitors that will come to Chicago during the convention week, Chicago Zionists are expected to decorate the fronts of their houses, and their places of business.

Isaac Joel Linetzky

BY HAROLD BERMAN



SAAC JOEL LINETZKY, author of that classic of the Yiddish literature, "Dos Polische Yingel," and numerous other works of renown, has passed away a few weeks ago in his seventy-sixth year. A few timely words on this author and his work will therefore not be amiss at this time, to estimate his standing in the Yiddish literature, the value of his work, and the influence which he exerted upon the people for whom he wrote.

A glance into the life of the Jew in the vast Russian Ghetto of half-a-century ago will be indispensable to our task and to the proper appreciation of our author's talents and the merits of his work. Linetzky is eminent as an artist who most faithfully portrays the life of the denizen of the Russo-Polish Ghetto of those early days, all its comicalities, its mirth-provoking grotesqueries, a life pervaded by many superstitions, the worship of false gods as embodied in the form of the miracle-working chassidic rabbi, coupled with the perennial tragedy of the peculiar life of the Jew.

The task was far from easy and the path far from rosy, as it required a master-mind to comprehend this life, with all its intricacies and weird strangeness, and an equally great—if not deep—talent to transcribe its many details and impressions faithfully.

When the man thus equipped did arrive, he was rewarded by a bountiful harvest of dazzlingly-rich material, for the life of the Jew of those days, full of religious fervor, immaculate home life and rigid observance, possessed such a wealth of complexities, strangely interwoven with pathos and bathos, the mirthfully comic with the pathetic and mournful, the respective threads crossing and re-crossing one another in an inextricable zig-zag as to require the deft touch of the truly artistic hand in separating them into their respective native colors, so that they may be viewed in their true perspective. And there is where the man of genius, possessed of real literary originality and inspiration differs from his plodding and more hackneyed compatriots. Whereas, the latter sees only superficially and then only one side of the medal, according to his native proclivity or temporary mood, the former possesses the almost occult gift of seeing the two sides of the coin at once, and even penetrating beneath its surface. Therein lies his greatness.

We have had many a writer in the Jewish literature who drew for us, in grossly exaggerated hues and forms, the ridiculous side of the life of the Jew of the small town, provocative only of contempt and laughter, without even generating the faintest spark of enlightening thought in the reader's mind, and also those who dwelt altogether in a world of pathos, of exaggerated sorrow and gloom, amongst miserable haunted creatures, whose skies are ever beclouded.

The latter type, so frequent with us, serve as an excellent means of propaganda, to attract the attention of the people without the Prison-Pale to the unfortunates within, but cannot be considered as artistically or retalistically true.

In the works of Linetzky we meet both, that which

is pathetic as well as that which is comical, eccentric, all the foibles of the life of a people, the offspring of the peculiar conditions informally linked with them. That life is, indeed, very far from being a path of roses; an atmosphere thick with oppression teeming with petty caprices and annoyances, which beset the Jew at every step; the grim, unceasing battle with grinding poverty, added to which is a liberal dose of superstition, a constant fear of supernatural beings and agencies, such as his miracle-performing, money-extorting rabbi, on the tip of whose tongue wealth and prosperity, health and life hang, whose prayers could change even the very course of the planets in their orbits.

The Jew built for himself a spiritual ghetto, a spiritual realm all his own, separating him from the world of his tormentors without, a world wherein he dreamt his dreams, spun the fine thread of his ecstasies, his fancies speculated about the world invisible, and dreamt of a luminous future, so that even out of that bleak superstition of chassidism he drew the comforts of hope, reassuring faith and expectancy, a really rich, and golden harvest.

And it is in the description of these, the positive and negative sides of that life of light and shadow, that our author is so supremely clever, so consummately skillful, and his men and women are truly realistic folk, copies from real life, and to the rollicking laugh is added the sobriety due to that life of tragedies. The "Polish Boy" is autobiographical in style, the author in reciting his tale, speaking all the while in the first person singular. Like Dickens, in "David Copperfield," his life-story begins in prenatal days at the moment of his conception in his mother's womb, and he tells how his very sex was then changed by the timely intervention of a good Angel, and how this child, who made the acquaintance of miracles before he yet saw the light of the day, was beset at every step by miracles and the direct intervention of spirits, of the long-drawn-out battle royal fought by his mother with the "Evil One," who was ever on the alert to snatch her dear one from her arms and carry him off to his subterranean kingdom, a task which necessitated much vigilance, many rites, prayers and strange ceremonies. Recitals of this superstition-hedged childhood abound in this book, recitals of events which to the people of the present generation, removed from it as they are by a few years, are a source of constant wonder and amazement—and, shall we say, amusement? Below are a few brief citations, culled at random and indifferently rendered into a language where idiom differs so much from the original.

Speaking of his infancy, the author writes as follows: "Three and even four times a day she (his grandmother) tied me like a stick, hand and foot, squeezed me into a pillow like 'Ethrog' into the hemp, almost every minute blew her breath into me, muttered and yawned over me, and if in imitation of her, I also yawned, she spit liberally into my mouth, and when at last I did get rid of this old witch, other troubles were in store for me. If my belly ached or my skin was chapped from the heat, my mother rolled me so in the pillow as to almost mash up my insides or spill my brains.

"When my mother went out to 'her' shop, they stopped up my mouth with some dirty, sweetened rags, with which I was obliged to struggle for hours at a time. When I was two months old they put me in a cradle, but not before they had rocked a cat in it. . . ."

Here is his description of his cheder, whither he was sent in search of an "education."

"In the house the mud was up to your belt; near the door, a barrel of stagnant drinking water, and hard by it, a slop-pail, ill-smelling and filled to overflowing; the small window-panes coated with ice to the thickness of a finger and covered with all sorts of fantastic figures. Three little children, naked, except for their tiny shirts, were wallowing in that mud; a narrow, long dial-table, creaking and shaking, whose legs were tied with ropes and tied with knots, with a top which was grease-stained, burnt and pieces whittled away, around which, on benches made of plain boards resting on stumps, were sitting several lads, one almost grown into the other, with their backs turned to the wall, and all looked intently at the books before them.

"On the table, towards the extreme end of it, lay, snugly stretched, an old gray cat licking itself intently and wagging its tail, which alternately came in collision with some boy's face. At the head of the table sat the teacher, coatless, wearing faded, yellow 'zizis', an old, greasy skull cap on his head, rubbing himself against the warm stove. In one hand he held a stout, leathern cat-o-nine-tails, while with the other, he scratched his bared breast. The rabbi walked over to me, his first words of greeting being: 'Do you see this strap?' at the same time lowering it upon the back of the nearest boy."

In this delicious vein he goes on to describe all the strange happenings of that singular childhood and still stranger youth and early manhood.

It should be remarked, however, that, excellent as this work undoubtedly is, it would have gained in strength if the author had continued to be a little more objective and had not projected his own personality

into the tale quite so much. If this book, instead of being written from the subjective point of view, had been written in the third person singular, it would have gained not a little in strength. For, the person who lives in a certain given surrounding for a greater portion of his life, usually fails to see its beauties, has no eyes for its God-given charms and attractions. Almost all the early Hebrew authors speak in contemptuous tones of the established order of things in Jewry, and even more so of the chassidic cult, while the writers of a succeeding generation, at a time when "the gospel of deliverance became translated into a fiction of compromises," when all these had ceased to be powers for oppression and evil, tried invariably to separate the gold from the dross of that life, the grain from the husks, to discover the poetry that lay hidden beneath it, beneath, even, the superstition-born ignorance-breeding chassidism.

Linetzky, it is quite true, does lack "that noble sorrow, that deep seriousness which is the share of all great souls" and of the great preacher who is working for the uplift of humanity. His is the rollicking, broad laugh, and riot—even the deep, penetrative, cynical laugh of a Mendeleyev, which brings a tear, a sob in its very pathetic comicality, and is even better in effect than many a word of serious reproach. But, instead of that, he is more restrained, even in his bitterest outbursts, than most of his contemporaries; maintains more than they, a respectful attitude, exposing to ridicule only the so-called parasitical growths which have fastened themselves in the long days of the exile upon the body of Jewry, but never any of the fundamental historical customs or beliefs of his people.

What a transformation in the Jewish life has taken place in the brief life-time of this one man! And how have things changed in his native Russia, both spiritually and economically, since he wrote this book! The tales of this author are now read as though they were the fairy tales of distant centuries and dead peoples!



In Memoriam

(My Mother)

BY SAMUEL ROTH

I bring no flowers from the fields,
For Oh, the foreign rose doth sting;
My heart a still, sad thought doth bring
As broding o'er thy grave, it yields!

A foreign sky doth us enshell—
And strange the soil on which I tread
Wherein thy kindly form lies dead,
Where I, the living-dead, must dwell.

Reviews and Comments

JEWISH LIFE IN MODERN TIMES*

By ISRAEL COHEN



ISRAEL COHEN, one time English Secretary to the Zionist organization at Berlin and now, by the curious irony of Jewish affairs in the world of politics, interned in a prison camp in Germany as a Britisher, has written a monumental volume which bids fair to become a standard on the subject of which it treats. It is clearly a work into which much conscientious thought and labor has been put, and the result is fully commensurate with the effort expended to make it thorough, reliable and, what is also important, readable.

The work is sub-divided into seven "books"—all comprised in the one volume—each book being preceded by an introduction which is a kind of philosophical prelude to the facts, figures and descriptions which follow. Mr. Cohen endeavors to cover every phase of Jewish life in the world faithfully and without over-emphasis or undue partisanship at any point. In fact, his tendency to be objective and to avoid polemic and the exaggeration incident thereto makes his work solid, and scholarly but, of course, he runs into the danger here and there of being somewhat prolix, tho that is seldom the case.

It must be admitted that he handles his over-abundant material with skill, and manages to bring the orderly approach to his diffuse subject in which so many of the pseudo philosophers on Jewish life are lacking. To illustrate his method, one can hardly do better than to quote some of his chapter headings. Thus in Book I., he views the Jewish people in "Dispersion and Distribution," "Diversity of Composition," and—nevertheless—"Solidarity."

In Book II., or the Social Aspect, as he calls it, he considers "The Community," "The Family," "The Home," "Home Life and Customs," "Philanthropy," "Morality," "Social Life" and "Racial and Physical Characteristics." In Book III., consideration is given to the "Acquisition of Civil Rights," "Sufferings in Bondage," "Political Activity and State Service." So, in Book IV., or the "Economic Aspect," the author treats of "Spheres of Economic Activity," "Riches and Poverty," and "Migration." Throughout, Mr. Cohen shows that he is an adept in subordinating his own views. Apparently, he holds no brief for anybody. He lets the facts speak for themselves in their logical order for, with a shrewd appraisal of the situation, he realizes that they can only point in one direction and to him to whom that direction is not patent from the mere statement of the facts it would be useless to shriek from the house-tops—and incidentally spoil a book of well-conceived purposes.

Books V. and VI. deal exhaustively with "Jewish Culture," "Contributions to General Culture and Progress," etc., and "Observance, Drift and Apostasy" and the religious aspect generally.

Of especial interest to Zionists is Book VII. with its suggestive chapters on "Assimilation or Conservation." The whole work culminates in the chapter on "Zionism," as might naturally be expected. On the whole,

the author without allowing himself to become a special pleader, manages, by the sheer weight of the facts which are forced upon the consciousness of the reader, to build up a powerful exposition of Zionism as the indispensable requisite of Jewish continuity and progress. Zionists will do well to include "Jewish Life in Modern Times," in their library of Jewish literature.

Published by Dodd, Mead and Company, New York City, with twelve handsome illustrations and a map of the density of Jewish population in the world; 380 pages. Price, \$3.00.

THE CONQUERING JEW

By JOHN FOSTER FRASER

Mr. Fraser's title is rather misleading inasmuch as he confidently expects the "Conquering Jew" to be absorbed by the real conquerors, the non-Jews. Nevertheless, Mr. Fraser has written an interesting book, but it must be said that this is due to his material rather than to any special presentation of his matter. The Jews are an interesting people to say the least, and one can hardly be dull about them. At the same time, it is a very difficult matter to understand them—especially for a non-Jew—and it can hardly be said that Mr. Fraser has possessed himself of this indispensable prerequisite. He does indeed pile up great columns of facts and statistics of Jewish achievements, like the author of that other much over-rated book, "Israel Among the Nations," but, as in the latter's case, they point in all directions and, lacking in any logical premise, begin somehow to tumble about the ears of the reader without enlightening him and yet, apparently, without disconcerting the author in the least. To what end does he pile up all these facts? It is a mystery. Nobody knows. For, despite the friendly tone of the book, its author begins as an anti-Semite and ends as one.

For an alien to write about the Jewish people at all—about any people in fact—it is necessary to approach the subject with at least the misgivings and humility of a Lafcadio Hearn. Mr. Fraser, however, does not seem to doubt his qualifications for the task in the least. He writes with the ingrained conviction of the Christian to whom the continued existence of the Jewish race is sensed as compromising to Christianity or at least to the Christian races whose office it is to supplant the Jews in the favor of God. Mr. Fraser tries to do justice to Jewish achievement in the world. But he believes that the best achievement of the Jewish race would be to pour its vitality into the non-Jewish melting-pot. This, by the way, is a view that is distinctively Occidental. To the Oriental, with his profound acceptance of the ways of God, the existence of other races is as natural as that of the variegated hues of the sky. Not so the newer races. Whatever the barbarian cannot comprehend or absorb he would smash into smithereens with the heavy mace of his ignorant appetite. It is a characteristic of an immature, over-eager type of mind.

Mr. Fraser predicts the early demise of the Jewish people. Of Zionism he seems to know nothing. He was in Palestine but apparently got no glimpse of the Zionist colonies but contented himself with a glance at the dung-hills of Jerusalem like so many other ingenuous travellers in the Orient.

Published by Funk & Wagnalls Co. Price, \$1.50 net, cloth bound.

*Books reviewed in this department are obtainable through the "Maccabaeum."

The Jews in the War

In publishing these items of information concerning the part of the Jewish people are playing in the great war-tragedy abroad, THE MACCABAEAN does not wish to be understood as entertaining bias with reference to any of the belligerents. THE MACCABAEAN has always taken the position that the evils of the Jewish situation are due primarily to the anomalous position of the Jewish people in having no recognized political status.—Ed.

ALGERIA.

A considerable emigration movement is reported from Tunis. Numerous native Jews are leaving for Algeria, Morocco, and France, where they are convinced that they will be able to live under better conditions. The treatment of the Jews by the natives of these districts has always been notoriously bad.

FRANCE.

General Joffre has raised to the rank of commander two Jewish generals, Cohen and Heyman, and made General Wollbeugen head of a French army corps. In addition to the above there are in the French army five brigadier generals, fourteen colonels, twenty-one lieutenant colonels, fifty-eight majors and 107 captains.

Alfred Dreyfus, central figure of the notorious spy trials that split France into bitter factions several years ago, has re-entered the army and is now commanding one of the forts surrounding Paris.

GERMANY.

Fritz Abraham, one of the editors of "Der Judischen Rundschau," a German weekly, was killed in battle last August. He was a well known worker in the Zionist movement and had written considerably as a German publicist.

Two hundred and eighty-six Jews in the German army have been promoted to the rank of officers, and 4,000 Jewish soldiers have been decorated with Iron Crosses, sixteen of them with the Iron Cross of the first class, according to an Overseas News Agency announcement.

GREAT BRITAIN.

The toll of Jewish lives at the war-front has been very heavy, a large number of Jewish privates as well as officers having been killed and wounded recently at the battle of Loos. The number of Jewish students belonging to Cambridge University who were killed at the front, for example, is out of all proportion to their numbers.

English Jews, although loyal to the government, do not hesitate to lift their voices in protest against the barbarities of the Russian Government; for example the following resolution was passed unanimously at a meeting of the North Hackney Liberal and Radical Association held last week:

"That in view of the Prime Minister's declaration as to this being a war of liberty and freedom and for the rights of small nationalities, this executive greatly deplores the continued serious persecution of the Jews in Russia, 400,000 of whom are fighting their country's battles; and having regard also to the unfavorable impression this is making in neutral countries, urges the Government to use its influence to alleviate the sufferings of these people. That copies of this resolution be sent to the Prime Minister and Sir Edward Grey."

HOLLAND.

From The Hague comes interesting advices respecting the progress of the National Fund in the war.

The receipts of the Jewish National Fund for September amounted to Frs. 50,323. The following countries contributed toward this result: North America, Frs. 21,367; Austria, Frs. 12,863; Germany, Frs. 8,979; Roumania, Frs. 2,018; South Africa, Frs. 1,187; England, Frs. 1,105; Argentine, Frs. 851; Holland, Frs. 627; South Slavonic Lands, Frs. 521; Greece, Frs. 497; Russia, Frs. 259 and Denmark, Frs. 52.

It is interesting to note that even in the districts most severely and directly affected by the war, the work of collecting for the National Fund has not completely stopped. For example, a few days before the capture of a fortress in Russian-Poland by the Germans, a large donation was sent

off to the Head Office of the Jewish National Fund. The N. F. Commission in Lemberg, just before the entry of the Russians, had all the N. F. collecting boxes distributed in the town recollected, and put them into a place of safety. Now, as before, considerable donations arrive for the N. F. from the trenches on all fronts.

RUSSIA.

Although the Russian press, by order of the Government, suppresses the distinctions of Jewish soldiers, one learns, nevertheless, that the latter have distinguished themselves largely by bravery. The director of the Wire Telegraph Company, Simon Eistenstadt, received a special distinction, and was appointed a State Councillor by the Czar in return for his services to the army. The military doctor, Dr. Schapira, received the Anna Order, third class, whilst the volunteer Gerson Blozkin has now received the third distinction for special bravery. His last exploit was to rescue his commander from certain death, while risking his own life. The Petrograd papers also report that a Jewish doctor (name deleted by the censor) has received not fewer than five high orders with swords for his heroic conduct on the battlefield.

Within the past few weeks more than 400 Jewish soldiers have won the Russian Order of St. George. In addition 73 Jewish military doctors received various orders.

The Russian reactionaries and anti-Semites are making strong efforts to resume their tactics of 1905 in order to defeat the Parliamentary Bloc. One of the principal features of their campaign then was the Jewish problem, and now again we learn that in their representations to the "spheres" in favor of the prorogation of the Duma and the defeat of the Bloc they dwelt on the impossibility of agreeing to the concessions offered by the Progressive coalition to the Jews. Under the leadership of MM. Sturmer and Stishinsky and Dr. Dubrovin they are once more organizing their forces. The anti-Semites and reactionaries held a combined conference at Saratoff and formed plans in opposition to the Bloc. Another big Real Russian rally is contemplated at Moscow. Fortunately, there are only two members of the Cabinet (M. Goremykin, the Premier, and M. Samarin, the Chief of the Synod), who pay any attention to the outcry of the anti-Semites. Count Ignatieff, the Minister of Education, is the most hated member of the Cabinet in the reactionary camp. A determined effort is being made to bring about his dismissal. One of the adherents of the late M. Kasso is drawing up a memorial to the "Spheres," endeavoring to prove that Count Ignatieff filled the Universities with Jews to the detriment of Christians, and dismissed "valuable Curators" of the type of M. Smolianinoff, of Odessa (who once stated that Jewish tears pleased him). At the same time M. Buligin, who is now the head of the institutions named in honour of the Empress Marie, and which include a large number of schools, in conjunction with the War Office, notified the Cabinet that in the educational institutes entrusted to them the concessions to Jewish students introduced by Count Ignatieff will not be enforced.

Our enemies are, however, suffering heavy defeats, too. M. Ippolit, Director of the Police Department of the Ministry of the Interior, has been obliged to resign because he disapproved of the extension of the Pale. General Djunkovsky, the anti-Semitic Assistant Minister of the Interior, and the Jew-baiter, M. Melnikoff, Governor of Volhynia, also had to go. The Minister of the Interior is urging the Cabinet to abolish the restriction of the right of trading by non-privileged Jews in places not included in the Pale (e. g., villages and towns still closed to Jews), to allow Jews freely to enter the guilds of artisans, and to increase the norm of Jews and Jewesses in all schools for medical assistants and midwives to fifteen per cent.

The Bloc also continues to receive support through the influx of pro-Jewish petitions and the multiplication of pro-Jewish efforts. The Conference of the Christian tradesmen of Poltava expressed itself against all anti-Jewish restrictions, and the merchants of Nicolayeff and Kieff have petitioned in favor of an increase of the norm fixed for Jews in the educational institutions.

At Saratoff and Taganrog the authorities suppressed the efforts of the local municipalities to raise their voice on behalf of the Jews. Taganrog, which is under the authority of the military, also wished to apply for permission for all Jews to live there, but was not allowed to do so.

The Petrograd Christian Society in aid of the Jewish refugees, headed by Senator Ivanoff, has resolved to combat the new anti-Semitic efforts.

The election of M. Weinstein as member of the Upper House has greatly perturbed the anti-Semites. In a recent telegram to a number of Ministers, the reactionary leaders declared that the Jews were still "the enemies of Russia," and M. Purishkevitch announced that the "nation" would not allow the Duma to emancipate the Jews, even if it passed a Bill to this effect. Suddenly the very stronghold of bureaucracy and reaction, the Upper House, was invaded by a Jew. The anti-Semites at once lodged a protest on the ground of an old law prohibiting even converted Jews to sit in the Council of the Empire, but their effort failed because that law was repealed when the Council was reconstructed. It is believed, however, that as soon as the House reassembles the Right Wing will enter a formal protest against M. Weinstein's election.

By a special decree the Czar has cancelled all actions instituted against Jews for trading in the non-Pale cities without adequate rights of domicile. The order has afforded relief to many thousands of Jewish families.

Count Ignatieff has requested the Ministry of the Interior to grant the right of domicile to Jewish students admitted to the Petrograd Psycho-Nervological Institute and to the Moscow Judicial Institute. Both institutions admit Jews without restrictions.

On the other hand, the Ministry informed Deputy Freedman that it could not interfere with the military authorities, who had set up restrictions against the settlement of Jews at Baku and Taganrog, despite the Government circular permitting Jews to reside there.

SERBIA.

A dispatch from Nish contains the harrowing news that hundreds of Jews were buried alive in the Belgrade synagogue. When the city was bombarded by the Teutonic forces, hundreds of Jews sought refuge in the local synagogue. The Synagogue, however, was struck by a shell and the building crumbled to dust, burying all the people that were within it.

Belgrade has a Jewish population of about 2,500 souls. The Jews in Serbia distinguished themselves in the wars of that country. The Jewish population of Serbia in 1910 was 5,729, about twenty per cent. of the total population of the country. There was a considerable Jewish community in Belgrade in the sixteenth century and their settlement in Serbia probably precedes that date by several centuries.



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REFUGEES FROM LUBLIN RESTING WITHIN THE AUSTRIAN LINES.

The Zionist Movement

A MONTHLY REVIEW OF ZIONIST ACTIVITY

Readers of the Maccabean are asked to send news of Zionist activities for publication in this department. All communications should be addressed: Managing Editor, Maccabean Magazine, 44 East 23rd Street, New York.

ALABAMA.

Birmingham—At a recent meeting of the Tikvath Zion Society, Mr. Benjamin S. Gross, Secretary of the Society delivered an interesting address on the Jews in literature. Other persons on the program were Messrs. Henry Grusin and Morris Randman and Miss Annie Shapiro. Mr. C. A. Lass, president of the Society was presented with a Golden Book Certificate as a recognition of his devoted work for the cause. The committees on National Fund work and Colonial Shares reported good progress. Plans are under way to hold a ball in behalf of the Emergency Fund. A meeting in behalf of the "Maccabean" is scheduled, at which plans are to be made to institute a vigorous campaign in its behalf, according to our correspondent, of Mr. S. H. Grusin.

CALIFORNIA.

Oakland—The Oakland Zionist Society gave a dance here recently for the benefit of the Emergency Fund.

At the annual meeting of the Nathan Straus Palestine Advancement Society, held on October 13th, Louis M. Cole, former president of the Los Angeles Chamber of Commerce, was elected president to succeed Marco R. Newmark. Mr. Harry Fram continues as secretary of the society.

San Francisco—The Zionists of this city and of Los Angeles are making preparations to celebrate Zion Day at the Panama-Pacific Exposition, on November 25th. Zionists and Zionist bodies are asked to participate. Two mass meetings are planned. At one of these Dr. Stephen S. Wise, who is travelling on the Pacific Coast in the interest of the movement, will make an address.

CONNECTICUT.

Hartford—The Bnei Zion are planning to hold a mass meeting here. Among the speakers are to be Dr. Stephen S. Wise and others.

A new society was organized here largely through the efforts of Mr. Morris Parker. The officers are: President, Mr. J. Bownstein; Vice-President, Mr. Abraham Nelstein; Treasurer, Mr. S. Tannenbaum.

New Haven—The Zionist students of Yale are organizing what is to be in the nature of a study club. The leaders of this movement are Messrs. Louis Nachamoffsky, Charles Cohen and Benjamin Levenson.

DISTRICT OF COLUMBIA.

Washington—At a recent meeting of the Ahavas Zion Society Dr. B. Epstein addressed the meeting. A collection of \$200.00 was made for the National Fund.

ILLINOIS.

Chicago—The Convention Grand Ball, which is to be given in honor of delegates to the Nineteenth Annual Convention of the Knights of Zion will take place in Chicago, on January 1, 1916. The Zerubovet Society has been given complete charge of arrangements and its members will exert every effort to have the event a complete success. All arrangements are being directed by Edward H. Harris, president of the Zerubovet Society, who informs us that:

"The different sub-committees have already been appointed. They all confidently assert that the delegates will be fittingly honored at the most elaborate function that has ever graced conventions of the Knights of Zion.

"The ball will be held in the sumptuous and spacious ballroom of the Hotel La Salle, located at Madison and La Salle streets. The floor is perfect; the ballroom one of the finest in Chicago, comfortably accomodating hundreds of dancers. The guests will trip to dainty measures played by one of Chicago's stellar orchestras engaged especially for the affair.

"The scene will be remembered long and all will carry home the memory of a real terpsichorean festival below the lofty, brilliantly illuminated ceiling of the La Salle ballroom.

"Tickets, per person, including wardrobe, will be \$1.00. With each ticket a complimentary ticket will be given to an entertainment and mass meeting which will be held in one of the largest halls in Chicago, on January 2, 1916. Tickets

are obtainable from the Convention Committee, 810 So. Ashland Blvd., or from the Chairman of the Ball, Edward H. Harris, 2317 Iowa Street, Chicago."

KENTUCKY.

Louisville—Mrs. Joseph Fels delivered an address here recently at the local Y. M. H. A., on the subject of "Zionism," under the auspices of the Louisville Zionist Society.

MARYLAND.

Baltimore—The joint installation of the Hatechiya and Ladies' Hatchiya Zionist Society took place recently. Mr. Israel Gomberov presided, and addresses were delivered by Mr. M. Falkow and Rabbi Moses Romanoff. The officers of Hatechiya are as follows: H. London, President; A. Pelovitz, Vice-President; Simon Mandel, Treasurer; Harry Wolpert, Recording Secretary; Walter Yaniger, Financial Secretary, and J. Wolpert, Sergeant-at-Arms. The officers of the Ladies' Society are: Misses Jennie Schwartz, President; Ida Rabinowitz, Vice-President; Dora Naimsky, Treasurer; Adele Yaniger, Secretary. Hatchiya meets at the Alliance every Sunday evening, and the Ladies' Society every other Wednesday.

At a meeting of the Baltimore Chapter of Hadassah, held in the Madison Avenue Temple vestry-rooms, Mr. Sigmund Sonneborne contributed \$1,000 to Hadassah. Miss Eva Leon



Courtesy of the "Modern View."
Mrs. Mary Fels, who has made a strong campaign in California and Missouri

of New York related "Stories of Palestinian Life." While in Baltimore, Miss Leon was the guest of Mrs. Emil Crockin, president of the local Hadassah society.

MASSACHUSETTS.

Boston—The Zion Association of Greater Boston is making excellent progress. Its secretary, Mr. Alexander E. Rose, has been of good service to the Maccabean, whose readers in Massachusetts are increasing rapidly. At a recent meeting of the Association addresses were made by Mr. Louis D. Brandeis, Rabbi M. M. Eichler, Mr. Leo J. Lyons and others.

MISSOURI.

Kansas City—The Tiphereth Zion Association of this city is planning to stage a benefit performance in behalf of the Emergency Fund. At a recent meeting of the Association five new members were admitted.

The local Hadassah Chapter gave a reception here recently in conjunction with the Zion Association, in honor of Mrs. Fels. Addresses were made by Prof. Earl Barnes, of Philadelphia, Dr. A. Lehman, Joseph Bilikoff, Dr. B. Belove, Mrs. S. Cohen and A. C. Wurmser.

St. Louis—The Dorshei Zion of this city recently elected new officers.

Mrs. Mary Fels, while in this city recently, made an eloquent address before the local Zionist Society. Mr. William Marion Reedy, the editor of the "Mirror" also spoke in indorsement of the Zionist platform.

The Hoachoozo Land Development Company of St. Louis, the organizers of the Colony "Poreah" in Palestine, held their election of officers Wednesday evening, October 6, 1915, at Bnai Amoona Hall, with following results: H. Adler, President; M. Hochman, Vice-President; M. Shulman, Secretary; H. Massie, Financial Secretary, and M. Cohen, Treasurer.

Dr. Alex S. Wolf installed the officers. Dr. J. M. Glushak and Dr. William J. Greenstein of Los Angeles, delivered addresses.

NEW HAMPSHIRE.

Nashua—At a meeting of the Beth Abram Zionist Society of Nashua, N. H., held recently, the following officers were elected: M. Edelstein, President; Dora Simon, Vice-President; A. J. Goodman, Treasurer; Eva Shaber, Financial Secretary; Messrs. Porter, Rose, Chodis and Soderosky, Executive Board. Plans were made for a public mass meeting and entertainment.

NEW JERSEY.

Hoboken—Through the efforts of Mr. Emanuel Fischer, a society has recently been organized here, consisting of 104 members, under the name, Hoboken Zionist Society. At its organization meeting, the Society was addressed by Dr. Schmarya Levin and Mr. Louis Lipsky. The society has affiliated with the Federation.

Perth Amboy—The public installation of officers of Bnei Zion Camp of Perth Amboy, N. J., was followed by a banquet at the Y. M. H. A. hall on October 17th. Besides many members of the camp there were visitors present from Roosevelt and Plainfield camps and the Hadassah. Philip I. Schick, of the Order Sons of Zion, was the installing officer.

Following the banquet addresses were made by Max Shapiro, Leo Goldberger, Mrs. S. L. Wagner and Mrs. Harry Kutler, of the Ladies' Auxiliary; John Saxe, of Plainfield, and N. I. Weiss, of Roosevelt. The new officers installed are: President, Philip Levine; Vice-President, S. Medinets; Financial Secretary, Louis Sosin; Recording Secretary, Nathan Margaretten; Treasurer, Harry Levinson; Sergeant-at-Arms, M. Plane; Trustees, Jacob Sosin, Abram Beckhoff and John Frankel. The Camp has forwarded \$100.00 to the Provisional Committee.

Bayonne—The Bayonne Zionist Council is arranging to hold a Chanukah ball on Saturday evening, December 4th, at the Bayonne Opera House Hall, the proceeds of which are to be used to build up the Zionist library.

NEW YORK.

Bronx—The Tiphereth Zion Club has arranged for the delivery of a course of lectures at its club rooms. Rabbi Jacob Kohn is scheduled to deliver a lecture on the "Relationship of Religion to Zionism."

The Young Social Zionists, which was recently organized in the Bronx through the efforts of Mr. Julius G. Fait, an indefatigable worker, has held several successful meetings and affiliated with the Federation.

Manhattan—The Bezael is holding another exhibition here.

Its products have been brought over under great difficulties, due to the war, by Mr. A. Baradon, who is in charge of the Copper Articles Department at the School.

The goods on hand consist of rugs, silver filigree work, copper inlaid articles, etc., also a fine collection of "Klei Kodesh," such as Torah Bells, Meghilloths, etc., all of them splendid ornaments for synagogues, and the home.

The exhibit will be held at 233 Fifth Avenue, Corner 27th Street, from November 8 to November 24, from 10 A. M. to 10 P. M., except Fridays, when it will be closed at 5 P. M.; on Saturdays it will be open from 6 P. M. to 10 P. M. The exhibit is being held under the auspices of the Bezael Art Committee.

Mr. B. A. Rosenblatt, the founder of Zion Commonwealth, informs us that: "there are now four branches of the Zion Commonwealth, Inc., two of which are in the City of New York, one on the lower East Side and the second one up-town. These last two comprise thirty-six members. There is a branch in Hartford, with a membership of six, and another branch in Baltimore with a membership of twelve. From March 10, 1915, when we began to receive our first moneys, until July, 1915, we succeeded in collecting nearly \$2,000. B. A. Rosenblatt visited Philadelphia from Friday, October 22nd, to Sunday, October 24th, and organized a committee for the establishment of a Zion Commonwealth branch in that city. Mr. Solomon Frank is chairman of that committee, consisting, besides himself, of Mr. Frank Chabrow and Dr. B. L. Gordon. We expect the Philadelphia group to rival in importance and strength the Baltimore group organized last May."

New York Chapter of Hadassah announces a Jewish Evening to be given in celebration of Chanuka and for the benefit of the Emergency Fund at the Hotel Majestic, on Sunday evening, December the fifth, at half past eight. The well known Mr. Kurt Schindler has arranged with Mr. and Mrs. Medvedieff of the Imperial Conservatory of Petrograd, a program of Jewish and Hebrew songs, while Miss Jennie Mannheimer of Cincinnati, will give a dramatic reading. Tickets at one dollar apiece may be secured from Mrs. R. H. Hartogluses, 4 West 105th Street. Come and help the Jewish sufferers in Palestine.

Hadassah lately held a meeting which was addressed by Mr. Louis D. Brandeis. Mr. Alexander Aaronsohn, brother of Aaron Aaronsohn, discoverer of wild wheat in Palestine, gave an account of Jewish accomplishment in the Holy Land before and after the war. The meeting was presided over by Miss Henrietta Szold.

A very promising organization has recently been organized here under the name of the University Zionist Society, which was recently addressed by Mr. Louis D. Brandeis. Its officers include: President pro tem, Eugene Meyer, Jr.; Vice-Presidents, Prof. Richard Gottheil, Samuel Strauss and Dr. Max Radin; Governors, Isidore Blum, Henry Hurwitz, Dr. J. L. Magnes, Dr. D. de Sola Pool, Laurence A. Steinhart, Israel N. Thurman, Maurice Wertheim and Dr. Stephen S. Wise; Secretary, Alvin T. Sapinsky; Treasurer, David Rosenblum. Among the members of the Society are Commissioner of Accounts Leonard M. Wallstein, Health Commissioner S. S. Goldwater, Dr. Harry Plotz, Mitchell May, Dr. Solomon Schechter and Sol. M. Stroock.

The Executive Committee of the Federation of American Zionists, pursuant to the authority vested in it by the Boston Convention, has decided to hold Flag Day this year on Chanukah, Sunday, December 5th. Societies are requested not to arrange for other activities on that day.

The Ohavey Zion Camp recently gave a banquet to Dr. Schmarya Levin on the occasion of his initiation. The Camp lately celebrated the anniversary of its activity.

Mr. Isaac Carmel, is scheduled to make a tour of Western Pennsylvania, in the interest of the Order Sons of Zion and the "Maccabean."

At an open meeting held recently by the Harlem Zionist Society, Mr. Philip Rasken of England, delivered an address which was enthusiastically received. New officers were elected (See Where and Whom to Join Directory). The following Committees were appointed: Mr. Steinfeld, Zion President; Mr. Rothkowitz, Committee on Lectures; Mr. Kurz, Auditing Committee; Miss Preiss, Membership Committee; Miss Schwartz, Social Committee; Mr. Lewis, Publicity Committee. Messrs. Gottesman, Steinfeld and Lewis were chosen delegates to the local Council.

Schenectady—The Moriah Zionist Association held a mass meeting here, which was addressed by Mr. Jacob Massel. Ten new members were enrolled. Dr. I. Applebaum presided. Other speakers were Rev. I. Wolkowitz and Mr. A. Morris.

OHIO.

Cincinnati—An informal meeting was recently held here at the home of Dr. M. Kaplan at which Mrs. Joseph Fels was introduced by Dr. E. J. Fogel, the President of the Cincinnati Zionist Society. A number of Hebrew Union College students were also present.

At a recent entertainment given by the Volunteers of Zion, the new officers of the Society were installed. Participants in the entertainment were: Mr. Samuel H. Silbert, who renounced to form a permanent council. Rabbi Oscar Levin was the Chairman of the meeting.

A meeting of the Zionist Chapter was recently held at the home of Miss Deborah Glickman; pledges were made by the members to the Emergency Fund.

Cleveland—Hadassah held several successful meetings lately. In order to raise money for the Emergency Fund, the Society is giving a dance at Zimmerman's Arcadia on November 24th. Also personal pledges are being secured.

The Young Ladies' Zion Club held a banquet in honor of the first anniversary of the organization, at the home of Miss Tillie Gordon.

OKLAHOMA.

Oklahoma City—Dr. B. Belowe, of Kansas City, while attending a medical conference in Oklahoma City, addressed a well-attended Zionist meeting.

PENNSYLVANIA.

Philadelphia—At a meeting of the Philadelphia Zion Society, which was held at the office of its President, Dr. Benjamin L. Singer, funds were voted to the Emergency Fund. Mr. Frank Rubenstein has undertaken to make a personal canvass in behalf of the Fund.

At a meeting held here recently at the Zion Institute, it new officers: President, Dr. I. Elfenbein; Vice-Presidents, M. Nagelberg and A. Weber; Secretary, Miss Annie M. Garfinkle; Chairman National Fund, Oscar Nochlin; Chairman Propaganda Committee, Miss Salina Lapidus; Chairman Social Committee, Mrs. Samuel Lapidus; Treasurer, Mr. Samuel Schulman. The Society is planning a mass meeting to be held in behalf of the war sufferers.

Pittsburgh: Mr. Philip M. Raskin, whose interesting contribution appears in this issue, is a Zionist who has recently entered the American field in behalf of our cause. Mr. Raskin has had an interesting career both in Russia and in England as a poet, a writer of merit and an ardent Zionist worker. At this writing, Mr. Raskin is in Pittsburgh, where his propaganda is being met with an enthusiastic response.

Wilkes-Barre—A meeting in the interest of the Emergency Fund has been held here under the auspices of the Wilkes-Barre Herzl Zionist Club and of the Herzl Camp of Scranton, which was addressed by Dr. Schmarya Levin. Another meeting was held under the same auspices at Scranton.

TENNESSEE.

Memphis—The Ahavath Zion and the Daughters of Zion have consolidated into one organization under the name Ahavas Zion. The officers are: President, Samuel J. Rosenheim; First Vice-President, Miss Mary Weiss; Second Vice-President, Samuel Shankman; Recording Secretary, Philip Pearlman; Corresponding Secretary, Miss Regina Goldberger; Treasurer, Elias Kabakoff; Official Collector, Benjamin J. Leve. Messrs. Jaffe and Baruchman are on the National Fund Committee; Miss Yetta Rinstock is chairman of the Entertainment Committee, while Miss Naomi Levine is at the head of the Literary Committee. The Society is planning an entertainment and dance, the proceeds of which is to go to the Emergency Fund.

The Bnai Zion Society has recently elected the following officers: address; Miss Margaret Eckstein, Mr. Gragon, Mr.

Wolfstein, Mr. Konigsberg, Mr. Rapport, Chertoff Kaplan, Solz and President Altshuler.

The Zionists of Cincinnati have made a notable advance since the advent in Zionist circles of Rabbi Jacob H. Kaplan. At a mass meeting held in the Reading Road Temple, of which Dr. Kaplan is rabbi, addresses were delivered before a large audience by Judge Julian W. Mack, of Chicago, Dr. Kaplan and Nathan T. Isaacs.

TEXAS.

Houston—The Houston Zion Society has resumed the fourth year of its activity with renewed vigor. Its new officers are: President, Boris Litowich; Vice-President, Max Flaxman; Treasurer, Mendell Wagner; Secretary, J. L. Aaronson.

Through the efforts of Mr. L. A. Freed, of Houston, the Congregation Adath Yeshurun of that city has become a shekel group, paying the shekel for its 150 members.

Our correspondent, Mrs. Florence R. Ramer, who is a practicing attorney in this city and the chairman of the Executive Committee of the Bnai Zion, informs us that the latter organization is making a strenuous campaign here in behalf of our movement. The Society has its own club rooms, which include a reading room and gymnasium. By way of stimulating interest in our journals the Society is offering the choice of the "Maccabaeon" or the "Yiddishe Folk" to its members as a bonus for the year.

San Antonio—At a meeting which took place here recently, it was decided to consolidate the Maccabaeon Society with the Bnai Zion. The following are the officers of the Society: President, A. L. Weiner; Secretary, Mr. Pearl; Vice-President, Miss Rabbi; Secretary, Mr. B. Balisok; Chairman Executive Committee, Dr. S. Burg. The latter, together with Mrs. Ramer, are in charge of arrangements for the ball which is to be held here and for the collections in behalf of the Emergency Fund.

VIRGINIA.

Norfolk—The Norfolk Camp gave an interesting entertainment here lately. Preparations are under way by the Central Committee for the tour of Dr. Epstein, in behalf of the Emergency Fund.

Richmond—Dr. Epstein's visit throughout the State of Virginia, during the month of October, under the auspices of the Virginia Zionist Association, was a most successful one in every way. Dr. Epstein was greeted by large audiences wherever he went, and in his propaganda work he met with great response in all the cities where he visited under the auspices of a local Zionist Society.

Dr. Epstein's tour through Virginia included the cities of Lynchburg, Roanoke, Richmond, Petersburg, Newport News, Portsmouth and Norfolk.

The Zionists of Norfolk and Portsmouth gave Dr. Epstein a banquet the last evening he was in this city. Prior to the affair, a meeting was held of the committee who had volunteered to work for the National Fund during the coming year. Over fifty volunteers responded. Mr. M. A. Cohen was elected President of the Volunteer Committee, Mr. S. Finestone, Secretary and Mr. J. Saks, Treasurer.

At the banquet addresses were made by Rabbi Goldberg, Mr. M. A. Cohen, S. Finestone, J. Kandel, Mrs. David Blaustein, and others.

CANADA.

Montreal—Active preparations are in progress here for the Convention of Canadian Zionist Organizations, which is to be held here. Mr. Louis D. Brandeis is expected to be present at the Convention and the Conference to be held November 14th.

5,000 Volunteers Wanted for Service on Zion Flag Day!

SUNDAY, CHANUKA, DECEMBER 5th, 1915

WHERE YOU ARE WANTED:

Manhattan—Austro-Hungarian Zionists, 48 East Third Street. David Wolfsohn Zion Club and Agudath Bnei Am Chai, 86 Orchard Street. Mizrahi Office, 121 Canal Street. Poale Zion Office, 79 Delancy Street. Hebrew Folk Schule, 183 Madison Street. Harlem Zion Society, Ohavei Zion at the Zerabuev School, 22 West 114th Street.

Bronx—Zion Club "Hashachar" at the Hebrew Folk Schule, 1670 Bathgate Avenue. Young Men's Hebrew As-

sociation, 1004 Boston Road, near 165th Street.

Brooklyn—Zionist Headquarters, 234 Sackman Street. Young Judaean Club Roms, 128 Manhattan Avenue. At the house of Mrs. Abe. Goldberg, 1857 West Eighth Street. Coney Island. At the house of Mrs. R. D. Kesselman, 33 Bay 23rd Street, Bath Beach.

ZION FLAG DAY COMMITTEE,
44 East 23rd Street, New York.

Where and Whom to Join

Under this heading the Maccabean publishes a partial directory of Zionist Societies, Chapters, Camps and Gates, together with such information as may be useful to unaffiliated Zionists desiring to join congenial organizations. Organizations desiring to be listed in this directory should communicate with the Managing Editor, Maccabean Magazine, 44 East 23rd Street, New York City.

ALABAMA.

Birmingham—Tikwath Zion; English-speaking; for men and women; meets every three weeks. Dues, \$3.00 yearly for men; \$1.50 for women. President, S. H. Grusin; Secretary, B. S. Gross, 607 Jeff. Co. Bank Bldg.

CALIFORNIA.

Los Angeles—Young Zionists' Association; English speaking; for men and women; Secretary, Harry Fram, 1104 East 22nd Street.

CONNECTICUT.

Hartford—Bnei Zion; English and Yiddish speaking; for men; President, S. L. Barrabee; Secretary, S. A. Lieberman, 1216 Main Street.

DISTRICT OF COLUMBIA.

Washington—Louis D. Brandeis Society; English speaking; for men and women; meets monthly. Dues, \$3.00 a year; President, Julius Peyser; Secretary, Lawrence Koenigsberger, Southern Bldg.

ILLINOIS.

Chicago—Kadimoh Society; English speaking; for men only; meets twice a month. Dues, \$3.00 a year; President, Max Shulman; Secretary, Louis Levinson, 4934 Forestville Avenue.

Hadassah: English speaking, for women; Secretary, Miss Mary Silverman, 555 W. Taylor Street.

KENTUCKY.

Louisville—Louisville Zion Society; English speaking; for men and women; Secretary, Miss Dora Goldstein, 1372 S. Floyd Street.

LOUISIANA.

New Orleans—Ohavei Zion; English speaking; for men and women; Secretary, Miss Anna Paillet, 1215 Dryades Street.

MARYLAND.

Baltimore—Hadassah; English speaking; for women; meets monthly; dues \$3.00 yearly; associate members, \$2.00; Secretary, Mrs. Louis H. Levin, 2104 Chelsea Terrace.

MASSACHUSETTS.

Boston—Hadassah; English speaking; for women; President, Miss Ida Bolonsky; Secretary, Rebecca Cauman, 190 Harvard Street, Dorchester.

MISSOURI.

Kansas City—Tiphereth Zion Association; English speaking; for men and women; meets monthly; dues, 25 cents per month; President, Dr. A. S. Lehman; Secretary, Louis Glazer, 1426 Garfield Avenue.

St. Louis—Maccabean Society; English and Yiddish speaking; for men and women; meets weekly; dues, 5 cents a week; President, Ben Soble; Secretary, Ben Cohen, 4111 Easton Avenue.

NEW JERSEY

Newark—Hadassah; English speaking; for women only; meets monthly; dues, \$3.00 annually; President, Miss Sarah Kussy; Secretary, Miss Ray Abeles, 176 Peshine Avenue.

Erste Newarker Zion Camp; English and Yiddish speaking; for men and women; dues \$1.50 quarterly; meets twice a month; President, Louis A. Fast; Secretary, A. Slutzky, 688 S. Grove Street, Irvington.

Jersey City—Mizpeh Camp; English and Yiddish speaking; for men and women; dues \$4.00 yearly; meets twice a month; President, I. Segal; Secretary, H. G. Miller, 453 Palisade Avenue.

NEW YORK.

Bronx—Bronx Zion Club Hashachar; English and Yiddish speaking; for men and women; meetings at 1301 Boston Road; President, I. Halkin; Secretary, M. Weisgal, 289 Brook Avenue.

Brooklyn—Don Abarbanel Camp; English and Yiddish speaking; for men only; meets every two weeks; dues, \$7.00 per year; President, Victor Schwartz; Secretary, Herman Panoff, 618 Eastern Parkway.

Ezra Camp; English and Yiddish speaking; for men only; dues, \$6.00 and insurance; President, Moe Werbolofsky; Secretary, David Katzenelenbogen, 52 Eldridge Street, New York City.

Manhattan—Friends of Zion Camp; English and Yiddish speaking; for men only; meets twice a month; dues, \$6.00 per year; President, H. B. Isaacson; Secretary, M. S. Banner, 1977 Prospect Avenue.

Austro-Hungarian Zionists; English and Yiddish speaking; for men; President, Edward Spiegel; Secretary, N. Sonnenschein, 43 East 3rd Street.

Collegiate Zionist League; meets at Y. M. H. A. Building, Lexington Avenue and 92d Street. Open to college and university graduates; President, Isidor Blum; Secretary, S. N. Caplon, 949 Broadway.

Harlem Zionists; English and Yiddish speaking; meets at 22 W. 114th Street; for men and women; President, Harris B. Rothkowitz; Treasurer, Morris Kratter; Secretary, Miss Miriam P. Cohen, 26 W. 114th Street.

Organization Camp; English and Yiddish speaking; for men; dues, \$1.50 quarterly; meets twice a month; President, Dr. George Jeshurun; Secretary, S. Sobel, 62 McKibben Street, Brooklyn.

Zion Commonwealth, Inc.; Palestine land purchasing organization; open to all; President, Bernard A. Rosenblatt; Secretary, Sylvan Robison, care of Zion Commonwealth, 44 E. 23d Street.

OHIO.

Cincinnati—Cincinnati Zionist Society; English and Yiddish speaking; for men and women; President, Dr. R. W. Miller; Secretary, Miss Clara Ravine, 3212 Reading Road.

Cleveland—Zion Association; English speaking; for men only; Secretary, Max E. Katz, Engineers Building.

Judath Maccabean Camp; English and Yiddish speaking; for men; Secretary, D. Carter, 5010 Sowtell Street.

PENNSYLVANIA.

Johnstown—Tikwath Zion; English speaking; for men; President, Mr. Nathan Glosser; Secretary, Mr. Albert Pallet, 227½ Vine Street.

Philadelphia—Hadassah; English speaking; for women; Treasurer, Mrs. H. Rosenbaum; Secretary, Miss Rosa Chodowsky, 1527 N. Franklin Street.

Friends of Zion; English and Yiddish speaking; for men; dues, \$2.00 yearly; meets weekly; President, Dr. Jacob Berman; Secretary, Joseph Josephson, 502 Mountain Street.

Moses Hess Camp; English and Yiddish speaking; for men; Secretary, J. Josephson, 2615 S. 6th Street.

Pittsburgh—Tiphereth Zion; English speaking; for men; President, Jacob L. Lichter; Treasurer, Louis Avner, Esq.; Secretary, Dr. H. L. Eber, Center and Vallejo Streets.

TENNESSEE.

Memphis—Ahavas Zion; English speaking; for men and women; President, Samuel J. Rosenheim; Secretary, Regina Goldberger, 539 Mosby Street.

TEXAS.

Dallas—Texas Young Zionists; English speaking; for men and women; Treasurer, Miss Sarah Goldberg; Secretary, Miss Anna Richter, 703 Elm Street.

San Antonio—Bnai Zion; English and Yiddish speaking; for men; Secretary, B. Muravin, 107 N. Centre Street.

VIRGINIA.

Norfolk—Norfolk Camp; English and Yiddish speaking; for men only; Dues, \$6.00 per year and insurance; President, Louis Tabakin; Secretary, M. S. Jaffe, 9332 Wood Street.

WISCONSIN.

Hurley—Sharey Zion Gate No. 6; English and Yiddish speaking; for men; dues \$3.00 yearly; meets monthly; President, Louis Ladin; Secretary, H. M. Mark, Hurley.

CANADA.

Toronto—Nordau Zion Club; English speaking; for men and women; Dues, 25 cents per month; meets twice a month; President, Charles Young; Secretary, Miss R. S. Baum, 414 Yonge Street.

Vancouver—Vancouver Zionist and Social Society; English speaking; for men; Secretary, Edward Miller, 61 Cordova Street, W.

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A Jewish Red Letter Day

The Jewish calendar has many sorrowful Holy Days. Chanukah—the Feast of Maccabees—is one of the few joyous Red Letter days. It celebrates a victory—not a military victory only; but a victory also of the spirit over things material. Not a victory only over external enemies—the Greeks; but a victory also over more dangerous internal enemies—the Sadducees. A victory of the many over the ease-loving, safety-playing, privileged, powerful few, who in their pliancy would have betrayed the best interests of the people. A victory of democracy over aristocracy.

As a part of the eternal world-wide struggle for democracy, the struggle of the Maccabees is of eternal world-wide interest. It is a struggle of the Jews of to-day as well as of those of two thousand years ago. It is a struggle of America as well as of Palestine. It is a struggle in which all Americans, non-Jews as well as Jews, should be vitally interested because they are vitally affected.

For the Zionists the day has special significance. The Maccabees' victory proved that the Jews—then already an old people—possessed the secret of eternal youth. The ability to rejuvenate itself through courage, hope, enthusiasm, devotion, and self-sacrifice of the plain people. Then they achieved a rebirth. They will bring again a Jewish Renaissance.

Louis D. Brandeis

Boston, 1915.

EDITORIALS

THE CONGRESS MOVEMENT

The gratifying thing about the Congress movement is the development of Congress organization sentiment in the smaller Jewish cities. The movement obtains notable support from the communities where the Jews are supposed to be far from interested in Jewish matters. With the organization of local Congress committees, the Congress movement frees itself, to that extent, from dependence upon the official leaders of national Jewish organizations, and comes, at the same time, closer to the basic source of responsibility. In view of that fact, the action of the American Jewish Committee, agreeing to a Congress, but refusing to enter a Conference unless it is specifically understood that the Congress shall not be held until after the termination of hostilities, loses its importance. The Congress movement has proceeded too far to be impeded by a belated conditional consent based upon an arrogant assumption of superior wisdom, and containing within it the greatest danger to the success of the Congress. The Congressists argue that it would be decidedly harmful to the Congress to decide now the important question of the date of the Congress, because no one is in a position now to say when the holding of the Congress would be most advantageous to the Jewish people. They say that the fixing of the date based upon the fluctuating circumstances of the war would result in checking the development of Congress sentiment, and paralyzing all efforts to arouse widespread Jewish interest, deterring even those committed to the proposition from continuing in their efforts to organize the Jewish people in America. They propose therefore to leave the question of the date of the Congress to the Conference of national organizations, which, if it is to be entrusted with far more important questions, certainly will decide the date of the Congress also with wisdom and farsight. Looking at the matter objectively, it does appear as if the American Jewish Committee is still endeavoring to abort the Congress movement, and seeks this way of stemming the tide of popular interest. The Jewish Congress Organization Committee faces a condition, however, which requires the exercise of the best judgment of its members, for there are many Jews who see no harm in fixing the approximate date of the Congress, and are unable to comprehend the arguments advanced against the position taken by the American Jewish Committee. We have faith in the good judgment of the Congress Organization Committee. It will not, we have no doubt, allow itself to be swerved from the straight path of democracy which it entered at the beginning of this important effort to organize the Jews of America.

GREETINGS TO THE KNIGHTS OF ZION

The annual convention of the Knights of Zion will be held in Chicago at the end of this month. Every indication points to a large demonstration of the strength of the Zionist movement in the Middle West, but in addition to this demonstration, it is expected that a number of special conferences will be held dur-

ing convention week, intended to strengthen the organization. Every one connected with our organization admits that our Chicago comrades have succeeded in winning a dignified and worthy position in the Jewish life of their community, but it is clear that the large territory occupied by the Knights of Zion requires specialization, and intensive operation within a more limited territory by persons more closely acquainted with local conditions. It is to be hoped that the Convention will give due consideration to this problem, and will come to decisions reflecting a desire to aid in the development of the movement by utilizing every bit of power and strength and influence we may possess in its territory, regardless of its effect upon the traditions of the Knights of Zion. We wish our comrades success in their convention. The presence of Mr. Brandeis and of Dr. Levin will doubtless be of great value in solving some of the pressing organization problems of the Chicago organization. The greater activity of the Chicago office due to the establishment of a special bureau, in charge of Leon Zolotkoff, is what Chicago needed for the development of its position.

WHAT THEY WOULD MAKE OF THE JEWS

An able young Philadelphia lawyer, Horace Stern, who is also a Jew, writes a strong letter of protest to the Jewish Exponent against the Kehillah movement, so-called, and against the implications of that movement. He chides Dr. Cyrus Adler, who stands on the platform of the Jews being a religious sect or denomination, with having abandoned that principle when he organized the Philadelphia Kehillah, and he says that if the Jews are a religious denomination, what business have they to organize to protect themselves against hostile immigration legislation. What right have they to treat of strikes between Jewish employers and employees, as a Jewish subject involving a Jewish responsibility? If the Jews are a religious denomination, they should confine themselves to those matters that are essentially religious. Mr. Stern is affiliated with a reform congregation and probably means religion in the sense of the reform Jew. This line of argument reduces the opposition to Jewish nationalism to an absurdity. There are few Jews who are so consistent. Even Mr. Schiff is sponsor for an organization of Jewish farmers, and at the last convention of that organization, he urged the Jews to leave the large cities and settle in the West. No one will assert that farming is in the least connected with religion, and if Mr. Stern is correct, what business is it of Mr. Schiff whether Jews reside in large cities or in villages or on farms? What basis is there for the

organization of Jewish fraternal organizations, any more than there is a basis for the organization of Jewish political clubs? They are all of the same sort. They all rest upon the assumption that the Jews are more than a religious community. Of course, Mr. Stern's arguments do not interest those who do not accept his premise. But how will the leaders of the American Jewish Committee meet the stern question which Mr. Stern puts to them?

DEATH OF DR. SCHECHTER

At no time did Dr. Schechter enter into the propaganda of the Zionist movement, for he was essentially a scholar and had no talent for the intricate features of organization and publicity. But when he felt that he could join with the Zionists in their propaganda, he did what he could do well, and wrote an admirable statement of his position. His Zionist statement reveals his ideas regarding Zionism clearly and frankly. He looked, first of all, to Jewish religious influences to maintain the character and consistency of Jewish life. He saw this life subjected to the deteriorating influences of alien environments, and felt that the Jewish religion needed a congenial environment if it was to be maintained with dignity and sincerity. He therefore joined the Zionist organization. He also saw in the Zionist propaganda decided values for Judaism in that it brought back to the Jewish religion and observances many who here otherwise would have drifted further and further away. His animating motive, however, always remained his strong faith in Judaism, and he did not neglect chiding the Zionists in whatever they did which to him seemed to be not strictly religious. He was easily provoked, but his outbursts of disapproval were always subsequently modified with good humor. He was present at many of the Zionist conventions, and while he was remarkably naive in many matters of organization and policy, he always was true to his original conception of the place of Zionism in Jewish life. His death is not only a loss to Jewish scholarship, but also a distinct loss to Zionism. His Zionist influence was beautifully exemplified in the devotion of his estimable wife and all his children to the more practical phases of the Zionist movement.

THE CANADIAN ZIONISTS

The situation of our comrades in Canada since the outbreak of the war has been a peculiarly trying one, but they have managed to maintain a dignified and strong position in spite of it. Their annual convention held last month showed that the movement is maintaining its own and that the Zionists are prepared to make the sacrifices necessary in this crisis. The splendid response of the convention to the appeals of Dr. Levin and Mr. Brandeis leads us to believe that the war will strengthen the Zionist position there, rather than weaken it. The Canadian Zionists for the first time realized, also, that there are large possibilities for co-operation between American Zionists and their own organization. In line with that realization, the convention adopted resolutions calling for co-operation with the American Federation in the publication of "The Maccabaeon" and "Dos Yiddishe Folk." This was a sensible decision. The Zionists in Canada can profit by the issuance of these periodicals, and in fact we have a large number of subscribers in the Dominion, but it is one thing to be merely subscribers, and quite another to participate in the management and the responsibilities of these two Zionist organs. The President of the Canadian Federation, Mr. Clarence

I. de Sola, was one of the founders of "The Maccabaeon," and together with Dr. Gottheil and Dr. Wise, formed the corporation which first issued the magazine. Owing to many technical and organization difficulties, Mr. de Sola retired from active participation in the affairs of the publication. We hope from now on that cordial and fraternal relations will be resumed, and we assure our Canadian comrades that we shall do all that lies within our power to be of service to their organization.

"THE ROMANCE OF ZIONISM"

We have received many complimentary opinions of the article in our last issue contributed by Mr. Philip M. Raskin on "The Romance of Zionism." Mr. Raskin touched on a phase of Zionist endeavor which is often overlooked by Zionist speakers and writers. We are prone to abjure the sentimental and emphasize the practical, on the theory that we in America are primarily a practical people. But if the youth are to be impressed by Zionism, a little more of the romance of Zionism must be expounded. Most of us are engrossed in the material aspects of the movement, and are unable to see Zionism as a whole, and the impression it will make upon the future Jewish historian. The makers of history are never the best writers of that history. The result is that the outer features of Zionism often appears as rough and materialistic, and the idealistic mind is repulsed by statistics and facts. And yet all the Zionist facts that have been established, taken as a whole, form a romantic story of devotion and self-sacrifice.

THE SENTIMENT FOR ZIONISM

We Zionists have always been speaking of the sentiment for Zionism, which exists among the masses of the Jewish people. It was impossible for us, however, to prove it by figures or in any demonstrable way. We have had to rely upon our intuitive knowledge of conditions. But during the past year, this sentiment has come to the surface in many ways. We see it in the deliberate act of a number of fraternal organizations, which have endorsed Zionism without a dissenting vote. We see it in the Congress movement, which, without our direct intervention, has developed into what seems to be an accessory to Zionist endeavor. When the Zionist organization, in the interests of unity of action, declared for an open program, it was the so-called non-Zionist organizations that insisted upon the inclusion of a Palestine plank. Among the radical workmen's organizations, the extremists came from elements hitherto indifferent to national aspirations. The sentiment is also tangibly seen in the number of individual lodges and societies that have come forward with co-operative efforts for Zionist projects. A readier acceptance of Zionism is evident in certain Americanized elements from whom we expected at this time a strong antagonism to Jewish nationalism.

This is a condition which demands of Zionists an energetic application to their duties. We must get the fraternal lodges to enter the Zionist movement by the enrollment of their members as shekel-payers. The lodges must be visited by committees, Zionism must be expounded, and an urgent appeal must be made for direct participation in Zionist responsibilities. We must form Zionist groups in every city where none is found to-day. There should not be a town with as few as ten Jews without a Zionist committee. This is work that requires constant application. We hope that organized Zionists will wake up, and do their full duty.

The Warrior

By DR. SCHMARYA LEVIN



VERY great picture gallery has always had its picture of a "Warrior." In the life of nations war plays a great rôle, and the "Warrior" may not be lacking where the national soul is immortalized in color. Every gallery, therefore, has its "Warriors" or its "Warrior."

I cannot recall which "Warrior" I first beheld. Nor can I recollect where I first met him. I only remember that he made a deep impression and now the war brings him again to my mind; he stands before me as if alive.

How wonderful is the helmet alone which the "Warrior" wears upon his head! Clear and sharp and finely chased, it scintillates and throws off sparks, glowing sparks, in all directions, just as when the cold metal from which it was made was melted and let into its copper shell, aglow with warm life.

It is an established fact that the dull lifeless pearls only then acquire their proper lustre when they have reposed for a time on the neck of a beautiful healthy woman. And there are women whose occupation consists solely in wearing pearls. They possess the remarkable faculty of being able to draw out from the pearls their hidden brilliance. Between them and the pearls there is an intimate relationship. They reveal themselves to each other, but the world has been so created that those who have pearls to wear do not possess the faculty of extracting their lustre, and those who are able to illuminate them have no pearls to wear! From this circumstance has arisen the new trade of "bringing out pearls."

Similarly the warrior's helmet would be nothing more than a mere copper vessel if it did not repose on the warrior's head, and if the warrior's head did not throw out such rays of power to illumine the lifeless helmet.

Beneath the helmet sit a pair of eyes. God knows how many times I have gazed at them; I have strained all my faculties in order to grasp the secret that lies in that pair of eyes. I have only felt that from whatever angle I might gaze at them they rested upon me and beckoned to me. If I would stare them out they laugh at me and put me out of countenance. I stand and admire them for hours and go home ashamed.

On my way home the two eyes accompany me and I begin to understand that I have really no reason to be ashamed. The warrior has no desire to put me to shame; that is merely a way he has. He is a warrior, he is the embodiment of war, and he may not allow, he dare not permit himself to be fully understood. If one understands him with all his plans, one prevails over him. If one prevails over him, one has him already conquered. But he is the eternal warrior; he is the conqueror. And I begin to understand further that I shall never succeed in probing the depths of the two deep-set eyes, because they have no depth, because they are differently constituted from eyes of ordinary flesh and blood. With our eyes we can only look upon the outer world and only in those directions where our glance is not interrupted by obstacles. The "Warrior" has, however, quite different eyes. Two kinds of rays proceed therefrom. Rays en-

grossed in thoughts of power, which pierce to the very depths of that little selfish world which we call "man;" and rays that look far into that great extensive world which we call "the battlefield of life."

Like the eyes, so is the whole face of the "Warrior." In every line is engraved power, in every wrinkle a bit of the conqueror. And the whole expression speaks to us of courage and resolution, of determination and boundless trust. It speaks to us of the *איש-מלחמה*. "Have no fear. Do not shrink from me. I know my road and I will pursue it. I know the obstacle and I will remove it. I know my aim and I will attain it."

And the *איש-מלחמה* speaks to us further: "Come children and behold me. Have I such an evil countenance? Does my face betray only hate and the lust of revenge? Have I, then, lost all human feeling? Have I been converted into a wild beast? You know me not. I am really one of you—flesh of your flesh, blood of your blood. For whom, then, do I go forth to wage war? For whom do I strive with all my might to conquer, if not for you! I am cruel? Give me a child and I will cover it with my kisses. Give me a brother, a sister, and I will caress them. Give me a friend and I will embrace him. And if I see a defrauded widow or an oppressed orphan, tears steal from my eyes in sympathy and wrath. You stand afar off and you speak so smoothly fair, your tongue is anointed with mercy and your speech is as soft as if the world were rent in twain. You and I—the man and the 'warrior'—could our positions not be reversed, that I should remain a man and you should become a warrior? My helmet has not grown on to my head. To-day or to-morrow I can lift it off and return home, and you shall put it on. You shall be 'I,' and I shall be 'you.' My great Creator made me and when I was designed I was not what I am, I was taken from your midst. My Maker made me not because He knew me but only because He knew you.

"Sons of men without helmets! Be not so proud and speak not foolishness. Throw not mud at the warrior and cover him not with curses. Curses are cheap and in them is no understanding, no wisdom, no ideal feelings, no inner honesty. I, 'The Warrior,' by the great master, am no more than a picture, a symbol. To-day I hang in Berlin. To-morrow I may hang in the London National Gallery, in the Paris Louvre, in the Petrograd Hermitage, and the day after to-morrow I may be bought by a rich American, and the 'New World' will seize me as a national treasure. Am I, then, 'The Warrior?' I am really the man. The man of his age, the man as he will appear for many a long day. And you come to me and seek to understand me. Am I then different from you? Do I hail from another world? You look perplexed as if you do not recognize me. A wall of antipathy and antagonism rises between us. Why do you look at me with strange eyes? We are near neighbors. We are more than neighbors!

"You speak with wormwood, with bitterness, and hate, by which you poison your own future. You contaminate the spring from which I or your children may come to drink!

"Return by yourselves, alone!

"The time will come—when, we do not know; it depends on you—when man will become more human, and later, much later, he will become a real man. Then will I converse with my master. I have maintained continuous relations with him because a portion of his spirit he infused in me, and I will address my great master in the following terms:

"Great master! What am I in reality? Canvas and paint! But you have infused in me a soul. I have hung in the midst of my brothers and sisters, and innumerable people, from generation to generation, have stood before me. At all times I have felt for the

children of men and I have endeavored to preserve the soul which you gave me. But now a new generation has arisen. A new man wears the crown. There are no bonds between me and the new man. But I know, great master, that you believe in the restoration of the soul. I believe, too, that the time has come when I shall be restored. My strength will not be lost, it will merely be utilized for other purposes."

"And it shall come to pass at the end of days that God's house shall be established above all the mountains, and will be lifted up above all the tops of the mountains."

The Need In Zion

BY DAVID STARR JORDAN



SOME time since, influenced by certain information in my possession as to the suffering in Palestine, I ventured to send a letter to the New York Times, concerning the matter. This letter has been amiably received by my Jewish friends, and I have been asked to say a word to them through "The Maccabean."

To go far from the text of my first letter would be to expose my own ignorance. It is faith in the principle rather than knowledge of details which has interested me in the Zionist movement.

On the one hand we recognize in Palestine, the cradle of Christianity, a doctrine of fraternity and charity, terribly mutilated when it became the religion of the Roman Empire—or of any other empire. To the people of Palestine the world owes its first emancipation from the belief in a multitude of gods, most of them worse than human, the rest superman only by virtue of being deathless. From a Jewish Ethical teacher came to us the conception of good will among men, of fundamental equal right to opportunity under the love of a Divine Father, who counts all men as his children and therefore as brothers. To him and to other prophets of Palestine we owe the first conception of human democracy—the ethical principles which are the same for prince and peasant, for communities and for empires.

With the rest of the world the Jews fell under the domain of the Romans. Other subject races lost their identity through their own suicidal wars. The Jews were driven bodily and living from their homes to be scattered over the face of the world. Since the time of Titus, the Jew has been a stranger in his own land, despised and restrained in many regions, driven into pauperism by lack of opportunity, or driven into wealth by the need of opposing his superior keenness to the dull brutality of his oppressors. Only in the democratic lands of Western Europe and America, and in the freer air of the later centuries, has the Jew stood with other men on his rights as a human being.

The conditions of existence have had their racial effects. Persecution alternating with supplication for financial help has divided the race into the very poor and the very rich. The latter, relatively few in number, have been counted on to tide over the follies of wasteful and quarrelsome rulers of nations. Natural initiative, with a degree of opportunity, have given to the Jewish race more than their share of scholars and of artists as well

as of financiers and administrators. Persecution has helped to keep the race relatively pure and when, with the others it enters the "melting pot," its long heredity tends to render its traits prepotent over those of its non-Jewish ancestry.

Many high minded Jews have long believed that no people can reach its best estate without a home of its own, some part in the Geography of the world. In a native land, Jewish civilization could express itself, a thing impossible when it exists in fragments blended with other civilizations.

Thus arose the movement called Zionism. Zion is the home where Jews express themselves as Jews, with no outside or other allegiance. To this end, Theodor Herzl gave his life, and to this end his colleagues and followers have faithfully labored.

Among possible homes for Jewish people but one region could stand before the imagination as Zion. This is the home of his forefathers. Palestine is the home of the Jew and Jerusalem must be his Holy City.

In all these nineteen hundred years of varied—mostly sad—experiences, the Jews have never been able to lose themselves wholly among other people or to adapt any other nation unreservedly as their own. "We cannot do so to-day," says Professor Gottheil, "and I doubt very much whether we shall be able to do so to-morrow. What we want is to reconstruct ourselves upon a rational and sane basis, by a return to the soil and to a life more regular and less wandering than ours has been during these hundreds of years."

In this spirit and to this end colonies of Jews from Russia and elsewhere have been established in Palestine. By means of irrigation, the dry valleys above Jaffa have been made to blossom like the rose, and the highways have been lined with shade trees and with flowers.

The trade in oranges and other fruits sent out from Jaffa to the Mediterranean hotels has come to an end. The oranges rot on the trees. Steamers rarely touch at Jaffa or Beyrout. The tourist current strongest in April and May has ceased to flow. The people have no income and their distress appeals to the sympathies of America and Europe. That so many fair regions are likewise in distress renders their need obscure. With the people of Armenia, of Belgium, of Serbia and of Poland, they are involved in a hideous war not of their own seeking, and their part is to suffer, and this mostly in silence. Their cry comes to us from afar, and disaster has engulfed other peoples also, and nearer to our homes.

After Tashlich

By MAURICE SAMUEL



HE curious roaring and gurgling subsided gradually in my ears. The upward streaks of water slackened their speed and then vanished. I became conscious that my feet had touched the oozy bottom, but, as in a daze, I waited to make certain of my mental and physical balance.

On every side of me the green, sinister light deepened away into utter darkness. Intangible shadows lurked in front of me, vaguely malevolent, and silently a fish went by, looking into my eyes with a cold, sardonic smile.

I took a step forward, and stopped, helplessly. I was afraid to move. The outer curtain of darkness began to dissolve with infinite slowness, and disclosed successive elusive walls of thickening green. I began to see more clearly. On my right loomed a rotting bulk, bristling with masts and spars. The sea-floor was netted with a snake-like growth which writhed slowly with the invisible movement of the undercurrents. I looked up and saw the gliding shapes of living ships. My reassurance stole back to me as consciousness steals back to an awakening dreamer.

"I am alone," I said, wanting to hear my voice.

A voice answered behind me.

"Nonsense."

I turned round with a swimming motion, for the water impeded me, and saw, with a strange lack of astonishment, a small, middle-aged man wearing a "yarmelke."

"You here too?" I said.

He looked at me suspiciously.

"Who are you?" he asked, in Yiddish.

"Oh, nobody in particular," I said, with a deprecatory wave of my hand. "Who are you?"

"I belong to the five six three two division," he said, with a curious modesty. "You're quite recent, I suppose—" this last with some contempt.

"Oh, quite!" I said, hurriedly. I was thoroughly ashamed.

"Well, well," he said, in a kindly voice, "you'll grow older."

"I suppose so," I said, despondently.

"You must let me show you round," he said, briskly, and seized my arm. I accompanied him, stumbling with difficulty through the tangled vegetation.

"Let me see," he continued, cheerfully, "you're five six seven six, aren't you. Dear me, that's forty four years since I came down. However, that's not so long after all. There are some in these parts who are a good deal older. There are even two who say they date from five two five three, and that they had belonged to the two Jews who came over with Columbus on his first voyage, but it's a lie. Columbus wasn't here in time for Rosh-Hashanah: at least, I don't think so. One had the impudence—at the time when the rumor came out that Columbus was a Jew—to say that he had belonged to Columbus himself, but that's a worse lie still: Columbus never went to Tashlich even if he had Jewish blood in his veins. You know, there was one old fellow, on the other side, in Europe I mean, who claimed to have been shaken out of the caftan-tails of a German Jew in four seven two eight,

more than nine hundred years ago, but he was an ignorant imposter, for the best authorities tell us that Tashlich can't be more than eight hundred years old at most."

A shape materialized suddenly out of the green gloom. A dapper fellow, neatly dressed and—as I live—smoking a Que Placer.

"What's this?" he asked of my guide.

"New arrival, five six seven six, found wandering," said the other, meekly.

"All right, leave him to be. Go back to your division, please."

We waited till the other had disappeared, and my new friend turned to me.

"These old fogies!" fiercely. Then, softening: "I'm organizing secretary chosen by five six seven five, last year's division, you know. I'll have to find you a place. Whom did you belong to?"

"I don't remember," I stammered.

"That's all right," he said, genially. "We're modern, you know. We're not particular about antecedents. I don't care whom you belonged to. But you're modern all right?"

"Oh, sure," I said.

"Saw it from the first." He smiled proudly. "I'm modern myself. Still all this is strange to you, isn't it?"

"More or less," I confessed.

"Let's sit down; I'll explain." He waved me to a mouldering anchor, and seated himself on a rot-green ship's bed.

"Well, the bottom of the sea is mostly Jewish. It's inhabited by us fellows—we're the Sins—who've been shaken out of the coats of the sinners at Tashlich. We're reinforced every year by large and growing numbers. Every year's arrivals have their own division of course, but a certain amount of wandering has been permitted. However, that'll have to be restricted. There's been a frightful amount of friction between the divisions. Those d—d old-fashioned fogies who were shaken down years ago give themselves no end of airs. They're a vulgar lot—belong to the elemental Classes, you know—Greed, Envy, Mendacity, Cruelty and so on. They can't understand the subtleties of us modern chaps, can they?"

"Certainly not," I said.

"I mean to say they're simply brutal—not the kind of thing we stand for. Take me, for instance: I belong to the Business Method Class. We sins are subdivided into Classes, you see. Well, I wouldn't talk to any of those fellows from the Haughtiness Class, or the Unclean Thought Class. They're obsolete. They belong to the animal sins, the sins of the brute—the sort of thing we modern Jews—I use the term proudly—have altogether outgrown. They were shaken out of the pockets and coat-tails and skirt-tails of positively unspeakable people—old women mostly. As I say, they belong to the old British Classes—the sins of the flesh. Pah! We—" he stood up in his pride—"we belong to the vagaries of the soul."

"You don't say?" I said in admiration.

"Surest thing," he said, reseating himself. "Take me for instance: I belong to Business Method Class. I was owned by a Jew who issued an edition of the

Hagaddah with business advertisements back and front. Seen it? Published in New York. But that's nothing to what he'll do. Take for instance a close friend of mine who belongs to the Craze for Modernity Class. He was owned by a Jew who had his dead daughter taken to the cemetery in an automobile hearse. Of course he never guessed he was being prompted by my friend—thought it was all right, you know—but there you are—

We were interrupted by the sound of sobbing. I turned and saw a wizened little fellow reeling toward us. He was blinded by his tears. I prevented him from stumbling into me by my outstretched arm.

His sobs redoubled. He began to gurgle out words between his sobs.

"The base ingratitude of it—the meanness! He made four thousand dollars through me this year, and now—at Tashlich—he throws me overboard. The ungrateful brute—"

He loosed himself from me and stumbled away. My friend looked after him with contempt on his face.

"Fool!" he said. "I suppose he was a Sin belonging to a business man, and he's upset at the ingratitude of his owner. He'll soon get over it. But we all feel that way at first, you know. After having stood by our patrons a whole year, and brought them in no end of money and distinction, they drown us. You know, there's no Ingratitude Class down here. Ingratitude clings to the owner—otherwise he couldn't shake off

the Sins who had befriended him. There's a big mass meeting held here every Yom Kippur by the new arrivals to pass a resolution protesting against this base desertion. Silly! However, we were talking of something else. Oh, yes! The Craze for Modernity Class. But let me see. Some of my friends ought to be round here. Won't you come with me?"

"Thanks, certainly," I answered.

We rose and set off side by side. My eyes had grown accustomed to the half-lights. At first we walked through what seemed to be a mere wilderness of waving shadows. Then I perceived we were walking along a beaten path. I noticed, or thought I noticed the vague forms of persons passing us. At last they materialized. The path turned into a street, swarming with human beings. We passed through a jostling and many-voiced crowd. My friend was forced to talk loudly into my ear.

"We are now in the Modernity Class—we call it that for short. If you care we'll go up to headquarters, and you'll see some of our leaders."

I nodded. We pushed on through street after street, and at last reached a wide square, in the centre of which was raised a splendid building in an architectural style altogether unknown to me. I remember, however, that it reminded me strangely of a melting-pot.

We elbowed our way to the entrance, and entered a broad corridor. There was a hurried rushing up and down of clerks, the rattling crackle of typewriters and



Courtesy of The American Hebrew.

CHANUKAH LIGHTS

shrill ringing of telephone bells. At the end of the corridor was a huge tablet on which was inscribed in letters of gold:

Down With the Obsolete—Modernity Forever.

At the end of the corridor we turned into an elegantly furnished room in which were seated a number of grave-faced gentlemen in earnest deliberation. My friend put his finger to his lips to enjoin me to silence, and whispered in my ear:

"Some of these belonged to the — Committee." I did not catch the specifying words, but I made a guess. "Some of them are modernists in the purest sense of the words," added my friend.

One of the assembly was on his feet. He was speaking as we entered.

"But mostly I was concerned with instilling into the mind of my owner the ideals of pure modernity. It was a fairly easy task. I whispered him of 'Progress!' Told him that Progress is away from nationalism. I insisted there is no such thing as a race, and least of all such a thing as a Jewish race. I pointed out the absurdity—the futility—above all, the archaism of love in general and for Palestine in particular. I am proud to say that I convinced him to the hilt. Gentlemen, the modern world, for which we stand, has no use for nationalities, for racial types, cultures and traditions. Let us be modern, Modernity gave us the Belmont Park Races—what use have we for any other kind?"

He was interrupted by loud and enthusiastic applause. He warmed to his subject.

"The idea of nationalism is based upon sentiment. Modernity, gentlemen, is based not upon sentiment, but—if you will permit me—upon percentiment. Modernity does not speak through a trumpet and bid us raise our swords in defense of our rights—it speaks through a telephone and bids us raise our prices. Modernity, like the prophet of old, teaches us to beat our swords into useful implements. But it is a modern implement that we produce—not the ploughshare, for with us the game of the sword has changed into the game of Poker. We have no use for our share in Israel when we can get shares in Peruvian sixty-seven-point-fours. Long live Modernity!"

He received an ovation on resuming his seat. My friend whispered into my ear. "Would you like to

see any other sections before being introduced to anybody?"

I answered "Yes" in a whisper and we left before another speech had begun. We went out by another door. We passed a large number of doors which my friend did not open. He simply gave me a brief resumé of the objects before each committee assembled in the rooms.

"This," he said, "is the committee on time-clocks. They're thinking of introducing time-clocks into the temples, lest anyone should be able to accuse them of being behind the times. This one, for example is the Modern Efficiency and Speeding-Up Committee. They want to substitute phonographs for Cantors—much cheaper of course, and considerably less liable to the errors and delays which spoil some of our services. They are looked upon by some of us as extremists, but it must be conceded by all that they have the true spirit of us modernists, mustn't it?"

"Oh, undoubtedly they have the true spirit," I answered, "No one can deny it."

My friend continued enthusiastically.

"Oh, undoubtedly they have the true spirit," I modernized, all differences removed, all obsolete rituals and prejudices smoothed away till the world is as flat as a pancake. We will yet astonish our very selves by our achievements!"

"Bravo!" I cried. But there is one thing I would like to ask you which I really cannot understand. You must have belonged to the type of modern Jew who would never think of parting with his sins either at Tashlich or at any other time. How comes it then, that one finds you down here?"

I was a fool to ask the question. I realized it as soon as it had left my lips. But it was too late. He turned to me with a look of baffled anger. I started away from him and began to run. I stumbled. I struck my head against a stone, and a sharp ringing pain shot through me. A great darkness suddenly enveloped me in which I was dimly conscious of a heavy weight pressing down my eyelids. With a great effort I opened them and looked up in dim astonishment at the ceiling of my bed-room. Still as in a dream I heard the droning of my neighbour's voice as he intoned the opening of "Schachris."

"Mah towvoo ohowlecho Yakov."

"How goodly are thy tents O, Jacob!"



Greetings to the Knights of Zion Convention

The Zionists of the western district are making elaborate preparations for the nineteenth annual convention of the Knights of Zion, which is to be held in Chicago, beginning December 31st, and continuing to January 4th. Louis D. Brandeis and Dr. Schmarya Levin will be the guests of honor. Those active in Chicago for the convention are Max Shulman, Nathan D. Kaplan, Benjamin Bernstein, Bernard Horwich, H. Steinberg, H. Meites, H. Newberger, and a host of workers. A number of conferences are scheduled to take place after the convention bearing upon the re-organization of the movement in the west.

Sunday morning, January 2nd, the business sessions of the convention will be formally opened. The afternoon session will be devoted to reports of the officers of the Executive Committee of the Knights of Zion, also of the delegates of the different Gates, the reports of the latter being about Zionistic activities undertaken by their respective Gates during the past year. Sunday evening, an entertainment and mass meeting will be held in one of the largest halls in the city of Chicago.

Monday morning, January 3rd, the business sessions of the convention will be resumed in the South Side of the city. Monday evening, a Kosher Banquet will be served to the delegates and 600 invited guests.

Tuesday morning, the sessions of the day will be held in the Northwest Side of the City. Tuesday afternoon, election of officers will take place and the final business session of the convention concluded.

Tuesday evening, a farewell reception and informal banquet will be tendered the delegates by the Zerubovel Society.

Wednesday evening, January 5th; Thursday evening, January 6th; Friday evening, January 7th; Saturday evening, January 8th, important conferences will take place and the relationship of the Knights of Zion with different organizations established.

Sunday, January 9th, a convention of Junior organizations will be held containing features not only interesting to the juniors but also to the adults.

Original from

UNIVERSITY OF ILLINOIS AT
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Solomon Schechter's Personality

By LOUIS LIPSKY



BORN in Rumania, educated in Germany, passing then to the classic atmosphere of England's great University, his great talent coming to fruition in the unconventional environment of free America, Solomon Schechter leaves behind him the memory of a striking and piquant personality, who

radiated intellectual and spiritual light upon all problems that came in contact with his life. It was not as a scholar in the strict sense of the word that Dr. Schechter exercised his influence upon our life. He was cosmopolitan in his interests; although a trainer of rabbis, he was not ecclesiastical; he was not, according to the best authorities, a pre-eminent Talmudist; and probably as a writer of Hebrew was not a master; but a large amount of his knowledge acquired added distinction by the fact that he was a man who radiated personality, a term which it is hard to describe, but which attaches to every man who in reality and deeply influences his generation and time.

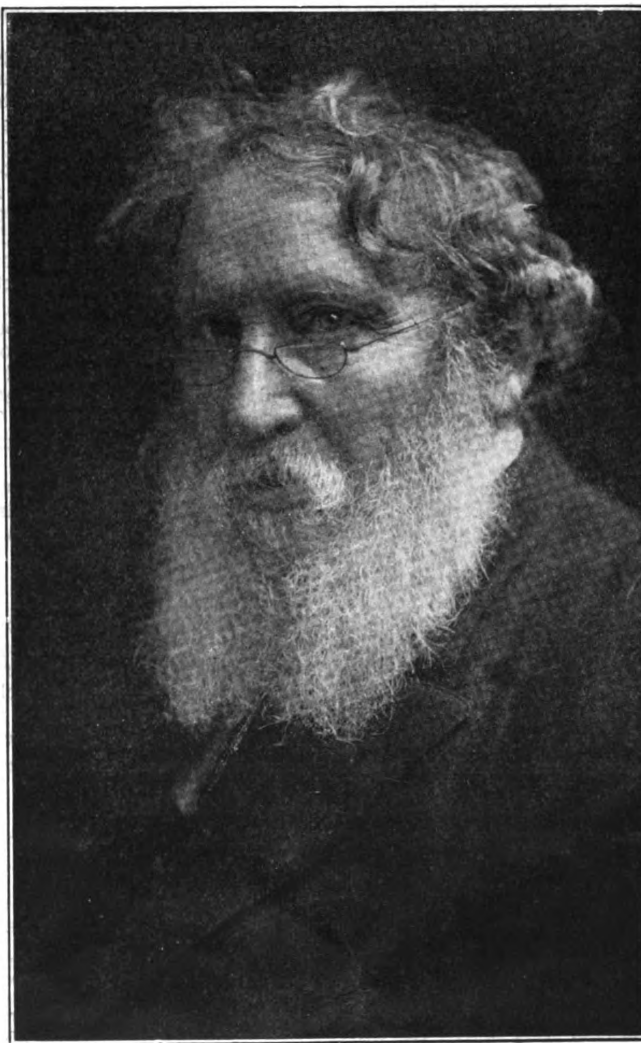
The man of personality is not a thorough master of any one craft, not because the ability does not reside in him, but because a certain other capacity intervenes. What interfered with Dr. Schechter in his pursuit of the purely scholastic was his active imagination and vision. The technical did not interest him except as a revelation of the universal. He saw beyond the text of the Genizah manuscript, and because he saw beyond it, it was possible for him to discern, not upon scientific lines alone, the implications and the

inferences that lead to practical discoveries. It was his great imagination that made him capable of genial humor, of anecdote, of satire, of repartee. There was in him Homeric laughter, the laughter that shakes the clouds, for it deals with the eternal things.

Although a bookman, he was not a bookish man. He loved light as well as heavy literature. Not the scholarship of a Steinschneider, which dealt with titles

and pagination, with the life history of books, was Schechter's. He looked in every book for the man behind it, the personality of the author, and he could as well read a poorly-written book as a classic.

Everything that he did revealed his interesting personality. He was at his best when stung into spontaneous expressions of opinion, when his rich character was revealed; he was at his worst when acting as a result of calm deliberation over intricate intellectual propositions. He had in him the elements of the Chassid chafing against the rigors of the text. He had sentiment, prejudices, flashes of humor, sarcasm; and like all rough personalities, was intolerant of opposing views. When he liked a cause or a person, his affection was strong. When he disliked a cause or a person, his hate was equally strong and strongly expressed. He did



Courtesy of The American Hebrew.

SOLOMON SCHECHTER

not relish tame loves or hates.

He was orthodox in the sense that he felt spiritually at home in the ancient traditions; he wanted to acknowledge authority in Jewish life, and found that authority in the principles and practices of orthodox Judaism. But he was not orthodox in the sense that he relied wholly upon the letter of the law. He loved

the Spirit of the Law, and that he served uncompromisingly. This love for Judaism, this desire for having authority recognized in Jewish life, expressed itself in what may be called an "Episcopalian" attitude toward religious affiliation. He believed in the practice of the law, and was willing to waive intellectual endorsement. Go to the synagogue, observe the Sabbath, do the many little things of religious observance, and you will come to believe in the principles underlying these observances; if you do not, it does not matter. This in essence was his point of view.

But while he loved the Spirit of the Law, and recognized its benign influence on character, he was not a lover of the mechanical observance of the Law, and certainly did not have any affection for the strictly theological view of Judaism. At times one suspected that he hated the rabbinical profession, a trained, professional devotion to religion. But while he hated the rabbinical profession, he had a great and unbounded love for the pious, unlearned man, who went about the business of being a Jew with devotion and with a certain amount of ignorance. Ignorance did not frighten him as much as lack of piety. He had sympathy with the Jew who had faith in God, in Providence, and who was not interested in what God's servants had brought into the world. When in doubt, pray to God; do not run to the rabbi to save you.

Dr. Schechter was a Zionist, but his Zionism was the expression of his religious aspirations. He was not a Zionist because he felt that Zionism was needed for the salvation of the Jewish people; he was a Zionist because he felt that without a common ideal uniting the Jewish people, enabling them to re-establish themselves on a normal basis, the Jewish religion could never become normal. He was not wholly of the school of Achad Ha-Am. What was called Hebrew culture, Dr. Schechter frequently made the butt of many of his witticisms. He wanted Jews to become religious; only as they were influenced to become religious would Zionism be justified. He believed in a Jewish nation bringing anew a lofty religious ideal into the world. He did not care for Hebrew literature that lacked religious influence. He did not care for Hebrew as a spoken language if what

was spoken was sacrilegious. In recent years, he strongly resented the development of a Hebrew literature which, to his mind, treated Jewish life from the decadent point of view. This resentment led to a general dislike for the Hebraism that came into Jewish life by way of foreign literatures. Essentially, however, his objections were based upon his feeling that these Hebrew writers represented a non-religious point of view, and tended to the complete secularization of the Hebrew language, which he regarded as primarily and literally a "sacred" tongue. He did not see that Hebrew was becoming national, and that it had to undergo radical alterations, and become the vehicle of all sorts of ideas, before it could take its place as the national language.

He was a man of temperament. That is to say, his thoughts were colored by the mysterious influences of his sub-conscious self. He was capable of extreme views, extreme utterances, but these extreme views and utterances were not habits of his trained mind. They were the products of a personality which derived its inspiration from spiritual elements in the soul, regardless of the interferences of the intellect. It was what he produced from this unfathomed well of character that made contact with him so interesting and provocative of thought. The man of temperament is a man of colorful thought. Flashes of humor, unpremeditated, give tang to his observations. One is shocked as well as pleased by the revelation of unregulated and rough observation that emanates from the man of temperament. The scholar who never speaks except when he has text and reference behind him is a dry-as-dust pedant. What he says has the smoothness of the usual. But what the man of temperament who is also a scholar says provokes inquisitiveness and interest in matters that never come within the boundaries of the ordinary scholar's thoughts.

It is too early to estimate the permanent influence of Dr. Schechter upon the progress of Jewish life in this country. This much may be said now, that of all the speakers and writers, preachers and theologians in American Jewry, Dr. Schechter had in him the human elements that ensure for his memory a lasting place in the annals of American Jewry.

Nationalism and Socialism

By PROF. HERBERT MILLER, of Oberlin College, in the "Intercollegiate Socialist."

The rational principles of Socialism are not going to be overthrown by the European war, but internationalism will have to wait on the fulfillment of the demands of nationalism. Sentiment is just as much a fact and a force in society as reason. Patriotism or national feeling is an emotion which cannot be eliminated until it can find another emotion to take its place. Whether that time will ever come is a question to which the signs of the times offer no answer.

Group consciousness seems to express itself more easily in harmony with tradition than with economic advantage. In fact, the more the group is oppressed, the more vigorously it fights for freedom. Cultural oppression arouses the strongest opposition. This takes the form of religious and linguistic antagonisms. These are the symbols around which the group rallies, and it is beginning to be obvious that these two forms of social expression must have won the privilege of being entirely free before internationalism can make such progress. The Home Rule struggle in Ireland is the best known illustration of this principle, but it is as common as the existence of a subject people. Poland, in its subjection to Germany and Russia, made a religion of its nationalism, symbolized by devotion to language and religion. Austria is composed of half a dozen groups whose life purpose is to establish their own language in opposition to the German of the official government. This struggle is the greatest thing in the world to them, and if Socialism tends to break down the barriers which nationalism sets up, it must take a back seat until national freedom is secured.

The Jews, who have contributed more and more to Socialism than any other single group from Marx to Hillquit, are likely to be diverted for the same reason. Zionism is a movement to hang together until genuine national self-respect is created, and the Jew is free. In other words, group consciousness will dominate until discrimination disappears.

Nationalism is not necessarily antagonistic to Socialism, but it is more primary, and will work out its freedom first. Then Socialism can work its internationalist program. Socialism is patient, but it must be more patient. Its problems are not solely economic but quite as much psychological. The coming society must have the adjustment of the complex forces of human nature, and one of the most elemental is the group consciousness which we call nationalism.

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Modern Hebrew Poetry

BY DR. S. M. MELAMED

II.



F Byalik is known as a king among modern Hebrew poets, Saul Tschernichowsky may be denominated the Viceroy. Byalik's great merit was in reviving the ancient Jewish lyrical genius, Tschernichowsky's great merit is in having discovered new contents for Hebrew poetry. These new contents are nothing else but life and the joy of life. When Tschernichowsky appeared some fifteen years ago on the firmament of Hebrew poetry, the Hebrew reader was baffled by the new language of the hitherto unknown poet. Instead of weeping and lamenting, and instead of making the sorrow of his people the theme of his poetry, he began to sing of joy and gladness and found no less strong expressions for his love of life than Byalik for the sorrow of his people. Tschernichowsky has thus broken with tradition (I do not suppose that he did it intentionally) and introduced a new element into Hebrew poetry. Needless to say that he was at first greatly misunderstood, his critics having accused him of being an "assimilator," and of using only Hebrew words for non-Jewish thoughts and feelings. But Tschernichowsky very soon succeeded in persuading even his most severe critics that he had no less a strong feeling for his people and a warm heart for Judaism than any other Hebrew poet of modern times. What is lacking in Tschernichowsky is that he is the sole Hebrew poet who had not a Talmudic education, and who was not brought up in a Jewish surrounding. He acquired the knowledge of the Hebrew language not in the "Cheder" and not in the "Yeshibah," but by modern private instruction. By his education, as well as by his mental disposition, he is completely European. He never suffered from religious conflicts like many of his brother poets, he never saw the dirt of the Ghetto, and he never smelt the atmosphere of the "Jewish street" in the little Russo-Jewish townlet. He was born and bred in a village in Southern Russia, and passed his early years, like the children of peasants, in fresh air and liberty. His later education was also a non-Jewish one. He began to learn Hebrew when he was seven, and continued when a university student. It is therefore obvious that a man of his past, with no traditions of the Ghetto, could not continue the traditions of Hebrew poetry. Further, Tschernichowsky is a man full of vitality and strength who is not able to weep or to lament. When he discovered his muse, he was familiar with Greek and Roman mythology, no less than with ancient Hebrew traditions, or perhaps more, and one must therefore not be astonished to hear a young Hebrew poet singing passionately of love, life, and spring like any non-Jewish poet. But at the same time, Tschernichowsky wrote a series of wonderful national poems, which bear witness to his strong Jewish feeling. The difference between his patriotic Hebrew poetry and that of his brother poets is that Tschernichowsky sings like a man who has suffered little and thus is disposed towards optimism, while the other Hebrew poets with the burden of the traditions of the Ghetto upon them are always gloomy and embittered, and "feel" night while the rays of the sun kiss the

green sward. He has faith when others are in despair, and he sings of liberty and a grand future, while others are weeping and lamenting over the present. And when the other Hebrew poets sing gloomy songs, which often sound like the echo of the wind between the graves on a dark night, Tschernichowsky sings lovely songs, sweet and powerful. What is most curious about Tschernichowsky is the fact that he—the "Goy," as his critics once called him—is the only modern Hebrew poet who found powerful expression for the feeling of revenge for the torturers of his people. Byalik denounces revenge because, as he says: "Revenge for the blood of a young child has not yet been created by the devil," but Tschernichowsky, the son of peasants, the strong and vigorous Jew, thinks and feels differently:

We shall take revenge for the rivers of tears,
Revenge for the seas of blood,
The assaulting of our daughters
And the corpses of the young ones.
We shall avenge the profaning of our sacredness
Avenge all which their hands had made unclean. . .
And we shall avenge the eternal hatred
And our name which they have sullied

This is Tschernichowsky's message to our foes. Such ideals may not be compatible with modern Hebrew thought which is humanistic and sometimes sentimental. But it is compatible with ancient Hebrew tradition. Is it not the God of the prophets sometimes a God of fearful revenge? Pardon to a cruel and eternal enemy is not always a sign of strength nor is it a sign of high morality. We Jews have not been taught to turn the left cheek to the smiter. Nietzsche, the modern prophet of will-power and strength, loved and admired Judaism, because its great representatives were men of strong natural instincts, men who have not surmounted their real human nature by declaring themselves angels. Tschernichowsky agrees with Arndt who sung that the God who lets iron develop does not tolerate slaves. The "cruelty" of Tschernichowsky is the normal instinct of a healthy man whose body and soul have not been broken by oppression. But such men are, of course, very rare in present-day Judaism and still more among modern Hebrews who suffer heavily from a kind of super-humanism, perhaps because they have not the power of being normal and every-day men. What is also new about Tschernichowsky is that even his pure Jewish poetry, like his various idylls which describe Jewish religious and social life, are of an European character. He finds and sees in every branch of pure Jewish life a strong general human element which greatly attracts him and which he loves. His idylls like "Sabbath Ends," "Brith Milah," and others are real masterpieces by reason of their vividness and because of the terseness of their description. Having won fame as the "Greek" among Hebrews he enriched Hebrew literature with his historical poem "Baruch of Mayence," which is the tragic story of a Jew of the twelfth century, who, in the course of a pogrom, himself slays his two daughters so as to avoid being compelled to see them assaulted by the mob. But Baruch had not the

courage to die when he was faced with the alternative of death or conversion and accepted Christianity. He came into the Church and saw there the brutes who had made him a murderer of his own children and who had killed his wife. He feels and recognizes at once the terrible wrong he has done, and not being able to make the wrong good, he—after hours of pain and torture—stands up in the market place, takes hold of his robes, pours oil on them, sets them in flames, and in a few minutes Baruch is only a heap of ashes. The way that Tschernichowsky describes this revenge by a penitent Jew on himself proves that he is a worthy brother-poet of Byalik, the author of "In the City of Murder." In the end Tschernichowsky rises to the height of Byalik's poetry, for it would be an impossibility for a Hebrew poet to remain a pupil of Anachreon in the century of pogroms and Beilis trials. Tschernichowsky was compelled to travel into the vale of tears. But he cannot weep. He is the strong and rough peasant:

His heart is the grave of his sorrow,
And until the end of his days he will bear it.

This is the secret of the greatness of Tschernichowsky's patriotic Hebrew poetry. The sorrow is dumb and the eyes dry, but the heart is full, and the will and power to suffer silently are strong like iron. In short, Tschernichowsky is the first great Hebrew poet who does not come from the Ghetto, and therefore his poetry is free from Jewish sentimentality. But in compensation it is rich in form, beautiful in rhythm, and grand in style. Tschernichowsky's poetry, too, gives us a foretaste of what the Hebrew Poetry of the future will be.

Two other poets who are always linked together, Schneyer and Kahn, are of a quite different type. Kahn began to write as early as 1900, and Schneyer three years later. Kahn, whose poetry is very refined and delicate, was so promising at the beginning that his critics thought at first he would grow into a second Byalik, but he did not become what he at first promised to be. His first song on nature proved the poet to be a man of deep feeling and vivid phantasy with the addition of a musical gift. He went as a young man to Switzerland, and was deeply impressed by the grand and wonderful natural surroundings, but it seems that his first impressions were his greatest ones. His later poetical productions show that he did not progress proportionately. His poems which were written after 1906 are in their form very beautiful, but rather weak as far as substance goes. He never recovered from his first impressions. Remaining a master in form and great in rhythm he is lacking in power of phantasy and thought. Kahn's poetry confirms the rule that the first rays are not necessarily the beginning of eternal sunshine. But his great virtue as a poet is his exquisite Hebrew style and his fine melodious and sweet rhythm, which, of course, do not compensate for lack in phantasy and deep feeling. Schneyer whose name is, I do not know why, always linked with that of Kahn, is a poet of quite a different calibre. He is hard like marble and rough like a wild rock in his poetry and an undisciplined Bohemian in his life. Schneyer has been called "The Great Diabolic" in modern Hebrew poetry, and he is really a worthy grandson of poets like Baudelaire and Verlaine, with the sole difference that he has more poetical gift, and is endowed with a far wider phantasy and power of contemplation. He is in his poetry a most unreliable fellow. When you expect him to sing a secular

song, he writes a poem on the new mediaeval spirit which has recently arisen in Eastern Europe, and imitates Byalik so wonderfully that Byalik himself would scarcely be able to tell whether he has written the poem himself or not. Schneyer is a man of great wild passions, and reminds one of the sons of hot and wild Arabia. He is great even in his cynicism and most original in his abnormalities. What he describes is so vivid, so full of prescience, so fascinatingly true that one is disposed to believe that he has twenty eyes and is everywhere. I suppose there is more true poetry in one poem of Schneyer than in all the poems of Kahn, but nevertheless Kahn is amiable as a poet and even attractive, but one is never sure about Schneyer. He is full of contradictions, the personification of undiscipline, and is always roaming like some untamed animal. He is full of Jewish thoughts and feelings, but he is nevertheless not serious as a Jew, even in his patriotic poetry. He thinks with grief of the sorrows of his people, but suddenly he remembers his sweet-heart, or he describes most masterfully the phenomenon of death, and suddenly he begins to sing. If it be true that Tschernichowsky's love poetry reminds us keenly of the Hellenic, it is surely true that Schneyer's love poetry, which is more powerful but less sweet than that of Tschernichowsky's, reminds us of the love poetry of the semi-savage Arab. But as far as power of expression goes, he is certainly the greatest of all modern Hebrew poets. He is, from a pure linguistic point of view, a creative power. He never overdoes himself, and he never appears tired. He is the greatest of pessimists in the morning, and the greatest of optimists in the evenings. But whatever he may express or feel at a certain moment he is always sincere. He believes in many gods, but he believes earnestly and passionately in each of them. He is the great **enfant terrible** in modern Hebrew poetry. If there is a man who can say that many souls live in his breast it is surely Schneyer. There is no element or species in Hebrew literature which Schneyer has not cultivated with success. His songs on nature are supreme, beautiful in description, and strong, even wild in expression, his love of poetry an inferno of burning passion in perfectly musical rhythm, his elegies full of sweet melancholy, while his patriotic poetry resembles very much that of Byalik's. But, nevertheless, one can never be intimate and familiar with Schneyer's poetry.

There is something strange and repulsive about it, there is a lack of humanity, there is something which is unsympathetic, although it is not easy to define what this unsympathetic element is. And what is true of Schneyer is also true of Steinberg, who is, of course, not to be compared with "the great Diabolic" as far as poetical gift is concerned. Steinberg is only a miniature of Schneyer, but he has in common with his greater brother poet the unsympathetic element in his verse. The radical Hebrew paper, **Hasman**, once was induced to enter a strong protest against a volume of Steinberg's poems because of their moral ugliness. There is something perverse both in Steinberg and in Schneyer which the Hebrew reader cannot tolerate. Steinberg, whose poetical gift is a limited one, tries to impress by cynicism and by nakedness. The object of his little muse is dirt, ugliness, the dark night, none of which is in the least poetical. But it is very difficult to deceive the Hebrew reader who is a connoisseur of lyrical poetry. Among the younger Hebrew poets who are very promising the names of Schimenowitsch, Fichman, and Carni must be mentioned. Fichman is the sole master idyllist—in modern Hebrew poetry, while the songs of Carni bear witness to a strong

poetical gift and a delicate feeling. His language and poetical style prove that he finds himself in the near neighborhood of Byalik. I could also mention a good many names of promising beginners, but we have been so much disappointed with promising beginners in the last few years that it is better to "wait and see." In fine, it must be said that we have not only a great and rich modern Hebrew poetry, but that we suffer from a superabundance of lyrics, which in its turn affects not a little other branches of Hebrew literature.

In the last five or six years a new generation of Hebrew poets has arisen, who are sometimes poets by accident, as the poetry they produce has nothing whatsoever to do with the ancient Hebrew spirit, or the Hebrew spirit at all. The one reason why they should be called Hebrew poets is because they write their poetry in Hebrew. They are in most cases young men who have received the so called modern liberal education, i. e., their Hebrew knowledge consists only of modern Hebrew manuals and school books which have been compiled by so called modern Hebrew teachers.

One of these two modern Hebrew poets is certainly Eliah Maitus. Maitus is certainly a gifted poet, and a passionate and thirsty soul, but I imagine that as a French poet he would earn more honor and popularity than as a Hebrew poet. To what an extent Maitus has come in touch with decadent European thought, and how far he originates himself from the Hebrew spirit, is to be seen from one of his pieces of poetry published in a number of the Hebrew monthly *Haschiloach*. I do not

know whether this piece of poetry expresses original feeling, or whether it is an able copy of decadent French poets like Baudelaire and Verlaine, for if we compare this piece of poetry, which is characteristic of the poet, with many verses of the above mentioned French poets, we do certainly find that there is not only a similarity of feeling but also an affinity of strivings.

I want to reach the height of the hill of sin,
To remove from my clothes the dust of erroneous ways,
To pick the pomegranates of sin: give sulphur to my soul,
And a full cup of madness give me, too.
I want to reach the heights of the hill of sin,
To leap from abyss to abyss and wander between clefts;
I want to dip my heart in pitch, and then flicker
Like a stake of fire, furious, majestic.

Do not these verses remind one of Baudelaire's "Fleurs du Mal?" A little more Hebrew, but not less decadent, is the young Hungarian Hebrew poet, Victor Feuerstein. Hungarian Jewry has up to now contributed only a little to modern Hebrew literature, and poetry in particular, and it is rather curious to observe how the first Hungarian Hebrew poet competes in modernity, if not in decadence, with the Hebrew poets of Russia and Galicia.

In reading his verses one is at once reminded of the gypsy surroundings and of the semi-madness in which the young poet lives. One simply thinks that the passionate young poet with his fiery soul is writing strophes that wild Gypsies danced, so strange is Feuerstein in his feelings and his thoughts.

There is, of course, a great deal in the poetry of young Feuerstein which is still far from being major, it would have been better not to have published some of his verses. But still, being a gifted poet, his poetical capacity may develop and grow, and the future may belong to him.



Courtesy of Dodd, Mead & Company and Harper's Weekly.

WEARY WANDERERS

If we look around, we find that modern Hebrew poetry as represented by the above mentioned poets is no less wonderful and original than the life of our people is. The poetical expression is sensitive and powerful, but there is sometimes a lack of rhythm and melodious harmony, as our national life is lacking in harmony. I do not know what a future Jewish historian will say or think about the present Jewish life: whether he will characterize it as vile or edifying, degenerate or fresh. But in any case he will think very highly of present Hebrew poetry, because it is altogether an expression of the hopes and strivings of the best among us, full of noble ideals, and at the same time is in touch with European feeling and thought. Modern Hebrew poetry is no more a fairy island in the ocean of literature, but it is an organic part of modern European literature, and I am absolutely sure that the literary historian, when dealing with Hebrew poetry of the present time, will be obliged to do justice to us, and say with many other historians of the past: "What an amazing literature!"

Among the younger Hebrew poets, there are men who deserve to be mentioned and treated accordingly, because of their being really gifted poets, and of the services they have rendered to literature. I mention only the names of Schimonowitsch and Barasch, Baruch and many others. But I abstain from dealing with them because the above mentioned are more characteristic, and signify more the tendencies of modern Hebrew poetry than those which I have not mentioned.

Original from

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Jerusalem and Jabneh

By DR. A. LEVINSON



ERUSALEM was surrounded by mountains and fortified with a double wall; Jabneh lost its wall as soon as it became a Jewish city. Jerusalem had room for the Jews of all Palestine who sojourned there for the holidays; Jabneh had space for but a few. Jerusalem was the capital, the seat of the kings and high priests; Jabneh was only the haunt of a few poor scholars, Jerusalem had the distinction of having God's temple standing in its midst; Jabneh had no temple, and with the exception of the shrine forced upon it by Caligius, never saw an altar. Jerusalem was the mecca of the Jews; Jabneh was known to but a few. The voice of Jerusalem was law; the cry of Jabneh passed unheard.

And yet Jabneh conquered Jerusalem. Jabneh saved the cause of Judaism.

When the enemy, Rome, directed its forces against Jerusalem, the youngest and most vigorous of the nation rose to defend it. Hunger and thirst were defied, in an effort to save the capital, Jerusalem. When bread was no more, food was made of animals; when animals were consumed, fasting was resorted to. No enemy was strong enough for Jerusalem. Jerusalem was not to fall. As long as there was one to defend the city, it was to stand. It was a struggle for national existence. It was a fight between two cities, Rome and Jerusalem, between two philosophies, two religions. It was no petty matter the saving of Jerusalem. When one hero fell, two others arose; when one man died of starvation, two infants survived.

When Jerusalem could resist no longer, when its fall was imminent, when even the fasting of Rabbi Zadak could avail no longer, a rescuer arose who would not let the nation fall, who would not let its culture be consumed by a foreign foe. It was Rabbi Jochanan Ben Zakkai, the preserver of Jabneh.

It is not very heroic to steal through the walls of a fighting city, to disguise oneself as a corpse, but to save a nation's ideals, to prolong national existence that and more was justified. No traitor was Rabbi Jochanan Ben Zakkai, no spy was he for the Romans. The cause of Jerusalem was just and as near to his heart as to that of the young, the fighting party. Due respect to the young Jews who were battling for their nation, due credit to the heroes, who after three years of siege were as determined as at the beginning to conquer or to die. With Rabbi Jochanan Ben Zakkai the cause of the nation not of the city was at stake. A city may be destroyed and rebuilt. Nebuchadnezzar destroyed Jerusalem, Ezra rebuilt it. Even a temple that has been destroyed may be built anew. It is the spirit, the ideal of the nation that must be saved against destruction. Without a capitol, without a fortification, even without a temple it may be kept alive. If there are priests they will preserve the ideal, they will build for it a sanctuary, they will bring sacrifices on altar. If there are no steers they will offer up their own bodies; if there is no oil, they will pour their own blood; if there are no trumpets to sound in praise, they will raise their own voices to God. As long as there are priests there will be a temple, though it have only the heart as its sanctuary; as long as there

is an ideal, there will be a nation, and if the country is destroyed they will rebuild it in time.

So did Rabbi Jochanan plead with the young Jews who thought that only by preserving Jerusalem could they save all that was good in their nation; who feared that with the destruction of the city, the whole nation would fall, who feared that Rome with its iron hand would extinguish the last spark of Judaism. Rabbi Jochanan too, sought a center, but he cared not how far it was removed from Jerusalem, from the site of the temple, as long as it was in the holy land, he asked not for the height of its walls nor the strength of its army. Let each man but stand by his brother, each heart warm the other, and the nation cannot fall.

Why did Jochanan not plead with Vespasies for the preservation of Jerusalem? He knew such a request would be useless. He would without doubt have been shot down by the newly-elected king of Rome, who was determined to return with the heart of the Jewish nation in his hand, the vessels of the temple in his chariot. Jochanan knew that the enemy wanted Jerusalem, that Rome was determined upon the annexation of the Holy City. They could have the city, they could take the temple, provided they left a tiny center, a little town, a small Jabneh, in the land of the Jews.

Let the enemy laugh at this insignificant request of the sage of Israel, let even the learned men scoff "God put the wise men backward." Jochanan knows that Jabneh will suit his purpose. He does not ask that all the Jews go there in order to make a center of it. Just a handful will suffice, a few learned men. They will restore the national learning, they will keep alive the national ideals. And, if in time, Jabneh, becomes too small the center may be moved elsewhere, anywhere at all.

Jerusalem did fall. Rome with its military strategy broke through the strong walls, sided and abetted by some that played false to their country. Rome was jubilant. It had conquered the stronghold that had resisted Egypt and Greece, that had defied Persia and Assyria. With the Jewish nation destroyed it was now to be the ruler of the universe and Jupiter was to reign on high as its God.

Away in a little corner of Jerusalem were huddled together a few, old men, with no sword in their hands, their eyes moistened with tears, their bodies wasted with hunger—a sorry remnant of the once glorious city—the decrepit father of the lion-hearted sons who had fallen in battle with Rome.

Occasionally a Roman general would pass through the town of Jabneh, and note with surprise how the old Jews would look at the stars and bless God for the new moon. Is that of any significance to Rome? Why do the old men of Jabneh send messengers to their brethren of other towns to announce the new moon? It is of no significance, only an old, old custom, handed down by some religious fanatics. And so the general went on his way, unheeding what he saw.

And the Jews in Jabneh continued to look at the moon, to meet it each month with blessings. And they added another day to the holidays, and prayed three times daily for the preservice of the Jewish nation. One man taught the other, and learning de-

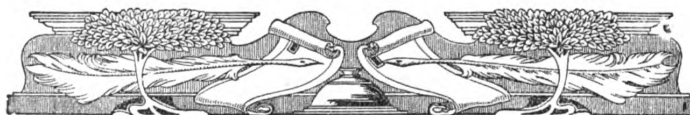
scended from father to son, and the young Gamliel went from town to town to learn how his fellow Jews lived. And so did they pass their days, the men of Jabneh with their uncrowned head, Rabbi Jochanan. And when he died, they appointed another man to take his place.

Soon the Romans were confronted with a revolution led by Rabbi Akibah, one of the sages, a product of Jabneh. Rome put its heel on the insurrection; it made an end to Beiter, and then bethinking itself of the significance of learning, it forbade the study of the Torah. But it was too late. Jabneh had already brought forth fruit. Rabbi Jochanan's pupils had already grown up and spread their knowledge all over the country.

Rome now began its task of exterminating the

learned Jews. It tore their flesh with iron prongs, it enveloped them in the parchment of the Torah, and set fire to their flesh. But Jabneh was young and vigorous and it withstood the religion of Jupiter.

Years later when Rome met its destruction at the hands of the barbarians, when Roman culture became a by-word, a few who had lived through the days of old, looked back on their ancient glory. Alongside of the mighty cities and countries they had conquered they saw Jerusalem, and not far removed from it a little town that they had looked down upon—the little village Jabneh that Rabbi Jochanan Ben Zakkai had exchanged for Jerusalem. Now they began to realize the wisdom of the sages, now they began to understand the secret of the Jewish existence, and they too wondered if it would not have been better to exchange Rome for a smaller center.



Courtesy of Dodd, Mead & Company and Harper's Weekly.

GOLUTH

REVIEWS AND COMMENTS

PHARISAISM, By I. TRAVERS HERFORD



UNDER the title "Pharisaism" Mr. Herford has written what is really a remarkable interpretation of the Jewish character as evidenced through the study of Rabbinical literature. His interpretation is remarkable in that, so far as I know, it is the nearest approach on the part of a non-Jew to a real understanding of the Jewish habit of mind. He approaches the subject with a humility and unswerving intellectual probity that makes his work the most creditable that has yet appeared, perhaps, from the pen of a non-Jew on the delicate subject of Judaism as contrasted with Christianity—although he does not pretend to enter into the whole discussion of these formidable issues. Mr. Herford conceives his task to be merely to present a historically correct picture of the Pharisee and to remove the heavy cloud of distortion and New Testament obloquy under which he has remained hidden from the view of the Christian world. Incidentally, under the conscientious pen of the writer, the figure of the Jew, from the time of Jesus to the present, becomes more and more luminous, more consistent with his biblical forbears, more comprehensible as a historic entity, until lo! and behold! we come face to face with the orthodox Jew of our times! Here, however, our author stops, the task he set himself being completed. It would be easy for the Jewish reader, perhaps, to underestimate the tremendous difficulties under which the writer must have struggled to complete his picture, because we see in the picture only what we are accustomed to see, although not from an alien pen. But one must bear in mind that this work is written by one of another race, a younger race, that we have practically no impartial records of the Pharisee, and that, at best the Pharisee, that is to say, the Torah-Jew, was, as he continues to be, exceedingly difficult to understand on the part of those not in the fold. Having these things in mind, it is not too much to say that Mr. Herford shows powers of visualization which equal those of Ferrero in his studies of Roman times; in fact, Mr. Herford is entitled to even greater credit, because Ferrero had the comparatively simpler task of interpreting historical events susceptible of logical proofs, whereas our philosopher was confronted by the problem of the spiritual interpretation of a people about whom much is written but, which remains to this day essentially unknown and obscure with reference to its inner life.

Very praiseworthy also, is Mr. Herford's fine scorn of the Pharisees—in the Christian sense—among the Bible critics who approach the subject of Pharisaism with the insolent dogmatism and assurance of ignorance. The subject of Jesus, too, is treated with candor and with a freedom from that pre-judgment which is the bane of Christian scholarship. Indeed, under his pen, Jesus becomes at once more comprehensible and at the same time more impressive as a character of flesh and blood, liable to the exaggeration due to the exciting exigencies of the moment, even when moved by the noblest impulses. According to the author, it was inevitable that Jesus should be incapable of understanding the Pharisees of his time and that the Phari-

sees should be unable to understand him. I might quote the interesting analysis furnished by the writer. But, then, it would really be better to read the book.

Published by Putnams, \$1.50 net.

THE JEWS OF RUSSIA AND POLAND, By ISRAEL FRIEDLANDER

The author calls his work a bird's-eye view, and such indeed it is—a bird's-eye view that yet has the interest of a nearer view of Jewish life in Poland and Russia. The book is popular in its appeal and timely.

The author traces the early beginnings of the Jews in Poland from the time of the early massacres in Germany as a result of which they began to emigrate to Poland down to the threshold of our era. Their treatment in Poland is distinguished from their reception in Russia in that in the former country they were protected by the crown against the attacks of the nobility and the burgers, whereas, in Russia, they were subjected to the merciless oppression of the imperial dynasty and the princes of the blood, while the rest of the population had to be stimulated into an attitude of hostility. Interesting is the portrayal of the Polish "Pan" both in his official relations through the *Schlakta* or Parliament of Nobles, and also in his irresponsible devil-may-care existence which marked his private life of which the Jew was the victim. The author traces the vices of the Polish nobility, both in his general relations and in his relations to the Jew, and shows how inevitable was the collapse of the Polish state.

Although there were settlements of Jews in Russia before the partition of Poland and their experience of persecution in Russia had already commenced, it was not until the partitions of Poland had been consummated that the struggle between Russian absolutism and the Jewish way of life began. In his treatment of the life of the Jews in Russia, the author's forshortening method necessarily shows to greater disadvantage. However, enough is shown to give the reader, unacquainted with the life of the Russian Jew, an excellent picture of the tragic war between the Moscovite and the Jewish spirit persisting to this day.

The book is well written on the whole, although there are occasional lapses in the idioms employed by the writer. Also, to Zionists, the author's defense of his Jewish sympathies will hardly seem necessary, and it is to be doubted whether it is called for even by non-Jewish readers. Histories are not marred but, on the contrary, are improved by the natural nationalist sympathies of their writers, provided, however, that they are written in a spirit of truth.

The book will be of service in that it gives that picture of the Polish and Russian Jew which is missing in the history of Graetz. The outstanding service of the work to Zionists is that the author, however unconsciously, disposes of the idea prevalent in many uninquiring minds, that anti-Semitism in Russia and Poland is of recent growth and is of an ephemeral existence. A study of the history of the Jews of Poland and Russia is convincing of nothing so much as of the fact that the cure for anti-Semitism does not lie in Poland and Russia.

H. S.

(Published by Putnams. Price, \$1.25, net.)

*Books reviewed in this department are obtainable through THE MACCABAEAN.

Fourteenth Convention of the Federation of Canadian Zionists

The Fourteenth Convention of the Federation of Zionist Societies of Canada was opened Monday morning, November 15, at the Auditorium Hall, Ontario street west. Mr. Clarence I. de Sola, president of the Federation, presided, and after the adoption of the report of the credentials committee, read by Mr. J. S. Leo, delivered the opening address before a large and animated gathering.

Mr. De Sola's Address.

Since last we Canadian Zionists met in Convention, a calamity has befallen mankind so terrible in its destructiveness, so appalling in its magnitude as to stagger the imagination. A war more colossal in its proportions, more desolating in its onrush than probably any preceding world-struggle has burst upon humanity with the violence of a stupendous cataclysm and threatens to convulse our social fabric to its very foundation. It is as though the slaughtering battles of Gog and Magog were upon us, for every man's sword is against his brother. Into the maelstrom of war the Jews like other races have been drawn, with the added tragedy that the Jews are fighting against their own brethren, against their own flesh and blood, for the Hebrew citizens of the Entente Powers are as a matter of course battling against those of the Teuton Powers. Can fate show a greater irony?

It is estimated that there are nearly three-quarters of a million Jewish soldiers in the armies now fighting in Europe, and among these there is a full quota of Zionists; thus giving the most convincing proof that the Zionist is true to the principle that his paramount duty is, if need be, to die for the country that is his home.

But terrible as are the tragedies of this war, we know that an end to it, an end to all its sufferings and devastation and ruin and horrors, will come, and the time will arrive when the representatives of the belligerent powers will gather in congress to draw up the conditions of peace. How will we Jews then stand? Will we be in a position to gain entry when we knock at the door of the peace congress and ask for justice to the Jew? Will we have any organization that will be representative of any large section of our people, that will come with a mandate to the congress to plead our cause? Will we be in a position to place before the plenipotentiaries the measures that we desire to be adopted to secure Israelites against injustice in any country in the future? Will we have any definite platform, any precise measures to offer as a solution of the Jewish question? In short, will we come before the peace congress thoroughly organized and with a clearly defined policy? The reply to this question up to the present moment is "yes," so far as the Zionists alone have an international Jewish organization representative of a large portion of our people, they alone are ready to place before the congress a clearly defined plan for putting an end to Israel's woes. All others have yet no plan, no organization.

Why is this? It is because the Zionists had foresight. They saw the necessity for organizing and giving direction and leadership to our people; they saw the necessity for having a big statesmanlike plan for meeting every phase of the Jewish question; while those who held aloof from the movement were too circumscribed in their mental horizon to understand our requirements.

Let us rehearse a little past history that will reveal the reason why we find ourselves in this situation.

For well nigh twenty centuries our people have been the victims of shameful injustice, of bitter persecution. We know how we suffered in ancient days when Roman legions destroyed our sanctuary; we know how we suffered every

ignominy during mediaeval times; we know how we have suffered in some lands cruel wrongs up to the present moment. Yes, we have witnessed these sufferings repeated in their bitterest form even in the present day. Happily there are some countries, such as the one in which we reside, in which we now enjoy every right, but discrimination against the Jew yet exists in many lands. Nations that are our inferior have been able through all these long centuries to tyrannize over us with impunity. Why is this so? It is due largely to our own fault. It is due to the fact that we have lacked the capacity of organizing, we have lacked the power of coming together and uniting for self-protection. It is true there were other reasons. We were always a small, scattered minority in all countries and the majority, therefore, when so disposed, felt that they could safely grind us under the heel, but had we united, had we organized the story might have been a very different one. So long as we remain a lot of disunited units, so long will we continue to suffer in the future as in the past, so long will we continue to be the mere butt of other nations, so long will our pleadings for justice be in vain.

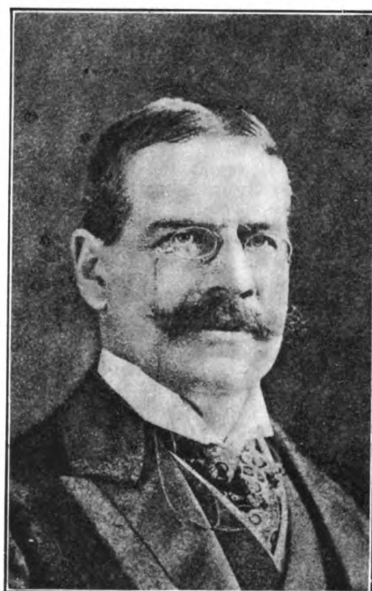
Twenty years ago Theodor Herzl, and other men associated with him, had the clearness of vision to perceive the truth of what I have just stated. He saw, first, the Hebrew race must be organized, must be welded together into a mighty political unit, must be given a strong, efficient leadership, if it was ever to escape from thralldom, if it was ever to be able to assert its just position among the peoples of the earth; and, secondly, he saw that that union could only be accomplished by the adoption of a statesmanlike programme of Jewish rehabilitation, so comprehensive in its scope as to meet in a broad and effective manner all the problems that faced us. A movement was created to put these ideas into effect—that movement was Zionism.

The congresses that followed furnished a common meeting ground for all Israel. The congress became truly the political mouth-piece of the Hebrew race; and so when questions involving the political welfare of the Hebrew people come up to-day it is right and proper that the body that is best qualified to speak and act in such matters should be the Zionist body—the only organization which we possess to-day that represents our organized section of our people in all countries and that can speak therefore, with an authoritative voice. It is the duty of Zionists to stand by their principles and vindicate their right to fulfill the very primary mission for which Zionism was founded, the mission of going before

the nations of the earth with a mandate to speak for Israel and demand from the Pharaohs of to-day that Israel be allowed to go free.

At last, after so many ages of dispiriting disintegration, we at last began to be organized, we at last had a policy placed before us that would regain for us that which we had lost, that would put an end to our sufferings, that would put us back again into that proud position which we had once occupied. Our movement grew, it attracted to it those who were full of zeal and energy and a spirit that promised great things commenced to move in Jewry, and there arose before us the vision of a revived Israel, of a restored Zion!

But our dreams were not destined to be realized as quickly as we had hoped. We had believed that the passionate prayers for the rebuilding of Zion, *bimhairah beyamainu* (speedily in our own day) to which every Jew gives fervent utterance daily, were sincere, and that, therefore, when the call to help us to restore the old-time glory of the land of our forefathers went forth, all Jews would respond with enthusiasm and



Clarence I. de Sola

would hasten to acclaim our new Ezra. But such expectations were destined to meet with rude disappointment. True the rank and file, the men who knew suffering, the men who had felt the bitterness of our position, did come forward and encourage us with a splendid spirit of zeal, devotion and self-sacrifice that was truly inspiring, but many whose co-operation would have been invaluable, whose assistance would have made success assured, utterly failed us. They proved deficient in that clearness of vision, that depth of perception that would have enabled them to recognize the tremendous potentialities of Zionism. Their hearts were, as a rule, in the right place, but they lacked the capacity to take a statesmanlike grasp of the situation. They made the unfortunate blunder of treating a big political problem like the Jewish question as though it were merely a philanthropic problem, requiring but temporary expedients and but local palliatives. They were incapable of seeing that nothing short of a plan that would thoroughly satisfy the great soaring aspirations of our whole race—a plan that would put an end of the Goluth, that would realize our racial individuality, a plan that would enable us to develop to the utmost limit our religious teachings, our spiritual aspirations, our philosophy and our sacred Hebrew language could meet our requirements.

Herzl came before them about fifteen years ago with an offer which promised us a speedy realization of our hopes if he could obtain sufficient financial support. But his pleadings were treated as "Kol Kore Bamidbar," as a voice crying in the wilderness and the non-Zionists and anti-Zionists turned their backs on him. They preferred their little puny schemes, their little temporary palliatives to the great big plan of a Jewish renaissance.

The key to our destiny did not then and never has rested in the hands of any Turkish pasha, it has always rested in our own hands. It rested then, as now, in the hands of our men of political influence, our men who have a voice in councils of the nations, in our men whose energy counts in the world of industry, in our men who sway the world's bourses, in our men whose influence is felt in our great journals, in our men who shine in the world of intellect; the men who lead in our synagogues and who guide our spiritual forces. If these men had all united on the Zionist platform we should to-day have presented not the spectacle of a people who, outside the Zionist movement, possess neither organization nor defined policy. We would have presented the spectacle of a united people with an efficient programme.

There is, however, no reason for us to be pessimistic. For now, even at this late moment, the most indifferent, the most obtuse minded Jew has awakened to the necessity of action, and huge numbers of those who hitherto would not support our movement are coming forth with a tardy recognition of the fact that we are right. Not only do we find our organization gaining more and more supporters but we find that the secular press as well as Jewish journals are giving wide voice to the claim that at the termination of the present war Palestine should be restored to the Jewish race and that, no matter who may exercise suzerainty, it should be guaranteed as the assured home, the heart-centre of the Hebrew people.

We will be one of the smaller races that will plead for full and just consideration when the conditions of peace are being settled. I believe that our hope, that we should receive justice, is well founded.

The war has interfered greatly with our local work during the past year or so, in fact it practically brought the activities of our Federation to a standstill in most of its branches. It goes without saying that after the declaration of war against Turkey we could not, as loyal British subjects, continue to contribute to any funds which might possibly fall into the hands of the enemies of this Empire or do any work which might, even in the most indirect manner, assist those with whom we are at war. This, in addition to the fact that war conditions have created financial stress here, naturally resulted in our not being able to maintain as large an income as we had been able to report at our last convention, but we continued to do such work and to make such propaganda as the limitations of our position as loyal citizens of a belligerent nation would permit, and I am glad to say that our branches have been well maintained, and the treasurer's report will show that the income, while naturally smaller than that shown by our last budget, is yet much larger than we might have expected.

Terrible as are the horrors of the war and much as we shudder at all the misery that it has entailed, we hope that eventually much good will result therefrom. It has already effected one benefit for the Hebrew people in opening their eyes wide to the fact that we must all unite on a common platform for our future guidance. Only when they are untrammelled, when they are living where they dominate, where they can develop without restraint do their ideals, their as-

pirations, their literature, their spiritual ideas become fully stimulated and rise to their highest flights.

The Zionist idea that the Hebrew people will not resume its proper and just position among the nations until it has one land in which it dominates, one land in which it has its centre, is being more and more vindicated by events. The truth of this principle has forced itself upon many of those who hitherto were not affiliated with our movement. When we observe the increasing momentum which our movement is gaining, through the support of new adherents, we may well rest confident in the ultimate vindication, of the ultimate realization of our programme. It is a programme which has exposed the utter hollowness, the utter ineffectiveness of the pretensions of those who claimed that we can perform our mission in our present disorganized and scattered state, without our people having a home or a directing head. It is a movement which will put an end to conditions, which the Jew, instead of performing his mission, has come under the sinister influence of assimilation through which the Jew has become dejudaised and colorless. Zionists have a sense of the vital energy and virility which lies dormant yet in the Hebrew people. We have confidence that these forces can yet be directed, yet be drawn upon to re-establish in the Holy Land a spiritual centre where their mission will be truly fulfilled. Zionism is the trumpet call which summons us to this real mission of the Jew. Zionism is the roll of the drum that wakes us to our duty. Let us have tranquil courage and faith in the triumph of our Zionist ideal and we will prove that we have made no miscalculation. The vision of a restored Zion is lofty, is stimulating. It should fire the imagination and give inspiration to every Jew who is not a hopeless decadent. Answer then its trumpet call! Assemble then at the roll of its drum which awakens you to your duty and press forward valiantly in the fight for its aims until victory is accomplished!

Mr. de Sola's address was received with thunderous applause, and Mr. Leon Goldman moved its adoption.

The motion was adopted.

On the motion of Mr. B. Stone (Toronto), Mr. Markus (Montreal), and others, the right to vote was accorded to the Jewish leaders from the United States. The Convention heartily agreed to the proposition.

Resolutions Passed at the Convention.

"That the convention adopt the suggestion put forth by Mr. Louis D. Brandeis, and support the principle of a system of voluntary taxation, the exact formation and execution of which is to be entrusted to a special committee to be here elected.

"Whereas the Federation of American Zionists is ready to place both its organs, 'Volk' and 'Maccabaeus,' at the disposal of the Canadian Federation of Zionist Societies as its official organs,

Resolved, that we accept its offer and regard these as the official organs for the purposes of this Canadian Federation and that we take steps to help them in such manner as the Council may decide.

"That the Federation of Zionist Societies of Canada make special effort to interest all Jewish fraternal organizations to affiliate themselves with the Zionist Federation of Canada.

"That the time and manner of collecting the Emergency Fund be left to a Committee consisting of the Council of the Federation, with power to add to its numbers, and that in adding names care shall be taken to heed suggestions from the floor.

"That the Canadian Federation of Zionists appoint a Committee to devise ways and means of starting Hadassah Chapters in Canada.

Monday Afternoon Session.

The second session of the Convention began at 3.20 p. m. Mr. de Sola read telegrams of congratulation from the Zionist Actions Committee (Copenhagen) and from different parts of Canada.

Mr. Louis Brandeis and Dr. Schmarya Levin then addressed the Convention and were received with tumultuous applause.

Mr. Louis Fitch then proposed that the Convention vote the sum of \$20,000 towards the Palestine Emergency Fund, and that a committee be chosen for this purpose.

A lengthy discussion followed. Mr. Fitch's resolution was later adopted.

Second Day (Tuesday, Nov. 16)

The second day's session opened about 11.30 a. m., Mr. Clarence de Sola presiding.

Mr. Louis Fitch, reviewing the work of the propaganda committee, stated that Dr. Shayne's tour had resulted in the formation of 27 new Zionist societies in various parts of the dominion.

At about 6 p. m. the Convention was declared closed, amid the singing of "Hatikvah" and "God Save the King."

The Jews in the War

In publishing these items of information concerning the part of the Jewish people are playing in the great war-tragedy abroad, THE MACCABAEAN does not wish to be understood as entertaining bias with reference to any of the belligerents. THE MACCABAEAN has always taken the position that the evils of the Jewish situation are due primarily to the anomalous position of the Jewish people in having no recognized political status.—Ed.

AUSTRIA.

Widespread Distress in Galicia.

An appeal just issued by the Jewish Relief Committee in Lemberg states that nine-tenths of the Jews in Galicia have been utterly ruined. It is expected that the State will come to the support of its Jewish as of its non-Jewish citizens, but its grant will hardly suffice. It is immediate help that is most wanted. The repatriation of the fugitives already taking place, as well as the maintenance of those who are unable to return to their demolished homes, and the support of the impoverished communities, daily demand considerable sums. But the rehabilitation of so many ruined existences will require quite extraordinary funds. The Jewish Relief Committee for Galicia, which has its headquarters in Lemberg, has so far expended 408,000 crowns (about \$85,000), provided exclusively from Jewish subscriptions, for the alleviation of the distress among the Jews in Galicia. Its funds are now quite exhausted.

The Poles and Jews in Galicia.

During the occupation of Galicia by the Russian troops, the Poles repeatedly denounced the Jews as pro-Austrians and opponents of the invaders. It now appears that the Polish anti-Semites in Galicia are busy denouncing the Jews to the Austrians as pro-Russians, and as a result of their libels many of them have been imprisoned on the charge of having assisted the Czar's troops.

BULGARIA.

Asylum for Bessarabian Fugitives.

The devastation caused among the Bessarabian Jews by their expulsion is probably greater than among the Lithuanian and Polish Jews. They sought refuge in Rumania, but were faced by closed doors. They then turned to Bulgaria, where they met with a similar reception. Russia expelled them, and neither Rumania nor Bulgaria would admit them. At length the Bulgarian Jews succeeded in coming to the aid of their fugitive brethren. They obtained from the Bulgarian Government permission for the Bessarabian Jews to settle in particular places upon condition that Bulgarian Jewry provided them with all necessities, so that they should not become a burden to the Bulgarian State.

DENMARK.

Publication of Yiddish Newspapers.

A new Yiddish newspaper, "Judische Volksstimme," under the editorship of Dr. Kaplansky, who was in America last year on behalf of the Jewish National Fund, is now published in Copenhagen twice a week. The weekly "Judische Wochenblatt," which had been suspended for some time, and is now in its fifth year of issue, has resumed publication.

GERMANY.

Anti-Semitic Still Rampant.

Despite the enormous sacrifices Jews are making in the common cause of Germany, the anti-Semites are still at their work. Ten months ago the most notorious anti-Semitic paper in Berlin, the "Staatsbürger Zeitung," was suppressed as a disturber of the peace by the military authorities. The editor, nevertheless, recently issued to some of his subscribers a circular setting forth the program that the newspaper would pursue in times of peace. As this was a violation of the military order, it was reported by the "Central Association of German Citizens of Jewish Faith" to the local military headquarters, with the result that the manager of the paper was sentenced to a fine of 100 marks. The latter appealed against this in a Berlin court, which reduced the sentence to 15 marks or 3 days' imprisonment.—The Reichstag deputies belonging to the anti-Semitic Economic Union (Wirtschaftliche Vereinigung) have addressed a petition to the German Imperial Chancellor to the effect that the Peace Treaty should secure the closing of the present frontiers of the German Empire to Jewish immigration.

Zionists Show Their Bravery and Patriotism.

The German Zionist Federation announced last month that 112 prominent Zionists have fallen on the battlefield; according to reports received.

POLAND.

Language Issue in Jewish Schools.

The question as to what shall be the language of instruction in Jewish schools, whether Russian, Polish, Yiddish, or Hebrew, has become quite acute in Lodz. The question was discussed at a meeting of school directors, but no definite resolution was arrived at. It was decided to send inquiry forms to all parents of Jewish school children in order to find out their own wishes in this matter. A meeting of Jewish teachers has also been held at Lodz, at which it was agreed that the two main questions to be decided were: What the character of the desired Jewish elementary schools should be, and what were the special requirements for the Jews arising from the introduction of compulsory education. A public meeting of Jewish parents has also been held to consider the matter, and it was resolved that the instruction should be only in Yiddish.

Anti-Jewish Committee Dissolved.

The Central Citizen's Committee which has acted as the City Council of Warsaw and so flagrantly ignored the just needs of the Jewish population, has now been disbanded by the German Government. The funds still left in the hands of the committee were 1,290,000 rubles (about \$645,000). The Liquidation Commission disposed of this balance exactly in the same spirit in which the Committee had always acted. It allotted 600,000 rubles to the Catholic Archbishop of Warsaw, 300,000 rubles for Polish schools in the provinces, and the rest for other Polish purposes. But though there are 300,000 Jews in Warsaw, not a cent was given for their benefit, although a great many of them have to beg for bread, and the money was expressly provided upon condition that no distinction of race or religion should be made in its allocation. Since the outbreak of the war the Citizens' Committee has distributed eleven million rubles (about \$5,500,000) in relief, but the Jews, who formed a sixth of the population in Poland, had scarcely received even 100,000 rubles. It was evident that the Citizens' Committee was anti-Semitic to the core, and had refused to render adequate aid to that section of the population which had suffered most, for the Poles had not been evicted from towns and villages in the first year of the war, nor had they been dispossessed. Such was the Polish hatred of the Jew that a leaflet cynically described how Polish traders sat in Jewish shops in Zyrardow, and wrapped up the herrings which they sold in leaves torn from sacred Hebrew books. And yet the Citizens' Committee passed a resolution to bring over from Canada able Polish tradesmen, who would teach the newly created shopmen at home the art of trading. Now that the Citizens' Committee has been disbanded, and the German Government has taken the administration of the city into its own hands, a more favorable period for the Jews can be safely expected.

RUSSIA.

Politicians Favor Jewish Liberty.

An influential society of Christian motive men and authors has been formed in Petrograd to assist the Russian Jews in their fight for emancipation, to make this fight the general concern of progressive Russia, and to induce the Government to abolish the mediaeval restrictions. The society has already issued an appeal, pointing out that the Jews, in addition to physical sufferings, such as other nations in Russia are undergoing, have also to endure intolerable moral torments; and the aim of the society is said to be not simply the giving of material aid but the rendering of moral support to the Jews. The appeal is signed by the Mayor of Petrograd, Count I. I. Tolstoi, formerly Minister of Public Instruction, as chairman. Other signatures below the appeal are the influential Duma deputy, Schigareff (Chairman

of the Duma Equipment Committee for Army and Navy), the well-known novelist, Maxim Gorky, the author, Filosofoff, the former Duma deputy, Kedrin, and several other men and women of fame.

"Emancipation" of the Jews.

The Djen of Petrograd denies that there is any truth in the report of liberties granted to Jews, which the director of the Petrograd International Trading Bank recently telegraphed to the head of the London House of Rothschild. This paper writes: "As regards the alleged right of the Jews to visit the public schools, no such law exists even up to the present, except for Jews, whose fathers and brothers are in the field, that is, only for those who have purchased their entry into the schools with the blood of their families. Nor does any law exist which permits the Jews during the war to dwell in all cities of Russia. There is no law but only a permission, given simply *pro forma*, and which even now in certain places hardly has any practical value. Thus, for example, the commandant of the war district of Kieff has found it impossible to allow Jews to dwell in Kieff. The Governor of Archangel has made a similar declaration, that it is more profitable for the country if the Jews did not dwell in Archangel.

Galician Jews in Siberia.

The distress of the Galician Jews in Siberia is very great. According to the "Djen," the Jewish community in Tomsk has sent an appeal to the Irkutsk Relief Committee, which reads as follows: "There live here not hundreds but thousands of Jews, who have been banished by administrative order from Galicia and Russian Poland, and who will remain interned here until the end of the war. Most of these unfortunate ones are without means and without hope of receiving anything from home. Arrived half-clad and half-shod, after a long journey, in Tomsk, they passed on with despair in their hearts and prayers for help upon their lips. What could we do with our scanty means? One must have many thousands of rubles; we have scarcely hundreds. We had to let them move on unsatisfied, and could hardly provide them with the linen necessary for a week. These thousands of unfortunate ones are begging for help. The severe Siberian winter is coming, and they have nothing with which they can cover themselves at night."

Galician Jews in Russia.

The ministry of the Interior has been considering steps to regulate the position of the Galician Jews who were "evacuated" and are now in Russia near the Austrian frontier. The Russian General Staff recently forbade the entry of these Galician Jews into Russia, and ordered the expulsion of all those who had so far come into Russia. The crowding together of these fugitives has caused the outbreak of various infectious diseases. The Ministerial Council resolved to transport to the Province of Pensa those Galician Jews who cannot return to Galicia.

Sufferings of Fugitives.

The terrible sufferings of the hosts of fugitives are at present occupying considerable attention, and it need hardly be said that the Jews form comparatively the largest section of these unfortunate ones. A memorandum addressed by the Kieff Relief Committee to the Pan-Russian Municipal Association, describes their situation in harrowing terms. The fugitives who have collected in Kieff, the largest centre in the southwest, live under the most shocking hygienic conditions. They sleep on bare tiles, their food is repulsive, and they are denied the most primitive medical aid, although epidemics, such as diphtheria, scarlet fever, and dysentery, were rife among the fugitives. The manner in which they were engaged for work reminded one of a slave market. The employers picked out the strongest men and carried them off without even informing their relatives of their destination. The result of the unspeakable despair of those left behind is an alarming prevalence of prostitution among the women and even among children. Still worse is the fate of the Jews who were deported, by administrative order, from Galicia and the Bukovina. They are kept in prisons, often for two or three months, until they are finally transferred to the interior provinces of Siberia. They are not provided with special rooms, but are placed together with common criminals. There are also many trains full of banished Jews on the southwestern front, who are not allowed by the local railway authorities to alight. In Kieff the trains often remain for days in the sidings, and even the ailing and the dead are

not removed. The hostages, who are mostly highly respectable citizens, are kept partly in houses of detention, while the rest have been distributed among different districts. The Jewish hostages are looked after by a Jewish committee, and the Poles by a Polish committee.

Renewed Anti-Semitic Activity in Russia.

Deputy Markoff and his clique of Anti-Simites are greatly emboldened by the appointment of M. Khvostov, their former leader in the Duma, as Minister of the Interior. A group of bureaucratic ladies, leaders of a notoriously reactionary salon, have resolved to utilize the opportunity by presenting to the Czar a strong anti-Semitic memorial, denouncing the demands of the Moscow conferences for reforms and the emancipation of the subject nationalities. At Kostroma and Ivanovo-Voznesensk the anti-Simites openly started a pogrom movement by distributing outrageous anti-Semitic literature among the mob.

The Wanderings of the Russian Jews.

According to the computation of the Courier Lvovski, a Polish paper published in Lemberg, 12,000,000 of people were exiled from their homes in Russia by the Russian military authorities. Three millions of this number are Poles. A large proportion are Jews. One hundred thousand fugitives are wandering around Nizhni Novgorod because they were not permitted to enter the town by the civil authorities. The military authorities, however, continue to transport Jewish exiles to that city. All Jewish exiles from the province of Kovno, who settled in Suraj, in the province of Tchernigoff, were ordered to proceed to Nizhni. Several Galician Jewish hostages who have been set free were also transported to that town. Kieff is over-crowded and the commander of the town refuses to accept any more fugitives. The Petrograd relief committee was informed by the authorities of Smolensk that there was no room any more for additional fugitives. Thousands of the fugitives from the towns around Vilna are still wandering about aimlessly in the woods. Twenty-eight thousand Jews emigrated from Dvinsk before it was captured by the Germans and went to the provinces further east.

Educational Concessions in Russia.

The number of Jews admitted to the Odessa University did not fall far below that of the Christians. The Riga Polytechnic (now transferred to Moscow owing to the war) has gone one step better. Of the 1,200 newly enrolled students, seven hundred are Jews. The Jews thus admitted above the percentage norm included discharged soldiers and relatives of soldiers, who had been killed or wounded. Count Ignatieff has also permitted the university authorities to transfer Jews from other departments to the medical faculty irrespective of the norm.

Governors Oppose Domicile Regulations.

As a result of the agitation of the Siberian Real Russians, the Governors-General of Turkestan and Akmolinsk and the Governor of Tomsk have sent petitions to the Government to refrain from bringing into operation in Siberia the circular opening all towns to Jews. The Governors based their appeal on the alleged dissatisfaction aroused by the influx of Jews among the local inhabitants, although the protests were only confined to the real Russians. They also pleaded that the cities were already overcrowded. It is, however, extremely unlikely that the Ministry will side with the Governors on that point. The Cabinet recently had an opportunity of dealing with a similar problem and decided in favor of the Jews. It was merely a question of a few hundred Jewish refugees who had arrived in the military district of Turkestan, and whom the Governor-General began to send back to the Pale. The Cabinet ordered him to allow the Jews to remain till the end of the war.

Jewish Life in Vilna Normal

According to the reports published in the Israelit of Frankfurt, Jewish life in Vilna proceeds along normal lines. The Jewish population there is about the same as usual, although many of the wealthier Jews left the town before it was occupied by the Germans, there were many others who settled there from the provinces.

The Zionist Movement

A MONTHLY REVIEW OF ZIONIST ACTIVITY

Readers of the Maccabean are asked to send news of Zionist activities for publication in this department. All communications should be addressed: Managing Editor, Maccabean Magazine, 44 East 23rd Street, New York.

NEWS FROM PALESTINE

Jewish Society for Sanitary Improvement of Palestine.

The Jewish Society for the Sanitary Improvement of Palestine was founded a few years ago by a number of Jewish physicians of various countries. Its income was derived from annual dues and contributions. The society established a Pasteur Institute for the treatment of those bitten by rabid dogs and a laboratory for serological diagnosis and treatment.

The society at first known as the Association of Jewish Physicians and Naturalists, and later as the Jewish Society for the Sanitary Improvement of Palestine, started its work in the beginning of the year 1913. According to information received under recent date, 488 cases have been treated for bites by rabid dogs and other animals in the course of a little over two years.

A division for vaccination against smallpox was opened recently and is preparing the vaccine lymph. A large number of persons have been vaccinated. Vaccines of various kinds have been prepared for therapeutic purposes.

The laboratories are under the direction of Dr. Beham, and as a division of the International Health Bureau, are associated with the work of the Nathan Straus Foundation in Jerusalem.

A large number of members reside in the countries now at war. This has resulted in an almost complete cessation of income from membership fees, and the work of the institute, now more necessary than ever, is threatened.

It is necessary that American physicians and men of science interest themselves in its maintenance, and membership in the society is now being solicited.

A call just issued contains the following signatures:

Dr. Harry Friedenwald, Baltimore, Md.; Isaac A. Abt, M.D., Chicago, Ill.; Emil Amberg, M.D., Detroit, Mich.; Solomon Solis Cohen, M.D., Philadelphia, Pa.; Daniel N. Eisendrath, M.D., Chicago, Ill.; Augustus A. Eshner, M.D., Philadelphia, Pa.; Marcus Feingold, M.D., New Orleans, La.; Simon Flexner, M.D., New York, N. Y.; Albert H. Frieberg, M. D., Cincinnati, O.; Julius Friedenwald, M.D., Baltimore, Md.; William W. Golden, M.D., Elkins, W. Va.; Max A. Goldstein, M.D., St. Louis, Mo.; Alfred F. Hess, M.D., New York, N. Y.; Wilhelm Kohlmann, M.D., New Orleans, La.; Hanau W. Loeb, M.D., St. Louis, Mo.; David Riesman, M.D., Philadelphia, Pa.; Milton J. Rosenau, M.D., Boston, Mass.; Barney B. Sachs, M.D., New York, N. Y.; Jay Frank Schamberg, M.D., Philadelphia, Pa.

There are great possibilities for the establishment of an institution of great scientific importance as well as of the highest practical value.

Economic Situation Does Not Improve.

The Copenhagen Bureau of the Zionist organization reports the following of the situation in Palestine:

"The economic situation in Palestine has grown worse, owing to the fact that almost all money remittances from foreign countries now are being missed. The remittances of relief money from America, too, grew less and less so that the Palestine Distribution Committee under the presidency of Dr. Ruppin lately could only dispose of Francs, 15,000 per month, while there is needed a monthly sum of Francs, 70,000. This leads to serious consequences, especially for the destitute workmen. It is to be hoped that the Jews of all countries will continue the relief collections for Palestine with their utmost intensity in order to give the possibility of providing for at least the most urgent material needs of the Palestine Jews.

"After the disappearance of the locusts, the farms of the Jewish National Funds, as well as the Colonies, paid the greatest attention to the cultivation of vegetables; the cultivation of grain, too, was re-started with all energy. Palestine is making every possible effort to overcome the present crisis.

"All the Hebrew Schools are continuing their work; the

teachers have willingly and spontaneously renounced a considerable part of their salaries. The Hebrew Schools now are attended by 3,110 pupils, who are taught by 187 teachers."

The Jewish Position in Palestine.

It was reported in London last month that over seven hundred more Jews lately arrived in Alexandria, including M. Sheinkin, and Drs. Lurie and Zagorodsky, who were expelled from Palestine by Djemal Pasha. They stated that the authorities and the population were now not so ill-disposed to Jews as they had been at the beginning of the war. The property and lives of the Jews were safe. All Jewish schools, with the exception of the Jerusalem Gymnasium, were open. The Hebrew newspaper, "Hacheruth," continues to appear daily. M. Kazdan, the responsible editor of "Hopoei Hazoir," was sentenced to imprisonment for two and a half years and to pay a fine of fifty-five Turkish pounds for criticising the Jewish expulsions. For another editorial offense, M. Zeru-bovel, of the "Haachduth," was sentenced to imprisonment for one year and to pay a fine of fifty Turkish pounds, but it was believed that he managed to escape to Egypt.

ZIONIST ACTIVITIES ABROAD - ARGENTINE.

Buenos Ayres—The Central Committee of the Argentine Zionists has placed an amount of 42,000 Francs at the disposal of the Provisional Executive Committee. This amount represents the result of the Relief Collections in Argentine, a part of which went for relief in Palestine. For the benefit of the special Palestine funds, however, there has been collected 2,000 Marks.

AUSTRALIA.

Sydney—Recently there has been formed "The Young Men's Zionist Association," which is working in close touch with the local Zionist Society. The two bodies also combined to hold the first public meeting. There was further formed a Local Committee to make collections for Jews who had become destitute by the war.

HOLLAND.

Dordrecht—Some time ago the Zionists of Holland held their annual meeting in Dordrecht. Messrs. N. de Lieme and Professor Ornstein, members of the managing committee, delivered reports about: "The Problems of the Palestine Work" and "The War and its Effects Upon the Zionist Movement." On September 21st, there was held a David Wolffsohn Commemoration. The members of the Actions Committee, Messrs. J. H. Kann and Jean Fischer, delivered addresses. Recently there was founded a Jewish Boy-Scout Association "Haschomrim."

ENGLAND.

London—Nahum Sokolow, member of the Inner Actions Committee, addressed a meeting of the Women's Zionist Association the last week in October, and in the course of his remarks said that it was clear to Jews of all shades of opinion, that the Jewish position was bad. However, not only now, but at all times, certain sections of Jewry explained the persecution of their coreligionists to their own satisfaction. At one time it was none other than a hostile Ministry that was responsible for it; at another time it was due to popular upheaval; and on another occasion only a quarrel between two other nationalities brought misfortune to the Jews. The Zionists, however, grasped the real cause of the trouble, the exceptional position of the Jews as a minority in every country, and minorities must suffer even if in some places they were more favored and their sufferings were accordingly reduced. To give the Jews a home they must look to their old country with which their associations were so ancient and sacred. A beginning had already been made in Palestine, and the women, who never created nor reformed any religion, could now actively co-operate. It was no longer an abstract idea, no longer something that had to be created.

Manchester—Nahum Sokolow and Dr. Chayim Weizmann addressed a joint meeting of the Zionist Society and the Maccabean Beacon of Manchester on November 14th. About \$500 was raised for the relief of Jews in Palestine.

Original from

UNIVERSITY OF ILLINOIS AT
URBANA-CHAMPAIGN

ROUMANIA.

Galatz—November 7th and 8th there was held a meeting of the Roumanian Zionists in Galatz. The recently published paper "Hatikwah," printed in the Roumanian tongue, is doing excellently in propagating Zionism among the Jews of this country.

SOUTH AFRICA.

The Zionist activity in South Africa is being continued with the utmost energy, although even there the effects of the war make themselves conspicuous. Mr. B. S. Hersch undertook a propaganda tour by order of the management of the South African Zionist Organization. This tour offered him the chance of founding several new societies, as well as of re-organizing old ones.

GENERAL ZIONIST NEWS**Resolution on Death of Dr. Schechter.**

At a meeting of the Provisional Executive Committee for General Zionist Affairs, held on November 27th, the following minute was ordered to be spread upon the records of the Committees:

"The Provisional Executive Committee for General Zionist Affairs has heard with profound regret of the death of Dr. Solomon Schechter, President of the Jewish Theological Seminary of New York. Together with all sections of Jewry in this country and abroad, it mourns the loss of one who in his life as well as in his acquirements typified the best of that for which we have always striven. A thorough scholar, an accomplished writer, by nature truly and largely charitable, his cultivated personality, his brilliant and capacious intelligence added lustre to the Jewish cause. His affection for Palestine and for all that is connected with its past history and its future prospects was deep-hearted and fervent. With a critical, and at the same time, a loving eye he watched all that was done in and for it; and only when he felt assured that those higher Jewish interests for which he contended were to be conserved, did he feel able to join with us in promoting the welfare of the Zionists' cause. We shall miss both his admonition and his co-operation; and we tender to his family, as well as to the Institution of which he was the honored head, this expression of our sympathy."

Important Statement by Provisional Committee.

The Provisional Executive Committee has made public the following statement, which is specially called to the attention of all organized Zionists and friends of the Zionist movement:

"Several inquiries have been made of us concerning the disposition of the Emergency Fund, and whether any part of the funds raised for Palestine have been used for subvention of the Yiddishe Folk or other publications.

"We answer that no part of the money raised for Palestine has ever been used except for Palestine. A subvention has been made to the Yiddishe Folk as a valuable means of propaganda; but out of funds specifically contributed for propaganda purposes in amounts far in excess of all subventions. Among the large contributors to these funds are Mrs. Joseph Fels and Mr. Louis D. Brandeis."

Zionist Bureau for Washington.

The Provisional Committee is arranging for the establishment of a Washington Bureau which will be in operation before the first of the year. This Bureau will devote itself to the strengthening of the Zionist organization and its activities in the following states: Maryland (including the District of Columbia), Virginia, Georgia, North and South Carolina. The Bureau will be under the general direction of an Executive Committee representing every society in the district. The office will be in charge of a special committee under the general supervision of Mr. Julius I. Peyser of Washington.

Committee for Emergency Fund in Cleveland.

A special committee has been organized in the city of Cleveland for the purpose of undertaking intensive Zionist work in Northern Ohio. Harry Kaplan is chairman of this committee and N. D. Engelman, secretary. An office has been opened at 322 Leader Building and is now ready to begin its operations. The first activities of the committee have been directed to raise money for the Emergency Fund. For this purpose, a campaign is being undertaken in the city

of Cleveland and other cities nearby to raise within the next three months \$12,500 for the Zionist Emergency Fund.

Conference of New York Zionists.

The Provisional Committee is calling a conference of the presidents of all the Zionist organizations in Greater New York for the purpose of outlining a Zionist campaign for Greater New York.

Zion Flag Day a Success.

The Jewish National Fund Bureau is now receiving returns from the 160 centers where Zion Flag Day was celebrated on Sunday. From the returns on hand it appears that the income for this Flag Day will double that of last year. Over \$15,000 will be the net result of the activities of our Zionists on this day. Especially noteworthy is the fact that New York almost doubled the income.

Dr. Wise Raises Large Funds on Pacific Coast.

Reports received by the Provisional Committee indicate that as a result of Dr. S. S. Wise's speaking tour of the Pacific coast, \$25,000 was contributed by Portland, Oregon; \$25,000 by San Francisco, and \$5,000 by Los Angeles, to the Palestine funds of the Provisional Committee.

Mr. Masliansky to Speak for Emergency Fund.

The Provisional Committee announces that Mr. H. Masliansky has consented to give his time to the interests of the Emergency Fund and will accept speaking engagements made for him for this object. All societies and camps desirous of having Mr. Masliansky speak at meetings arranged for the Emergency Fund are asked to communicate with the Federation office.

Zionist Propaganda in Michigan.

In Detroit, Rabbi Herschman is heading a committee for the purpose of organizing the Zionist propaganda in the state of Michigan. It is expected that it will be ready to begin its work before the first of the year.

P. M. Raskin Has a Successful Tour.

Mr. P. M. Raskin, propagandist of the Provisional Committee, has just finished a very successful campaign in Western Pennsylvania in the cities near Pittsburgh. He has succeeded in making many new Zionists and has organized a number of new societies.

Leo Motzkin Arrives

Leo Motzkin, the well-known writer and Zionist, connected with the Copenhagen Zionist Bureau, recently arrived from Copenhagen. The length of Mr. Motzkin's stay depends upon the results of conferences he is to hold here with the heads of the Zionist organization. It is probable that he will address several meetings.

REPORTS FROM ZIONIST CENTERS**CONNECTICUT.**

New London—A successful meeting for the Zionist Emergency Fund was held in New London, Conn., on Sunday evening, November 21st, in the local theatre, with Rabbi Mayer Berlin and Louis Lipsky as the principal speakers. In addition to the contributions for the Emergency Fund, \$25.00 was contributed to the Tachkemoni, and \$50.00 to inscribe the name of Jacob Goldberg in the Golden Book. The chairman of the meeting was Ezekiel Spitz. At the banquet which followed the meeting, Mr. Peshkoff was the toastmaster.—Dr. Levin and Mr. Lipsky spoke at New London on Sunday afternoon, December 12th, for the Emergency Fund.

Stamford—David Cohen, of Stamford, the well-known Zionist, has agreed to represent "Dos Yiddishe Folk" and "The Maccabean" in Connecticut, and to further the interests of the publications will solicit subscriptions, collect bills, etc. All Zionists are asked to co-operate with Mr. Cohen and to give him all the help within their power.

Hartford—A permanent Zionist Central Committee has been formed in Hartford, Conn., which consists of representatives of the following four societies: B'nai Zion, Tikvah Zion, Maccabaeans, and Sons and Daughters of Zion. S. Hoffenberg is chairman of the committee, and George Glassman secretary.

NEW JERSEY.

Newark—The Newark Zionist organizations have formed a central committee representative of all Zionist forces in the city. At a meeting held on November 27th, at the B'nai Abraham Synagogue, over which Miss Sarah Kussy presided, a temporary organization was formed. It is expected soon to have a good working committee which will assume the responsibility for Zionist work in Newark.

Mr. J. Dwinsky and Miss Ethel Latterbaum have been appointed by the Theodor Herzl Zion Society to work for "Dos Yiddishe Folk" and the "Maccabaeans." They have sent in a number of subscribers.

NEW YORK.

New York—On December 19th, the Zionist Council of Greater New York, will celebrate its tenth anniversary at the Central Opera House. One of the finest musical concerts has been arranged for. A journal named "The Decennial," containing articles by Louis D. Brandeis, Dr. Schmarya Levin and Dr. Stephen S. Wise, is to appear as a souvenir to commemorate the event.

Harlem Zionist Society: Simeon Fein has been elected president of this society with Miss Fannie Schachter as recording secretary.

Hashachar in the Bronx: At the meeting addressed Saturday evening, November 20th, by Joseph Seff and Louis Lipsky, at Bathgate Hall, Bathgate Avenue and 172d Street, the Hashachar enrolled a number of new members, and secured a large number of volunteers to participate in the Zion Flag Day work. Mr. E. Rabinowitz presided.—On Saturday evening, November 27th, Dr. Samuel Bettelheim delivered a lecture before the Hashachar.

Zionist Council: The work of obtaining volunteers for visiting Greater New York lodges, chevras and societies and to have them become shekel-payers or otherwise affiliated with the Zionist organization was begun with a meeting held on Sunday, November 14th, in the club-rooms of the Austro-Hungarian Zionists. An address was delivered by Mr. Lipsky, and Mr. M. W. Norwalk presided. Over thirty volunteers were obtained. As a result of the activity of the special committee appointed by the Council, over 150 volunteers have been enrolled, who, together with the large number of speakers in Greater New York, will begin the task immediately following Flag Day. Lists have been compiled of all lodges, where and when they meet, letters have been sent announcing the coming of delegations, and every indication points to a thorough canvass.

University Zionist Society: The University Zionist Society, which was organized last Spring, announces a course of lectures to be given this winter, designed as a means of stimulating and guiding the general discussion of Zionist topics. The following is the schedule: Dec. 20—The Organization and Institutions of Zionism; Speaker, Mr. Louis Lipsky. Jan. 3—Zionism, the Powers and the War; Speaker, Mr. Norman Hapgood. Jan. 17—(Topic to be selected); Speaker, Mr. E. W. Lewin-Epstein. Feb. 17—The "Nationalistic" Basis of Zionism; Speaker, Dr. J. L. Magnes. Feb. 21—Jewish Colonization and Enterprise in Palestine; Speaker, Miss Henrietta Szold. March 6—The Racial and Geographical Aspects of Modern Palestine; Speaker, Prof. Paton, of Hartford, Conn. March 20—The Next Generation; Speaker, Mr. Henry Hurwitz.

Austro-Hungarian Zionists: The Ladies' Circle of the Austro-Hungarian Zionists will celebrate its third anniversary on January 1st, at the Lafayette Casino, 8-10 Avenue D. A Tea Party and dance will be given.

The Austro-Hungarian Zionists tendered a reception on November 7th, to Dr. Samuel Bettelheim, of Budapest, Hungary, who is now in this country, and who has thrown himself into Zionist propaganda work with great energy. The reception was held at the society's club rooms. The hall was filled to overflowing. Edward Spiegel, president of the club, was chairman. The speakers were Gershom Bader and the guest of the evening, who made a good impression as a speaker.

The Young Folks' Auxiliary of the National Hebrew School for Girls, of 183 Madison Street, will hold its Grand Annual Ball Saturday evening, January 15th, 1916, at the Clinton

Hall, 151 Clinton Street. The entire proceeds of the affair will be turned over to the school.

Hadassah: The Hadassah celebrated Chanukah on Sunday evening, December 5th, at the Hotel Majestic, with a program of unusual interest. Mr. Kurt Schindler arranged and accompanied the musical selections, which were given by Mr. and Mrs. I. Medvedieff. Mr. Cyril Gowbin played a violin selection of Jewish interest, and to add to the attractiveness of the evening, Miss Mannheimer, of Cincinnati rendered three delightful selections of Jewish content. The affair was a social, as well as a financial success, over \$500 was realized. The proceeds will be devoted to the Palestine Emergency Fund.

OHIO.

Cleveland—Miss Rachel Landy, one of the two visiting nurses sent to Palestine by the Hadassah, recently returned to Cleveland, her native city. Miss Landy addressed the Hadassah at their meeting on November 3d. Miss Landy's narrative told of the manner in which she and Miss Kaplan carried out the work, outlined for them, of the innumerable difficulties met with and conquered, of the appalling condition of the Jewish poor and their homes, and of the great amount of relief afforded by the Hadassah nurses. Miss Landy indicated the pressing need for more relief of this character.

PENNSYLVANIA.

Pittsburgh—Rabbi A. M. Ashinsky, for many years active in Zionist circles in Pittsburgh, has accepted a call to head twelve congregations in Montreal, where he lived years ago. Rabbi Ashinsky will resume the prominent place he used to occupy in Canadian Jewish and Zionist affairs.

SOUTH CAROLINA.

Charleston—The Charleston Relief Committee, of which Mr. J. Hepler is chairman and treasurer, has forwarded to the Provisional Committee the sum of \$100.00 for relief work in Palestine. In that city the Zionists are co-operating jointly with all other groups in making one collection for all relief work and will hereafter send a definite percentage monthly to the Provisional Committee for Palestinian relief.

TEXAS.

Galveston—It will be of interest to Texas Zionists to learn that the Order Sons of Zion has entered that State, and not only procured a license to do business, but organized the first Camp Rishon L. Texas No. 85, at Galveston, Texas, with a good membership.

Fort Worth—For the purpose of arousing greater interest in the Zionist movement in Fort Worth, a committee composed of Mrs. R. Goldstein, Abe Salsberg, Israel N. Mehl, Rabbi E. Horowitz and L. Cohen was appointed at a meeting of the Ahavath Zion Society, to make plans for propaganda on behalf of the movement and also an entertainment in the same connection.

VERMONT.

Burlington—Mr. Jacob de Haas, of Boston, addressed a Zionist meeting on November 16th, in the Hebrew School, which resulted in the formation of a woman's society and a men's society. Miss Mary Frank, 70 North Main Street, is responsible for the women's society, and Messrs. Rosenberg, Friedlander, Sachs and Rabbi Papkin for the men's society. These will be the first Zionist societies formed in Burlington.

VIRGINIA.

Death of Jacob Kandel of Norfolk.

The following resolutions were unanimously adopted at a meeting of the Central Zionist Committee of Norfolk and Portsmouth, held November 15th:

Whereas: The Almighty has seen fit to take from us our beloved brother and co-worker, Jacob Kandel, who was the organizer of the Central Zionist Committee of Norfolk and Portsmouth, and

Whereas: We, the members of the said committee have lost a faithful worker, a devoted friend and wise counsellor, and

Whereas: We have had removed from our midst one who was a true Zionist and staunch Jew in every sense of the word, be it therefore

Resolved: That the officers and members of the Central Zionist Committee of Norfolk and Portsmouth, express their great sorrow and their heartfelt sympathy for the bereaved family whose loss we feel is ours, too.

Where and Whom to Join

Under this heading the Maccabean publishes a partial directory of Zionist Societies, Chapters, Camps and Gates, together with such information as may be useful to unaffiliated Zionists desiring to join congenial organizations. Organizations desiring to be listed in this directory should communicate with the Managing Editor, Maccabean Magazine, 44 East 23rd Street, New York City.

ALABAMA.

Birmingham—Tikwath Zion; English speaking; for men and women; meets every third Sunday. Dues, \$3.00 yearly for men; \$1.50 for women. President, S. H. Grusin; Secretary, B. S. Gross, 607 Jeff. Co. Bank Bldg.

CALIFORNIA.

Los Angeles—Young Zionists' Association; English speaking; for men and women; Secretary, Harry Fram, 1104 East 22nd Street.

CONNECTICUT.

Hartford—Bnei Zion; English and Yiddish speaking; for men; President, S. L. Barrabee; Secretary, S. A. Lieberman, 1216 Main Street.

DISTRICT OF COLUMBIA.

Washington—Louis D. Brandeis Society; English speaking; for men and women; meets monthly. Dues, \$3.00 a year; President, Julius Peyser; Secretary, Lawrence Koenigsberger, Southern Bldg.

ILLINOIS.

Chicago—Kadimah Society; English speaking; for men only; meets twice a month. Dues, \$3.00 a year; President, Max Shulman; Secretary, Louis Levinson, 4934 Forestville Avenue.

Hadassah: English speaking, for women; Secretary, Miss Mary Silverman, 555 W. Taylor Street.

KENTUCKY.

Louisville—Louisville Zion Society; English speaking; for men and women; Secretary, Miss Dora Goldstein, 1372 S. Floyd Street.

LOUISIANA.

New Orleans—Ohavei Zion; English speaking; for men and women; Secretary, Miss Anna Paillet, 1215 Dryades Street.

MARYLAND.

Baltimore—Hadassah; English speaking; for women; meets monthly; dues, \$3.00 yearly; associate members, \$2.00; Secretary, Mrs. Louis H. Levin, 2104 Chelsea Terrace.

Hatchiah Zion Society; English and Yiddish speaking; for men and women; meets every Sunday at the Jewish Educational Alliance, 1216 E. Baltimore St., Room 3; President, H. London; Secretary, H. Wolpert, 428 Asquith St.

MASSACHUSETTS.

Boston—Hadassah; English speaking; for women; President, Miss Ida Bolonsky; Secretary, Rebecca Cauman, 190 Harvard Street, Dorchester.

MISSOURI.

Kansas City—Tiphereth Zion Association; English speaking; for men and women; meets monthly; dues, 25 cents per month; President, Dr. A. S. Lehman; Secretary, Louis Glazer, 1426 Garfield Avenue.

St. Louis—Maccabean Society; English and Yiddish speaking; for men and women; meets weekly; dues, 5 cents a week; President, Ben Soble; Secretary, Ben Cohen, 4111 Easton Avenue.

NEW JERSEY.

Newark—Hadassah; English speaking; for women only; meets monthly; dues, \$3.00 annually; President, Miss Sarah Kussy; Secretary, Miss Ray Abeles, 176 Peshine Avenue.

Erste Newarker Zion Camp; English and Yiddish speaking; for men and women; dues, \$1.50 quarterly; meets twice a month; President, Louis A. Fast; Secretary, A. Slutzky, 688 S. Grove Street, Irvington.

Jersey City—Mizpeh Camp; English and Yiddish speaking; for men and women; dues, \$4.00 yearly; meets twice a month; President, I. Segal; Secretary, H. G. Miller, 453 Palisade Avenue.

NEW YORK.

Bronx—Zion Club "Hashachar"; English and Yiddish speaking; for men and women; meetings at Bathgate Hall, 500 E. 172d Street; President, I. Halkin; Secretary, M. Weisgal, 289 Brook Avenue.

Straus Zion Society; English and Yiddish speaking; for men only; meets every 1st and 3d Saturday, at Hunts Point Palace, 957 S. Boulevard; President, H. Friedman; Secretary, Max Kaphan, 26 W. 113th Street.

Brooklyn—Don Abarbanel Camp; English and Yiddish speaking; for men only; meets every two weeks; dues, \$7.00 per year; President, Victor Schwartz; Secretary, Herman Panoff, 618 Eastern Parkway.

Ezra Camp; English and Yiddish speaking; for men only; dues, \$6.00 and insurance; President, Moe Werbolofsky; Secretary, David Katzenelenbogen, 52 Eldridge Street, New York City.

Manhattan—Friends of Zion Camp; English and Yiddish speaking; for men only; meets twice a month; dues, \$6.00 per year; President, H. B. Isaacson; Secretary, M. S. Banner, 1977 Prospect Avenue.

Austro-Hungarian Zionists and Ladies' Circle; English and Yiddish speaking; President; Edward Spiegel; Secretary, N. Sonnenschein, 43 East 3rd Street.

Collegiate Zionist League; meets at Y. M. H. A. Building, Lexington Avenue and 92d Street. Open to college and university graduates; President, Isidor Blum; Secretary, S. N. Caplon, 949 Broadway.

Harlem Zionists; English and Yiddish speaking; meets at 22 W. 114th Street; for men and women; President, Simon Fein; Treasurer, Isidore Baker; Secretary, Miss Fannie Schechter, 26 W. 114th Street.

Organization Camp; English and Yiddish speaking; for men; dues, \$1.50 quarterly; meets twice a month; President, Dr. George Jeshurun; Secretary, S. Sobel, 62 McKibben Street, Brooklyn.

Zion Commonwealth, Inc.; Palestine land purchasing organization; open to all; President, Bernard A. Rosenblatt; Secretary, Sylvan Robison, care of Zion Commonwealth, 44 E. 23d Street.

OHIO.

Cincinnati—Cincinnati Zionist Society; English and Yiddish speaking; for men and women; President, Dr. R. W. Miller; Secretary, Miss Clara Ravine, 3212 Reading Road.

Cleveland—Zion Association; English speaking; for men only; Secretary, Max E. Katz, Engineers Building.

Judath Maccabean Camp; English and Yiddish speaking; for men; Secretary, D. Carter, 5010 Soutwell Street.

PENNSYLVANIA.

Johnstown—Tikwath Zion; English speaking; for men; President, Mr. Nathan Glosser; Secretary, Mr. Albert Pallet, 227½ Vine Street.

Philadelphia—Hadassah; English speaking; for women; Treasurer, Mrs. H. Rosenbaum; Secretary, Miss Rosa Chodowsky, 1527 N. Franklin Street.

Friends of Zion; English and Yiddish speaking; for men; dues, \$2.00 yearly; meets weekly; President, Dr. Jacob Berman; Secretary, Joseph Josephson, 502 Mountain Street.

Moses Hess Camp; English and Yiddish speaking; for men; Secretary, J. Josephson, 2615 S. 6th Street.

Pittsburgh—Tiphereth Zion; English speaking; for men; President, Jacob L. Lichter; Treasurer, Louis Avner, Esq.; Secretary, Dr. H. L. Eber, Center and Vallejo Streets.

TENNESSEE.

Memphis—Ahavas Zion; English speaking; for men and women; President, Samuel J. Rosenheim; Secretary, Regina Goldberger, 539 Mosby Street.

TEXAS.

Dallas—Texas Young Zionists; English speaking; for men and women; Treasurer, Miss Sarah Goldberg; Secretary, Miss Anna Richter, 703 Elm Street.

San Antonio—Bnai Zion; English and Yiddish speaking; for men; Secretary, B. Muravin, 107 N. Centre Street.

VIRGINIA.

Norfolk—Norfolk Camp; English and Yiddish speaking; for men only; Dues, \$6.00 per year and insurance; President, Louis Tabakin; Secretary, M. S. Jaffe, 9332 Wood Street.

WISCONSIN.

Hurley—Sharey Zion Gate No. 6; English and Yiddish speaking; for men; dues, \$3.00 yearly; meets monthly; President, Louis Ladin; Secretary, H. M. Mark, Hurley.

CANADA.

Toronto—Nordau Zion Club; English speaking; for men and women; Dues, 25 cents per month; meets twice a month; President, Charles Young; Secretary, Miss R. S. Baum, 414 Yonge Street.

Vancouver—Vancouver Zionist and Social Society; English speaking; for men; Secretary, Edward Miller, 61 Cordova Street, W.

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